

ΤΡΟΠΟΣΧΗΜΑΛΟΓΙΑ:

Tropes and Figures;

OR, A

TREATISE

OF

The Metaphors, Allegories, and express Similitudes, &c. contained in the Bible of the Old and New Testament.

To which is prefixed

Divers ARGUMENTS to prove the Divine Authority of the HOLY SCRIPTURES

Wherein also 'tis largely evinced, That by the *Great Whore*, [ATSTERT BABELON] is meant the Papal Hierarchy, or present State and Church of Rome.

Philologia Sacra,

The Second Part.

Wherein the Schemes, or Figures in Scripture, are reduced under their proper Heads, with a brief Explication of each.

Together with a TREATISE of Types, Parables, &c. with an Improvement of them Parallel-wise.

By B. K

Oratio Metaphorica est perspicua sensibus, & ad animum affectisq; movendos aptissima.
Borgerfd. Log. lib. 1.

Hos. 12. 1. *I have used Similitudes by the Ministry of the Prophets.*

Gal. 4. 24. *Which things are an Allegory, &c.*

Heb. 8. 5. *Who serve unto the Example and Shadow of heavenly Things. —*

L O N D O N,

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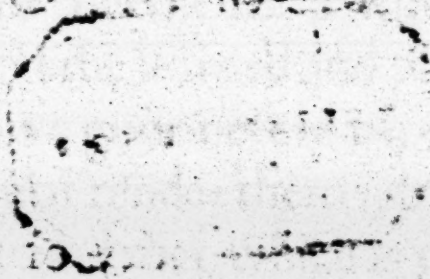
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THE EPISTLE TO THE READER.

Thou hast here a Multitude of *Scripture-Metaphors, Types, Similies*, and other *borrowed Terms*, opened, and practically improved, which ('tis hoped) may tend to the Advantage of all who love to read the Holy Scriptures, and long after Knowledge, either Natural or Divine. The wisest of Men tells us, that the great Lesson his Father taught him, was to get Wisdom and Understanding, because 'tis the principal Thing. Where to find this invaluable Jewel, we are informed by the Son of God, *Search the Scriptures, &c. Which, as the great* John 5. 39. *Apostle saith, are able to make us wise unto Salvation, through Faith in Jesus Christ.* How to obtain it, we are elsewhere told, *We must ask it of* James 1. 5. *God, who giveth liberally, and upbraideth not, and it shall be given to us.* In a word, *It is to be cried after, sought as Silver, and searched for as hid* Prov. 2. 3, 4. *Treasures.* He who sincerely giveth up himself to frequent Prayer and Meditation, and resolves to be in the continual Pursuit of this chief of Blessings, may assure himself of Success, having the Promise of a faithful God, who cannot lie, for his Security. The Means are plain, and the Encouragement great, beyond comparison: It is therefore the Interest of every Christian to converse with the Word of God, in order to obtain a Purchase so eminently dignified with the Title of *Principal Thing*.

No Age since the Infancy of Christianity had greater Advantage to arrive at Scripture-Knowledge than we enjoy; nor does the Light of the Gospel shine with more eminent Lustre in any Nation, than in *England* at this time, (which causes Satan, and his *Hellish Emissaries*, to strive to darken or eclipse its Glory, by introducing Popery, Superstition, and Error amongst us.) *England*, and particularly its famous *Metropolis*, is the very Butt of Antichristian Spite and Fury, because it is indeed thought to be the main Bulwark of the true Protestant Religion throughout the World. We have the Scriptures translated in our Mother-Tongue, which the sacrilegious Adversaries of Truth lock'd up in Languages unknown to the Vulgar. We have the Comments and Expositions of the Learned, instead of the pestilent and

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Heretical Glosses of Rome; we have still, notwithstanding all the Machinations of the Enemies of the Gospel, a painful, powerful, preaching Ministry. And if we improve not all these Mercies to the acquisition of this divine and sublime Knowledg, how inexcusable shall we be, and how just in God, should he in one day deprive us of all?

It was said by the Learned *Illyricus*, *In sacris Literis amplissimus & instructissimus Thesaurus paratus est,--- ut nos inde omnia nobis necessaria, ac salutaria Remedia hauriamus*: In the holy Scriptures a vast and most immense Treasure is provided, from whence we may be furnished with whatsoever is necessary and wholesom. Here is a large Field of spiritual Employment. *I adore*, saith *Tertullian* *the Fulness of the Holy Scriptures*. What a vast Number of Commentaries, Expositions, and Elucidations are extant! yea, one single Verse affords a most learned and propitious Theme for a whole Volume; yet there's Work enough still left, and the learned and profitable Labours of those eminent Worthies that have gone before us, do not prohibit the Additions of subsequent Ages, nor render them unnecessary. All sorts of Knowledg are improvable, and that which is divine, calls for the most earnest and sollicitous pursuit, because all other Sciences are vain and useless without it; and is comprehensive (in as much as it gives a full Discovery of Christ) of what is necessary to Salvation, *1 Cor. 2. 2. Phil. 5. 8*. This renders it universally good; and Good is communicative. It is a Talent that calls for Improvement, to the Profit of Communities. It is called *Light*, the Nature of which is perfectly diffusive of its Radiance, and bright Illustrations; and 'tis not to be put under a Bushel, but in a Candlestick, to enlighten the whole House. Every Christian is to improve and stir up the Gift that is in him: And tho a *Work* be not done so well by one Man, as it might by another, who hath greater *Accomplishments*, (were it set upon his Heart to undertake it) yet may the Profit to some Souls countervail the Labour, and the Whole bless the World more, than not to have it done at all: Besides, what Man, in this nice and censorious Age, can give Content to all?

These Considerations seemed so weighty, as to incline me to employ some of that Time and Talent the Lord hath entrusted me with, to compleat this Work.

'Tis obvious to every one's Observation, that the Holy Scripture abounds with *Metaphors*, *Allegories*, and other *Tropes* and *Figures* of Speech. Similitudes are borrowed from Visible Things, to set forth and illustrate the excellent Nature of Invisible Things; yea, heavenly Things are often called by the very Names that material or earthly Things are called, which is not to obscure or hide the meaning of them from us, but to accommodate them to our Understanding; God by a gracious *συγκατάβασις*, or Condescension, conveying the Knowledg of Himself, and spiritual Things, by preaching them by their respective earthly

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earthly Similitudes, &c. *If I have told you of earthly Things, and ye believe not; how shall ye believe, if I tell you of heavenly Things?* John 3.12. And tho the Style of the Holy Scripture is not varnish'd with that Delicacy of superficial Ornament, that jingling Cadency of Sounds, and Fancy-pleasing Trifles, as the pompous Oratory of Greece and Rome is beautified with; yet it has Qualities far more excellent: 'Tis grave and masculine; it hath a magnificent, commanding Elegance, peculiar to it self, suitable to the lofty Things it treats of, which no other Writing can imitate; reaching the inner Rooms of the Soul, and stirring up Affections, in so spiritual and sublime a kind, as the artificial Bravery of Cicero, or Quintilian's Elocution, could never do. There are Mysteries, which Nature, as such, (however adorned with Philosophical Notions, or Metaphysical Speculations,) cannot comprehend: They are like the Waters of the Sanctuary, where a Lamb may wade, and an Elephant may swim: A weak Christian that is gracious, may go through, were the unsanctified Schoolman may be plunged and overwhelmed: They are so plain and easy, that a Babe in Christ may understand them; and some Places so difficult, as to find Work for the utmost Study and Inquisition of the most knowing.

This is the Second, and Last Volume, and perfects our whole Design, which I thought at first might have came into one entire Book. That which was promised at first, concerning the Divine Authority of the Scripture, and the Whore of Babylon, you will find here. And tho there is one Thing omitted, or left out, which was in the *Specimen*, viz. *Demonstrations touching the Validity of our Translation*, which we lately found done some time since by the Learned Dr. Owen, and others: Yet you have in the room of it a *Treatise of Types*, which I am persuaded will be more acceptable to most Men, and hath been much more laborious and chargeable to compleat, it containing divers Sheets. A *Treatise of Types* under the Law, carefully opened, we have ground to believe, will be very serviceable, especially to those in the Ministry: And such hath been my Care, that I have not run one Parallel concerning Types, but what I have had the Opinion of the most learned *Typical* Writers upon; so that I readily confess, 'tis rather theirs than mine.

And tho there is a great difference between *Metaphorical* or *Allegorical*, and *Typical* Scriptures; yet we thought an Essay to open the most eminent Types found in the *Old-Testament*, would well suit with this sublime Subject: And because some, for want of Study or Learning, may not readily understand the Difference that is between them, we will give you here the Sence of the Learned upon it, particularly between what is *Allegorical* and *Typical*, (we take *Allegory* here as Divines do, who take it not as *Grammarians* or *Rhetoricians*, for a continued Discourse of many Figures together) properly, or strictly taken: For sometimes an *Allegory* may be taken largely, and so may comprehend

See Mr. D. Owen's
Key to
his Clavis
Cantab.

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hend whatsoever is figurative, whether Typical, Tropological, Analogical, &c. as the Apostle hath it in *Gal. 4.* speaking of *Abraham's* two Sons, *Isaac* and *Ishmael*, which is yet properly a Type, differeth from Types, or Typical Scripture, thus :

1. Types suppose still the Verity of some History, as *Jonah's* being three Days and three Nights in the Fishes Belly; when it is applied to Christ in the New Testament, it supposeth such a thing was once done, &c. Allegories again have no such necessary Supposition, but are as Parables, propounded for some mystical End. Thus whilst it is said, *Mat. 21. A certain King made a Marriage for his Son, planted a Vineyard, &c.* Those Places suppose it not necessary as to the being of the Allegory, that ever such a thing was; but a Type cannot be without reality in the thing, as Fact, which is made a Type.

2. Types look only to Matter of Fact, and compare one Fact with another, (as Christ being slain, and lying three Days in the Grave, to the Paschal Lamb, and *Jonah's* lying so long in the Whale's Belly) : But Allegories take in Words, Sentences, Doctrines, both of Faith and Manners, as in the former Example is clear.

3. Types compare Persons and Facts under the Old-Testament, with Persons and Facts under the New, and is made up of something that is present, prefiguring another to come : Allegories look especially to Matters in hand, and intend the explaining some hidden and mystical Sence upon the Words, which at present they seem not to bear.

4. Types are only Historical, as such; and the Truth of Fact agreeing in the Antitype makes them up : it being clear in Scripture, that such things are Types; for we must not forge Types without Scripture-Warrant : But Allegories, &c. are principally Doctrinal, and in their Scope intend not to clear or compare Facts, but to hold forth and explain Doctrines, or by such Similitudes to illustrate, and make them the better understood, and to move and affect the Heart the more, or the more forcibly to convince the Conscience; as *Nathan* made use of a Parable, when he was about to convince *David*.

5. Types in the Old-Testament respect only some Things, Persons, and Events; as Christ, the Gospel, and the spreading thereof, &c. and cannot be extended beyond these : But Allegories, Similitudes, &c. take in every thing, that belongs either to Doctrine, or Instruction in Faith, or Practice, for ordering of one's Life. Hence, according to the Judgment of the Learned, Metaphors, Allegories, &c. are more extensive and comprehensive in their Meaning and Application, than Types; tho'tis not denied, but that care ought to be had that they be not run beyond the *Analogy of Faith*; and many times it becometh to see we go not beyond the Scope of the Text, which plainly shews the whole Mind of the Spirit, in making use of such Similitudes, for
Illustration

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Illustration sake; and we hope we have kept within a due compals in this respect, and avoided whatever may give *just cause of offence* to any.

You had in the *First Volume* a *Treatise of Tropes*, reduced under their proper Heads; and here you have the *Schemes* or *Figures* in Scripture handled after the same manner. And because there is some difficulty to understand *Allegorical* Scriptures, or to know what Places are to be taken *metaphorically*, we shall shew, (as 'tis noted by the Learned)

1. What an *Allegory* or *figurative* Scripture is. 2. When 'tis necessary to understand a Scripture *figuratively*, or in an *Allegorick* Sence.

See Key to
Clavis Cantab.

For the first, there is a great difference betwixt an *Allegorick* Exposition of Scripture, and an Exposition of *Allegorick* Scripture: The first is that which the Fathers and School-men fall in, *i. e.* when they allegorize plain Scriptures and Histories, seeking to draw out some secret meaning, other than appears in the Words, and so would fasten many Senses upon one Scripture. This is indeed unsafe, and is justly reprovable; for this makes clear Scripture dark, and obtrudes Meanings on the Words never intended by the Spirit: As suppose one speaking of *Goliath's* Combat with *David*, should pass by the *Letter*, and expound *Goliath* to be the Flesh, or the Devil; and *David*, to mean the Spirit or Christ. Such Expositions may have some pleasantness, but very little solidity; and such who commonly thus interpret Scripture, often fall into Errors, and guilty of this Fault *Origen* is thought to be.

2dly, An Exposition of *Allegorical* Scripture is the opening and expounding of some dark Scripture, (wherein the Mind of the Spirit is couched and hid under Figures, &c.) making it plain and edifying, by bringing out the Sence according to the meaning of the Holy Spirit in the place, tho at first it seems to bear no such thing. So *Mat. 13*. Christ expounds that Parable or Allegory, (for tho *Rhetoricians* make a difference between *Metaphors*, *Similes*, *Parables*, and *Allegories*, yet in Divinity there is none, but that *Allegories* are more large and continued) calling the *Seed* the *Word*, and the *Sower* the *Son of Man*, &c. This way of expounding such dark Scriptures is both useful and necessary, and was often used as edifying by our Lord Jesus to his Disciples. Now 'tis this we speak of, which teacheth how to draw plain *Doctrines* out of *Metaphors*, *Allegories*, &c. and not to draw *Allegories* out of plain *Histories*.

Secondly, it may be asked, *When we are to account a Place of Scripture figurative or allegorick, and seek some other meaning than what at first appears.*

Answ. 1. When the literal proper meaning looks absurd-like, or is empty, nothing to Edification; as when 'tis said, *Unless ye eat the Flesh of the Son of Man, &c. This is my Body, &c.* And so those Scriptures that command to pluck out the right Eye, and cut off the right Hand, take up our Cross, &c. All which, if literally understood, were absurd and ridiculous; and therefore the mistaking such Scriptures, hath occasioned many grievous Errors, as that of the *Anthropomorphites*, attributing Members

viz,

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viz. Head, Hands, Feet, &c. to God; and Passions, yea, Infirmities, as Anger, Repenting, &c. because the Scriptures in such places, speaking after the manner of Men, *metaphorically* attribute such things to him.

2. Those Places of Scripture are to be accounted *Metaphorical* or *allegorick*, which reach not the *Scope of Edification* intended by them, if literally understood; as, when Christ spoke of Sowing, *Mat. 13.* the Disciples thought, something more was intended than at first appeared, for his Aim could not be to discourse of Husbandry to them.

3. When a *literal Sence* would obtrude some Falsity on the Scripture, then such Places are to be taken *Allegorically*; as when Christ said, *Destroy this Temple, and I will build it up again in three Days*: Which if understood of the *Material Temple*, Christ's Words would not have had their Accomplishment; But he spoke, *figuratively*, of his Body. So when Christ said, *Except a Man eat my Flesh, and drink my Blood, he cannot live*; it cannot be understood literally, because many who have obtained Life, never did so eat his Flesh, &c.

4. Any Scripture is to be accounted *Figurative* or *Allegorical*, when the *literal Sence* agrees not with other Scriptures, and is repugnant to the Analogy of Faith, or Rules of good Manners; as when we are commanded to *heap Coals of Fire upon the Head of our Enemy*; now we being required not to avenge our selves, it followeth clearly, this Scripture is not properly or literally understood.

5. When a *literal Sence* answers not to the present Scope of the Speaker, and the Speaker would be thought impertinent, if his Words were properly taken; then it ought to be expounded in a figurative Sence. So *Mat. 3. 10.* when John is pressing Repentance, he saith, *Now is the Ax laid to the Root of the Tree, &c.* And the Parable of Christ, *Luk. 13. 7.* If these Places were only properly to be understood, they would not enforce Repentance.

And now, *Reader*, had we not had good Encouragement from divers worthy Ministers in this City, this, as well as the former, had never seen the Sun; but the readiness of divers Persons, upon the coming out of the First, to subscribe for this, hath midwiv'd it into the World, where we expect it will meet with different Entertainment; but I hope by this time, through the Grace of God, I have learned not to be concerned, either about the Praise of some on the one hand, or Dispraise and Contempt of others, on the other hand: not doubting, but that this, or the succeeding Age, may receive Advantage by it, and many bless God for it: And if it bring Glory to God, and Profit to his Church, I have my chief End, and shall be content, tho I pass under the Censures of captious Men, &c. I must confess, it is not all of my own compiling; I have made use of some help from others, partly to expedite the Work, and partly for want of some Literature. And now, *Reader*, that I may not retain thee longer at the Door, I shall commit Thee and the Work to the Blessing of the Lord, heartily begging an Interest in thy Prayers, engaging not to forget thee in this evil and perilous Hour, subscribe my self,

Thy Servant for Jesus's sake,

London, August 9. 1682.

BENJ. KEACH.

T A B L E

O F

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THE

Tropes and Figures ;

O R,

A T R E A T I S E of the M E T A P H O R S,
A L L E G O R I E S, T Y P E S, &c. contained in the
Holy Bible of the Old and New Testament.

*The Divine Authority of the Holy Scriptures asserted and vindicated, and the
groundless Cavils against the same detected and confuted.*



THE main Scope of this Work, being to offer some Assistance towards the explaining and finding out the true Sense and Meaning of the *Holy Scriptures*, it will be convenient (according to our *Promise* in our *Specimen* of this Undertaking) to premise something touching the *Divine Authority* of that blessed Book. For tho' it be commonly own'd by Christians to be the Word of God, yet since on the one Hand, there are (especially in this *Atheistical* Age) too many amongst us, whose Love of Sin, and Resolutions to continue therein, tempt them to seek for shelter in bold Contempt of, or subtile Cavils against those *Heavenly Oracles*; and on the other hand, not a few poor Souls are sometimes shaken with *Temptations*, and know not how to discharge themselves from the ensnaring Questions that they are often attacked with, touching the Divine Original and Authority of those Sacred Records; Not so much for want of *Assent* thereunto, as of a right Understanding or Consideration of the *Grounds* of that Assent, and the true formal Reason thereof; Therefore that with a perfect Security to our present and future Wellfare, we may rely on that Book, as the infallible Store-house of Heavenly Verities, that great and *only Revelation*, whereby God does *Inform, Rule, and will Judge* the World; we shall set forth some Considerations evincing this most important Truth: But finding that divers able and worthy Men have of late wrote most learnedly and excellently upon this Subject, we shall upon that account be the more concise; and tho' we have said but *little*, yet we hope *enough* to satisfy any rational considering Man, and confute the vain Cavils of the Adversary; for all along in *this Essay* we strive to join *Perspicuity* with *Brevity*, and to speak so plainly and familiarly, that the weakest Capacity may with ease gather it up; (the neglect hereof having rendred the Labours of some others on the same Subject less serviceable to the vulgar unlearned Reader.) It being our great Design to endeavour the Help and Establishment of the Unskilful, and to assist weak Christians; knowing, that if Satan can once bring them into a diffidence of the Truth and Authority of God's Word, he at the same Instant shakes the very Foundation of all their Hope and Religion: *And if the Foundations fail, what shall the Righteous do? Psal. 11. 3.*

That the Scripture, or Book called the Bible, is of Divine Original, Inspired by the Spirit of God, and therefore of infallible Truth and Authority, Appears,

1. The sublime
Matter of the
Scriptures
shew them to
be Divine.
* Mat. 28. 19.
1 Joh. 5. 7.

I. By the *Contents*, or Matters therein discovered and treated of, which are so transcendently *sublime* and *mysterious* that they could never be the product of Human Invention, or Discovery; and therefore tho written by Men, as Instruments, must needs be revealed from *above*: for what Human Brain could ever have imagined a * *Trinity* in the *Deity*, or such an Existence of one simple Essence as this Book acquaints us withal? It describes the Person of Christ, so plainly, fitly and excellently, that if the Mind of Man consider it attentively, of necessity it must needs acknowledg, it doth far exceed the reach of a finite Understanding. It discovers unto us the Misery and Corruption of Man by Nature, together with that general defect of the whole Creation (which tho some of the Heathen had some glimpse of) yet could never find out the Cause, nor how it came to pass; No finite Intellect could ever have travell'd into such Heights and Depths, touching the Nature of God and his Eternal Councils. that stupendious *Contrivement* for the Salvation of Man, that the second Person should descend from Heaven, and assume Human Nature into a Conjunction with the *Divine*, take upon him in his own Person the *Sin* of Mankind, and die for the World, thereby making a satisfaction *proportionate* to infinite Justice, so that God may show the utmost Act of *Mercy*, in a Conjunction with the highest Exercise of *Justice*: Nothing less than an Infinite Understanding could have found out Expedients to reconcile those two infinite Attributes, in his dealings with an Apostate Creature. It unfolds the Covenant of Grace, which God made after the Fall, all which can be drawn from no other Fountain but Divine * Revelation; it contains the Law of God, which is wise and just, the *Gentiles* themselves being † Judges. In its Precepts shines forth its Divinity; 1. The surpassing Excellency of the Act, requiring that we should deny our selves in all those things which the corrupt Nature of Man cleaveth to, and hateth to forego. 2. The wonderful Equity that doth appear in every Command. 3. The admirable strangeness of some Acts, which a natural Man would account Foolishness, and yet prescribed as absolutely necessary; † shews its Divine Original. 4. The manner how Obedience is required, *viz.* that it proceed from a pure Heart, a good Conscience, and Faith unfeigned *: Take a view of the Ten Commandments, are they not plain, brief, perfect, just, extending to all, binding the Conscience, and reaching to the very Thoughts? And do not all these things commend unto us the Justice, Wisdom, Holiness, Omnipotence, Omniscience, Perfection, and absolute Sovereignty of the Law-Maker?

* 1 Cor. 2. 7.
Eph. 3. 4, 5.
† Dan. 4. 5, 6, 7.

1 Joh. 3. 36. &
8. 24.

* Deut. 6. 5.
1 Cor. 13. 1.
1 Tim. 1. 4, 5.

'Tis a Book that comprehends an Universal History of the World, past, present, and to come; Its *Contents* reach as far as the first Foundations of the Earth and Heavens, give us an Account of God's *Revelations* to Man ever since his first *make*, and the particulars of an Enterprize between God and the World, for near upon two thousand and five hundred Years, before they were any where extant upon Record; What other Book, since the World began, so much as pretended to do this? A Book! which as it was sixteen hundred Years a writing (for so long it was from the Time of *Moses*, till *John* closed it with the *Revelations*); so the Matters it treats of, are of the most excellent Nature, and highest Concernment.

† Gal. 3. 10.

To give the World a satisfactory Account not only of its *Original*, but of its *End* too; To bring Man acquainted with his true Sovereign Happiness, and a most wonderful and astonishing method of *Reconciliation* with his Maker; Its *Promises* are everlasting Glory, and never-fading Crowns: Its *Precepts*, perfect † Righteousness, and altogether such as tend most to the Honour of God, the Happiness of a Man's Self, and the Quiet of the World: Its *Threatnings* are of Miseries that are endless: Its whole *Tendency* is to a Prospect beyond the Grave: what Heathen ever so much as dream'd of the Resurrection? Who but the Lord could be Author of such Laws, that only can give eternal Life, and inflict eternal Death? These things can move the Conscience of none, but such who acknowledg the Precepts thereof to be divine. In a Word, its *General Subjects* are Mysteries no where else to be heard of, and without such a Manifestation, *unconceivable*. Now considering the Premises, what less than Infinite Wisdom, can be the supposed Author of such a Book?

2. The Antiquity of the Holy Scriptures.

II. By its *Antiquity*. The Books of *Moses*, (wherein in Promises, Prophecies, Types, and Shadows, the Sum and Substance of all the rest of the Bible is comprised) were the first Writings in the World, (next to those by the Finger of God on Mount *Sinai*.) This

is

is fully proved by *Justin Martyr*, an ancient Writer, that lived within one hundred and thirty Years after Christ, in his *Paranetick* to the Greeks; who comparing the Times of all Human Writers, Poets, Philosophers, Historians, and Law-givers, esteemed most ancient, demonstrates them all to be but *Peones* to *Moses*. *Eusebius* also, who followed *Justin Martyr* at about two hundred Years distance, in the 2d and 3d Books of his *Evangelical Preparation*, prosecutes the same Argument at large, and from abundance of Testimonies and Confessions, out of the best and most authentick Heathen Authors themselves, undeniably evinces, That *Moses* was the most ancient of all the Writers that were known or named amongst them. And *Tertullian* so confidently upbraids the Gentiles in this matter, that we think it not amiss to recite his Words, in the 19th Chapter of his *Apology*. — *Our Religion* (saith he, speaking to the Heathens,) *far out-does all that you can boast of in that kind: For the Books of one of our Prophets only, viz. Moses, (wherin it seems God hath enclosed, as in a Treasury, all the Christian Religion preceding so many Ages together) reach beyond the ancientest you have, even all your Publick Monuments, the Antiquity of your Originals, the Establishment of your Estates, the Foundations of your Cities, all that are most advanced by you in all Ages of History, and Memory of Times; the Invention even of the Characters, which are Interpreters of Sciences, and the Guardians of all Things excellent: I think I may say more, they are elder than your very Gods, your Temples, Oracles, and Sacrifices. Have you not heard mention made of that great Prophet, Moses? He was contemporary with Inachus, and preceded Danaus, (the ancientest of all that have a Name in your Histories) 393 Years: He lived some Hundreds of Years before the Ruine of Troy. [And Homer, the eldest Writer amongst the Grecians, lived, as *Pliny* saith, 250 Years after the Subversion of that City.] Every of the other Prophets succeeded Moses, and yet the last of them was of the same Age as your prime Wise-Men, Law-givers, and Historians were.*

So that 'tis a Thing out of dispute, that for Antiquity, neither the Writings of *Orpheus*, or *Homer*, or *Trismegistus*, or *Pythagoras*, or *Berosus*, nor any other, can compare with the *Pentateuch*. These *Gray-Hairs* shew them to be the Off-spring of the *Ancient of Days*; for Truth is always the First-born.

And if we consider, how low, mean, and imperfect all humane Inventions were in those Times; and what foolish, irrational, and absurd Conceptions, both the *Egyptians* and *Grecians*, (Nations most celebrated for Wisdom) had of Things Divine, and the Duty and Happiness of Man; we cannot but conclude, That so clear an Account of the World's Beginning, Depravation, Destruction by the Flood, and Re-peopling; such a most excellent Law and Doctrine, in reference both to God and Man, &c. could not be of *Humane Extract*, but must needs be in truth, what it pretends it self to be, a *Divine Revelation*. Besides, who can believe the first Religion should be the worst, or the most timely Notions of God the falsest? Were this so, and the Bible not a *Divine Book*, but composed by *Impostors*, then it follows, That the most primitive Account we have of Religion is counterfeit; that the Devil set up his Chappel, before God built his Church; that in the earliest Notices we have of God, of the World's Original, Man's Fall, and the Way of his Recovery, the World is *deceived and abused*; and that God suffered the Devil, in the first place, (and without any Thing publickly extant from him, either before or since, to contradict it) in his Name, and under pretence of his Authority, to delude and mislead Mankind, with a false Account of all those Things which they are most concerned to know, and upon the right Knowledg of which their present and future Happiness depends: All which, as it is unworthy of God, so it is no less repugnant to the Dictates of Reason. But on the contrary, 'tis most rational to believe, that God's Revelations were as early as Man's Necessities; and that the Bible being the most ancient, as well as the truest Book in the World, is also the truest, and proceeded from the God of Truth.

III. This *Royal Descent*, or Divinity of the Scriptures, further appears, by that *Majesty* and *Authoritative* of the Spirit of God speaking in them, and that extraordinary and admirable *Stile* wherein they are written. As 'tis said of our blessed Lord, *Mat. 7. 28. Thou hast taught as one having Authority, and not as the Scribes*: So the Scriptures teach with an awful Authority. † The *Stile* of the Sacred Scripture is singular, and has peculiar Properties, not elsewhere to be found; its Simplicity is joined with Majesty, commanding the Veneration of all serious Men. * *Augustine* says, That the Holy Scriptures seemed rude and unpolish'd to him, in comparison of *Cicero's* adorned *Stile*, because he did not then understand its (*interiora*, or) inward Beauty: But when he was converted to Christianity, declared, || That when he understood them, no Writing appeared more wise and eloquent. † *Greg. Nazianzen*, a Man of prodigious Wit, Learning, and Eloquence,

3. The Majesty and Strangeness of the Stile. † See the Epist. to the First Volume. * Lib. 3. Confess. cap. 5. † Lib. 4. de Doctrin. Christ. cap. 6. † Bed. xix. lib. 5. de Affe. & partibus ejus. p. 754.

quence, when he came to study the sacred Scriptures, vilifies all Ornaments of Literature amongst the Greek Philosophers, as infinitely below those Divine Oracles. *Illyricus* says, That altho we find not in the Holy Scripture that idle or delicate Itch of Words, that external Sweetness or Allurement, that Numerosity of Sounds, or those pleasing Trifles, which vain-glorious Orators of *Greece* and *Rome* beautified their so much fam'd Harangues with; yet we find there a grave and masculine Eloquence, exceeding all others. And shall we indeed think, that the great God would use Inductions, as *Plato*; Syllogisms, as *Aristotle*; Elenchs, as the *Carmeades*; Epiphonema's, as *Cicero*; Subtilties, as *Seneca*; or Words far fetch'd, joined together with an artificial *Syntax*, with respect to Weight, Number, and Sound? If a Royal Edict were published in that kind of Speech, consisting of School-Follies, every wise Man would laugh at it. The more plain therefore the Word and Law of the great God is, 'tis (we say) the more becoming the Author thereof, and an Evidence of his Divine Stamp and Authority. Yet in that Humility of Stile in Scripture, there is far more Height and Loftiness, and more Profoundness in its Simplicity, more Beauty in its Nakedness, and more Vigor and Acuteness in its (seeming) Rudeness, than in those other Things Men so much praise and admire, &c. Easiness and Plainness doth best become the Truth. A Pearl needs no painting; it becomes not the Majesty of a Prince to play the Orator. In the holy Scripture is a peculiar and admirable Eloquence. What are all the elaborate Blandishments of Human Writers, to that grave, lively, and venerable Majesty of the Prophet *Isaiah's* Stile, as the *Exordium* of his Prophecy shews, also in *chap. 25, 26, &c.* That which Criticks admire in *Homer*, *Pindar*, &c. singly, are universally found here, tho not that Elegancy that tickles the Ear and Fancy, and relishes with the Flesh, but the noble and immortal Part, viz. an illuminated Soul. Commandments are here given forth, and Subjection peremptorily required, with great Severity, and with no stronger Arguments than the Will of the Law-maker. Promises above likelihood are made; to assure of performance, no Reason is alledged, but *I the Lord have spoken**: And to encourage against Difficulties, &c. divine Assistance is promised, both as necessary and sufficient, in the manner of its Threats. Also the Divinity of the Stile may be observed, that without respect of Persons, all degrees of Men are concerned, High and Low, Rich and Poor, Noble and Ignoble, Kings and Peasants, commanding what is distasteful to their Natures, and forbidding what they approve; promising not terrene Honour, but Life everlasting; threatening not with Rack and Gibbet, but eternal Pain, and Torment in Hell-Fire.

*Isa. 51. 22. &
52. 4.

|| Gen. 17. 1.
Exod. 12.
Joh 1. 9.

Joh. 12. 48.
2 Tim. 3. 16.
Rev. 2. 29.
1 Pet. 1. 23.
Exod. 20. 1, 2.

1 Cor. 2. 13.

Augustin.

Of all Writings in the World, the Sacred Scriptures assume most unto themselves; they tell us, that they are the *Words of Eternal Life*; that they are by the *Inspiration of the Holy-Ghost*, the *Testimony of Jesus-Christ*, the *Faithful Witness*; that they shall judge the World; that they are able to make wise unto Salvation; that they are the *Immortal Seed*, of which the Sons and Daughters of God must be begotten. Their Tenor is, *Thus saith the Lord*; and no Conclusion, but, *The Lord hath spoken*; *Hear the Word of the Lord*; *He that hath Ears to hear, let him hear*, &c. The Nature, Quality, or Composure of the Stile or Phrase (we say) is emphatically and signally different from that of all Humane Writings whatsoever. Here are no *Apologies*, begging Pardon of the Reader, or insinuating into his good Opinion by Devices of Rhetorick, but a *stately Plainness*, and *mysterious Simplicity*. We also speak (saith the Apostle) not in the Words which *Mans Wisdom teacheth*, but which the *Holy-Ghost*, comparing, (or rather *suining* or *fitting*, *συγγεινόντες*,) *spirituals with spirituals*, (for so only the Original runs, *πνευματικῶς*,) that is, *Matter or Things*, which for their Nature and Substance are *spiritual*, with Words or Phrases which are spiritual also, and so suitable to them. Hence, well saith one of the Ancients, *The Scripture so speaketh, that with the Height of it, it laughs proud and lofty-spirited Men to scorn; with the Depth of it, it terrifies those who with Attention look into it; with the Truth of it, it feeds Men of the greatest Knowledge and Understanding; and with the Sweetness of it, it nourisheth Babes and Sucklings.*

4. Its design to
promote Holiness.

Lev. 11. 44.
1 Pet. 1. 15.

Heb. 12. 14.

And by a
Multitude of Examples of holy Men, as *Abraham*, *David*, and all the Prophets and Apostles, and especially of that immaculate Lamb of God, the blessed JESUS. As on the other side, it sets before us the dreadful Vengeance that attends all Prophaneness, Unrighteousness, Uncleaness, Pride, and worldly Lusts; requires not only an Abstinence

IV. That excellent Spirit of Holiness, which every where breaths in and from the Scriptures, is another fair Lineament of the Hand of God in the framing them. To this Holiness they most powerfully persuade Men, by express Commands: *Ye shall be holy, for I am holy. As he who hath called you is holy; so be ye holy in all manner of Conversation.* And by Threatnings, *Without Holiness no Man shall see God.* Heb. 12. 14. And by a Multitude of Examples of holy Men, as *Abraham*, *David*, and all the Prophets and Apostles, and especially of that immaculate Lamb of God, the blessed JESUS. As on the other side, it sets before us the dreadful Vengeance that attends all Prophaneness, Unrighteousness, Uncleaness, Pride, and worldly Lusts; requires not only an Abstinence from

from the gross outward Acts of Sin, but searches the Heart; and condemns the very Thoughts and Inclinations: *He that hateth his Brother, is a Murtherer. He that lusteth after a Woman, hath committed Adultery.* The Doctrine taught every-where in this Book, is directly opposite to the whole Corporation of debauched and wicked Men; destructive to all Impiety, and corrupt Doctrines and Practices whatsoever, and perfectly ruinous and destructive to the Interests of the Devil in the World: A Doctrine, that has visibly the highest Tendency to those two great Ends of all Religion, the *Honour of God*, and *Man's present and future Happiness*. What pitiful, crooked, and imperfect Lines have the wisest and best of meer Men, as *Socrates, Plato, Aristotle, Tully, Seneca, Plutarch*; or any others, drawn, in their fairest Documents, both Moral and Divine, compared with this compleat and transcendent Rule of holy Living! What undefiled Religion, what pure and spiritual Worship is here! How suitable to the holy Nature of God! What superlative Piety and Vertue, without any spot of Vice! What punctual and perpetual Truth and Honesty is here required! yet without the least Taint of base Means, or unworthy sordid Ends! No Vain-Glory! no Esteem of Men! no corrupt Advantages! But on the contrary, what Charity is here required! What repeated Commands not to offend weak Ones! What mutual Forgivenesses! What Provocations to Love! With what Patience and Meekness, Justice and Modesty, are we taught to behave our selves! In a word, 'Tis such a Doctrine as makes a Man perfect, *thoroughly furnished to every good Work*; which brings Men to the best Way of *Living*, the noblest Way of *Suffering*, and the comfortablest Way of *Dying*. — Now must not such pure Streams needs flow from the Fountain of all Perfection? Does such a serious and effectual Advancement of Holiness in the World, look like an Intrigue of polluted Man, or any unclean Spirit? How can we better judge of a Law, that declares it proceeds from God, and is of Divine Obligation, than by its Nature, Tendency and Influence on humane Life? Whether it be suitable to those Pretensions, and such an adorable and unspotted Original? And when we find so holy and excellent a Design, as appears throughout this whole Book, for the Honour of God, and compleating the Happiness of Men, by Methods so agreeable, and yet above the reach of Humane Invention; what can we judge, (unless we will be obstinately perverse) but that such a Book's Testimony of it self is true, and that it is indeed of God, and not of Men?

V. The *sweet* and admirable *Agreement*, Consent, Dependence, and Harmony, that we find in all and every part of Scripture, tho there are so many Books thereof, written by so many different Persons, of various Conditions, many Ages remov'd, in several Places, and in different Languages, yet all agreeing with each other, and every part with the whole, which could not be foreseen or contriv'd by any humane Wisdom or Cunning, in the writing of any one Part: For all the Histories, Prophecies, Promises, Types, and Doctrines, in an orderly Connection, tend to promote the same Thing; and every Age proves a fresh Interpreter, and reveals to us more and more of this admirable Concord, which could not be the Effect of humane Artifice, nor of any other Cause, but an infinite Comprehension and Fore-sight, and that the several Writers of this Book were in all Times guided in what they wrote by the Supreme Wisdom of that one God, who is always constant to himself, *and the same yesterday, to day, and for ever.*

5. The Harmony of the Scriptures.

VI. This further appears from the Credit and Sincerity of those that were the Pen-men. If the Scriptures were not what they pretend to be, *viz.* the Word of God, and dictated to the Writers thereof by his holy Spirit, it would be the greatest Affront to the Divine Majesty, and the grossest Cheat towards Mankind, that ever was put upon the World. But if we consider the Pen-men thereof, we shall find them all of undoubted Credit, generally esteemed holy and good Men in the Ages they liv'd in, so no way to be suspected of Imposture. Some of them were Kings, and of the deepest Learning, not likely to be guilty of such a mean-spirited Baseness, as Lying and Forgery. Many of the Prophets, and most of the Apostles were Men illiterate, of Parts and Education so mean, that of themselves they seem no way capable to write so profoundly, or lay so deep a Contrivance for deluding the World. And as 'tis incredible, that so many Men, of such distant Times, Qualities, and Abilities, should all agree in the same Imposture, and so harmonize in promoting it; so neither could any Interest or Ambition prompt them thereunto: For as the main Tendency of this Book is, to mortify Mens Ambitions and Lusts; so most of them exposed themselves, by publishing these Writings, to great Hazards and Persecutions. Nor have several of them been shie to record the great Failings and Imperfections of themselves, or their Brethren. Thus *Moses* (a) relates his own Infidelity,

6. The Credit of the Pen-men.

(a) Exod. 32 & 4 chapters.

(b) Numb. 11. and Averseness to submit to the extraordinary Call of God. In another place (b), he records the Shame of his Distrustfulness, or at least the Carnality of his Conceit or Apprehension of the Power of God. Again, (c) he inserts God's heavy Sentence, and the Ground thereof, against him. The same *Moses* did not set up any of his own Posterity to succeed him in the Guidance of *Israel*, but left *Joshua* to succeed him, &c. and placed the Kingly Superiority over that People in another Tribe from his own, viz. the Tribe of *Judah*. Indeed, throughout the whole Book there is a visible Antipathy to all self-seeking Flattery or Compliance: God alone is exalted, and all Mens Persons, Actions, and Reputations are laid in the Dust, in respect of his Honour, and the Truths therein delivered. Besides, these very Writers appear themselves to be under a subjection to the Doctrine they taught, and no way Masters of it, as their own. All which plainly shews, that they were inspired from above, and wrote not their own Words, or for their own Honour, but as inspired, and for the Honour of God.

3 Scripture-
prophecies, and
their Accom-
plishments,
prove 'tis di-
vine.

VII. Another Demonstration or Proof, that the Scriptures are from God, is the exact and punctual fulfilling of the *Prophecies* therein contained. To foretell Events, is the Prerogative of God: (d) *Let them bring forth*, (saith God, the Lord, expostulating with his People about the Vanity of Idols) *and shew us, [What shall happen]: Shew us the Things that are to come hereafter, that we may know that ye are Gods.* Now the Body of the Scriptures is enlivened with the Spirit of Prophecy (almost) throughout. That of (d) *Isa 41. 22.* *Jacob*, recorded by *Moses*, (e) *That the Scepter should not depart from Judah, nor a Law-giver from between his Feet untill Shiloh come; and to him shall the gathering of the People be:* was not compleatly fulfilled till well near two thousand Years after, tho made good during a great part of that Time, viz. from the Entrance of the Tribe of *Judah* upon the Government, in King *David*, until the going of it out again in the Person of *Hircanus*, whom *Herod* slew, as *Josephus* testifies. But when the Time appointed was expired, the Prophecy it self was compleatly fulfilled: For when *Herod*, a Stranger, and of another Nation, had cut off the House and Line of *Judah* from the Government of *Jewry*, then and at that Time *Shiloh*, the long-expected *Messiah*, our Lord Christ, punctually came into the World: for that by *Shiloh* is meant the *Messiah*, the Jewish Rabbies do not deny. Now at the Time of *Jacob's* uttering these Words, there was little probability, that any of his Posterity should have a Scepter, or any Kingly Power, being poor, few, and in a strange Land: Or, if they should thrive so, as to become a Kingdom, or Nation, why should *Judah* have the Government, seeing there were three elder Brothers, *Reuben*, *Simeon*, and *Levi*? Nor was there likelihood of this Prophecy's being accomplish'd, when *Moses* set it down in Writing; for then he himself (who was of the Tribe of *Levi*) was in the actual Possession of the Government, and put into it by God himself, who appointed for his Successor, *Joshua*, not of the Tribe of *Judah*, but of *Ephraim*. Whence we have a notable Evidence of the Truth and Sincerity of this Prediction; for had not *Jacob* really uttered it, we cannot imagine *Moses* would have put such a Prophecy in Writing, to the disparagement of his own Tribe. How accurately are the four great Monarchies of the World described by *Daniel*? (f) so lively, as if he had lived under them, and had that experience of them all respectively, which the World hath since had of them. How wonderful is that Prophecy of *Isaiah*, at the end of his 44th, and the beginning of the 45th Chapter, touching *Cyrus*, delivered at least an hundred Years (some say, two hundred) before he was born, wherein yet he is not only expressly named, *Thus saith the Lord to his Anointed Cyrus*; but it is foretold, he should conquer *Babylon*, and rebuild the Temple of *Jerusalem*: which came to pass accordingly. Nor can this Prophecy be suspected of Forgery, or to be supposititious in any kind, since it was pronounced openly, as other Prophecies were, in the hearing of all the People, and so divulged into many hands, before the Captivity, and then also carried into *Babylon*, where no doubt it was perused by many, long before the accomplishment of it. And that there was such a Man as *Cyrus* many Years afterwards, that conquered *Babylon*, and restored the *Jews* from their Captivity, and furthered the Building of the Temple, all Heathen Authors, that write of those Times, do affirm. And indeed one great Inducement of his Kindness to the *Jews*, was, because he understood how his Successes had been thus prophesied of, so long before, by one of that Nation. So that it appears the said Prophecy was then publicly known, and its Truth and Authentickness no way doubted of. How manifestly are the many Prophecies of the Old-Testament, concerning our Saviour, fulfilled? And how dreadfully his Prophecy of the Destruction of *Jerusalem*, was made good about forty Years after his Crucifixion, we find in the History of *Josephus*, exactly corresponding to what is foretold in *Mat. 24.* And how

(f) Dan 7.3.

how many other Prophecies of the New-Testament, and especially of the *Revelations*, do we daily find verified in and by the Apostacy, and wicked Usurpations of the Church of *Rome*? Since therefore to foretell so plainly, Particulars and Events so remote, and depending on the meer Motions and Acts of the Wills of particular Persons, yet unborn, is an evident Mark of Omniscience; we cannot but conclude, that the Scriptures, which are fill'd with so many evident and certain Predictions, must certainly proceed from the Finger of God.

VIII. Those Writings, and that Doctrine, which were confirmed by many and real Miracles, must needs be of God: But the Books and Doctrines of Canonical Scriptures were so confirmed. Many and great Wonders, such as Satan himself cannot imitate, such as exceed the Power of any, yea, of all the Creatures in the World; such as the most malicious Enemies could not deny to be divine, hath the Lord openly wrought by the hands of *Moses*, and the Prophets, Christ, and his Apostles, for the Confirmation of this Truth. (g) These Miracles are recorded and attested by Persons of unquestionable Credit, that were Eye and Ear-Witnesses. The Things done, as raising the Dead to Life, curing the Blind, &c. were Matters of Fact, easy to be discerned. They were not done once or twice, but very often; not in the Night, or in a Corner, but in the open Light, in the midst of the People, in the presence of great Multitudes, who were generally Enemies to those that wrought these Miracles: So that if the Relations of them were false, they would presently have disproved them; or if there had been any Deceit, they would soon have detected it.

8. Miracles confirm its divine Original.

(g) Numb. 11.
9. Exod. 19.
16. 1 Kings
17. 24. Mark
16. 10. Acts 5.
12.

When God puts forth his Miracle-working Power, in the Confirmation of any Word or Doctrine, he avows it to be of and from himself, to be absolutely and infallibly true; setting the fullest and openest Seal unto it, which Men, who cannot discern his Essence or Being, are capable of receiving or discerning. And therefore when any Doctrine, which in it self is such as becometh the Holiness and Righteousness of God, is confirmed by the Emanation of his Divine Power in working of Miracles, there can no greater Assurance, even by God himself, be given to confirm the Truth of it.

Dr. Owen.

And as we have the Testimony of the Evangelists, to confirm the many Miracles that Jesus did; we also plead the Notoriety of those Miracles wrought by him, and the Traditions delivering them down to us: They were openly wrought, and were all or most of them perform'd before the Eyes of Multitudes, who envied, hated, and persecuted him, and that in the most knowing Days of the World, when Reason and Learning had improved the Light of the Minds of Men to the utmost of their Capacity; in and upon Multitudes, for sundry Years together, being all of them sifted by his Adversaries, to try if they could discover any thing of Deceit in them.

Besides, the very Enemies have not had the impudence to deny such notorious Matters of Fact, as our Saviour's Miracles; only they ascribe them to other Causes. Even to this Day, the Jews acknowledg much of the Works of Christ, but slanderously and blasphemously father them on the Power of the Devil, or upon the Force of the Name of God sowed up in his Thigh; and such like ridiculous Stories they have. Even the *Turks* confess much of the Miracles of our Lord, and believe him to be a great Prophet, though they are profest Enemies to the Christian Name. Nor could all the Adversaries of these Miracles and Relations, with all their Arguments or Violence, hinder Thousands from believing them, and even exposing their Lives on that Belief, in the very Time and Country where they were done. So that we must say, Either they were Miracles, or not: If they were, why do you not believe? If they were not, behold the greatest Miracle of all, that so many Thousands (even of the Beholders) should be so blind, as to believe Things that never were, especially in those very Times, when it was the easiest Matter in the World to have disproved such Falshoods. Indeed the Miracles of Jesus, and those of his Disciples and Servants, in the Primitive Times, were in Fact so many, so eminent, so visible, and lasted so long, (for they continued in the Church two or three hundred Years) and the Account of them has descended down to us by such a constant, uninterrupted written and unwritten Tradition, that scarce any Man has assumed Impudence enough to gainsay them. *Irenaeus* (who lived about the Year of our Lord 200) affirmeth, that in his Time the working of Miracles, the raising of the Dead, the casting out of Devils, healing the Sick by meer laying on of Hands, and Propheying, were still in force; and that some that were so raised from the Dead, remained alive amongst them long after. And *Cyprian* and *Tertullian* mention the ordinary casting out of Devils, and challenge the Heathen to come and see it. Remarkable

Josephus, in his *Antiquity of the Jews*, makes mention of the mighty Miracles that Jesus did. See p 400.

(h) *Tertullian* *Apol. Ca. 23.* remarkable are those Words of the latter, (h) *Let any one be brought before your Tribunals, who is apparently possessed with a Devil, that Spirit, being commanded by any Christian, shall confess of truth himself to be a Devil, as at other Times he boasts himself a God.* And in his Book to *Scapula*, the Procurator of *Africk*, Cap. 4. he repeats several miraculous Cures done by Christians: *Quanti honesti viri, &c.* How many Persons of good Quality and Esteem, says he, (for we speak not of the Vulgar Sort) have been remedied either from Devils or Diseases? Severus himself, the Father of Antoninus, was recovered by Christians, &c. So that here we have the best Doctrine under the highest Attestation, God himself setting thereunto his supernatural Seals, to convince us of the Truth thereof. And this was the great Argument, whereby Christ all along convinced the World; for upon his beginning of Miracles, at *Cana in Galilee*, he manifested his Glory, and his Disciples believed in him (i). The Jews therefore enquired for Signs, as that which must confirm any new Revelation to be of God (k). And tho Christ blames them for their unreasonable unfastified Expectations herein, and would not humor them in each Particular; yet he continued to give them Miracles as great as they desired. They that saw the Miracles of the Loaves, said, *This is of a truth the Prophet that should come into the World* (l). Many believed, when they saw the Miracles which he did (m). If I had not done the Works that no Man else could do, ye had not had Sin (in not believing) (n). And the Way of bringing Men to believe in these Days is expressed, *Heb. 2. 3, 4.* How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those that heard him, [There is the Evidence of Sense to the first Receivers, and their Tradition to the next] God also bearing them witness, both with Signs and Wonders, and divers Miracles? Let us conclude this Argument with that smart Interrogation of that blind Man, (o) *Can a Man that is a Sinner do such Miracles?* Natural Reason shewing us, that God being the true and merciful Governor of the World, the Course of Nature cannot be altered, but by his special Appointment; and that he will never set the Seal of his Omnipotency to a Lie, nor suffer the last and greatest Inducement to Belief, to be used to draw Men to embrace Falshood and Forgeries.

9. The wonderful Preservation of the Scriptures.

IX. To these astonishing Miracles we may fitly add, the Preservation of these holy Writings for so many Ages, being it self little less than miraculous, and such as is a great Argument, that they belong to God, as the Author and Parent of them: It being reasonable to derive that from God, as a Book of his own Dictates, about which he has exercised a peculiar Care. Were not the Bible what it pretends to be, there had been nothing more suitable to the Nature of God, and more becoming Divine Providence, than long since to have blotted it out of the World: For why should he suffer a Book to continue from the beginning of Times, falsely pretending his Name and Authority? How do learned Men accuse Time of Injuries, for swallowing up the Works of many excellent Authors! and bewail the Loss of divers of *Livy's* Decades, and other choice Books, which are now no where to be found! Nay, tho the Romans were so careful for the preservation of the Books of the Sybils, that they lock'd them up in Places of greatest Safety, and appointed special Officers to look after them; yet many Ages since they are gone and perished, and only some few Fragments do now remain. Whereas on the contrary, the Bible, notwithstanding part of it was the first Book in the World, (as we proved in the second Argument) and tho the Craft of Satan, and the Rage of Mankind, have from time to time combin'd utterly to suppress it; yet it has born up its Head, and remains not only extant, but whole and entire, without the least Mutilation or Corruption. *Antiochus Epiphanes*, when he set up the Abomination of Desolation in the Jewish Temple, in the Days of the *Machabees*, with utmost diligence made search after their Law, and wheresoever he found it, immediatly burnt or destroy'd it, and threatened Death, with exquisite Tortures, to any that should conceal or retain it. In like manner, since Christ, the Tyrant *Dioclesian*, about the Year 300, with a full purpose to root out Christianity for ever out of the World, publishes an Edict, That the Scriptures should every where be burnt and destroyed; and whosoever should presume to keep them, should be most severely tormented: Yet God permitted them not to quench the Light of these Divine Laws. But the Old Testament, above two hundred Years before the Incarnation of Christ, was translated into Greek, (the most flourishing and spreading Language at that time in the World); and about thirty Years before Christ, it was paraphras'd into Caldee; and at this Day, both Old and New Testaments are extant, not only in their Original Languages, but in most other Tongues and Languages that are spoken upon the Face of the Earth, which no other Book can pretend to. So that all Endeavours that have from the very first been bent against it, have been vanquished;

vanquished; and remarkable Judgments and Vengeance shew'd on all such as have been the most violent Opposers of it. And further, whereas even *those* to whom it was outwardly committed, as the *Jews* first, and the Antichristian Church of Apostatiz'd *Rome* afterwards, not only fell into Opinions and Practices absolutely inconsistent with it, but also built all their present and future Interests on those Opinions and Practices; yet none of them could ever *obliterate* one Line in it; not even of those Places which make most against their obstinate Errors and Defections: But for their own Plea, they both are forced to pretend *additional Traditions*, (for the *Mishna, Talmud, and Cabala* of the *Jews*, and the *Oral Traditions* of the *Papists*, all proceed from one and the same Ground, viz. a wicked Pretence, that the Scriptures, tho divine Truths, and the Word of God, yet do not contain *all* God's Will; but that there are these other unwritten Verities handed down, one says from *Moses*, and the other says, from *St. Peter*, &c. by Word of Mouth.)

Since therefore the Bible hath thus wonderfully surmounted all Difficulties and Oppositions, for so many Generations, and in so many Dangers, and against so many Endeavours to root it out of the World, we may (according to that Maxim in Philosophy, *Eadem est Causa procreans & conservans*; The procreating and conserving Cause of Things, is one and the same) conclude, That the same God is the Author of it, who hath thus by his special Providence preserved it; and faithfully promised (and cannot Lie) that *Heaven and Earth shall pass away, but one Iota or Tittle of his Word shall not pass away*.

X. The Scriptures did not only *Survive*, but have *Triumph'd* over, all the Oppositions of the Devil and the World. That *Success* wherewith the Gospel was attended even in its Infancy, the mighty and marvellous prevailings of it where-ever it came, notwithstanding the many and great Disadvantages it was to encounter, are a strong and irresistible Argument that it was from Heaven. That a Doctrine directly opposite to the whole corrupt Interest of Human Nature, and to the Wisdom and Will of Man, (p) carried on and published by but a few, and those (to outward appearance) *weak, ignorant, and simple Persons*, Illiterate Fishermen, Tent-makers, &c. without any Force of Arms, or Temporal Support, but on the contrary against both Wind and Tide, the Cruelties of *raging Powers*, and Affronts of *vaunting Wisdom*; A Doctrine against which the whole World, *Jews* and *Gentiles* perfectly concurr'd, those hating it as a *Stumbling-block*, and these counting it *Foolishness*; that such an improbable and unpleasing, such a friendless, unwelcome, slighted, opposed Doctrine, by such Instruments, and under such Circumstances, should make its way in the World, and subject so many Nations to the Obedience of the *Cross*, and make those who to Day persecuted it, to Morrow ready to lay down their Lives in Defence and Justification of it; evidently shews it to be owned by *Omnipotency*, and not to be of Human Extract.

10. The Success of the Scriptures in converting the World.

(p) 1 Cor. 1.
21. Rom. 8.7.

XI. But besides these *outward* and more visible *Trophies* of the Sacred Scriptures, how marvellous is their Empire, Efficacy and Power *within*, upon the Hearts and Consciences of Men! 'tis this that *Converts the Soul, Enlightens the Eye*, (q) *Discovers Sin*, (r) *Convinces Gainsayers*, (s) *Killeth and Terrifieth*, (t) *Rejoiceth the Heart*, (u) *Quickneth*, (x) *Comforteth*, (y) *Manifesteth the Thoughts*, (z) *Overthrows false Religions, Casteth down Strong-holds, and subverts the whole Kingdom of Satan*. What *Consolations* at some Times! What *Terrors* at others, do proceed from this Sacred Book! How are the poor Souls of Men by it mightily refresh'd! Their weak Hearts wonderfully strengthened! Their dead Spirits raised, and made to live again! Those that sate in *Darkness*, and the Shadow of *Death*, are *Enlightned*! Many that were in *Chains and Fetters*, of *Fears* and *Terrors* of Soul, are delivered and set at *Liberty*! Is it reasonable to conceive that a Tree that bears such wonderful Fruit, was planted by any other *Hand* than that of *God*? Who can speak Words that shall restrain and repel all the *Powers* of *Darkness*, when falling in to make *Havock* and *Desolation* in the Souls of Men? That shall be able to give *Laws* to the *Terrors* of *Death*, nay *Eternal Death*, when they have taken hold of the Consciences of Sinners? Are not all these Wonders perform'd by the holy Scriptures? And do they not often, on the other side, breath *Thunder* and *Lightnings*? throw down the *Mighty* from their Seats, and destroy the *Thrones* of the Proud and Confident? Do they not turn the *Security* of many into *Trembling* and *Horror*, and make their Consciences to burn as if the *Fire of Hell* had already taken hold of them? These Things are evident from the Experience of Thousands that have felt and undergone such powerful Effects of the Word: Nay, I verily believe, there are few that have read the

11. Their inward Efficacy.
(q) Psal. 19.7.
(r) Rom. 7.7.
(s) 1 Tim 3.16
(t) 2 Cor. 3.6.
(u) Psal. 19.8.
& Psal. 119.103
(x) Psal. 119.
50
(y) Rom 15.4.
(z) 1 Cor. 14.
52.

Scriptures with attention and seriousness, but can more or less witness the same: And whence should such *Mighty Operations* proceed, but because the Almighty Author has endued them with such Vertue through the Spirit, whereby they become the Power of God unto Salvation.

12. The Testimony of the Church and Martyrs.

(a) Rom. 8. 3.

XII. Add to all these Arguments, the Testimony of the Church, and her Holy Martyrs, who have sealed this Truth with their Blood. By the Church we do not mean the Pope, whom the Papists call the Church *Virtual*, nor his Cardinals, Bishops, &c. met in General Council, whom they call the Church *Representative*: But the whole Company of Believers in all Ages who have professed the true Faith. The Pen-Men of the Scriptures, good, pious, honest, holy Men, delivered it out as the Word of the Lord, and ever since there have been Thousands, and Hundreds of Thousands that have believed and testified the same down from Age to Age in a continual uninterrupted Succession; The Church of the Jews, (to whom were committed the Oracles of God) (a) professed the Doctrine, and received the Books of the Old Testament, and testified of them that they were Divine, and in great Misery they have constantly confessed the same; when as by the only denying thereof, they might have been Partakers both of Liberty and Rule. And remarkable it is, both, that notwithstanding the High Priests and others of that Nation persecuted the Prophets while they lived, yet received their Writings as *Prophetical* and Divine; as also, that since the Spirit of Blindness and Obstinacy is come upon Israel, and notwithstanding their great hatred to the Christian Religion, the Holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which do evidently confirm the Truth of the Christian Religion, as Isa. 53. 3. And as for the Christian Church, it hath with great Constancy, and sweet Consent, received and acknowledged the Books of the Old and New Testament; for the Universal Church, which from the beginning thereof until these times professed the Christian Religion to be Divine, did and doth also profess that these Books are of God: And the several Primitive Churches which first received the Books of the Old Testament, and the Gospels, the Epistles written from the Apostles to them, their Pastors, or some they knew, did receive them as the *Oracles of God*, and delivered them afterwards under the same Title to their Successors and other Churches: And all the Pastors and Doctors (who being furnished with Skill both in the Languages and Matters, have tried and searched into them) and all pious Christians, who by Experience have felt their Divine Operation, on their own Souls, have asserted the same. So that whoever rejects the Bible, obliges himself to believe no other Books in the World whatsoever; for since none of them have any such great and universal Attestations, if he shall credit them, and not this, it will shew apparent dissimulation and peevish Obstinacy. And secondly, He that does credit the Author of this Book, with the same Credit wherewith he credits other Authors, whom he supposes Men of common Honesty that would not knowingly write an Untruth, cannot then refuse to receive this as a Book Divine and Infallible, upon as good Terms of Credibility, as he believes any the best Human Author in its kind to be True; because they themselves tell us that it is so, (which were it otherwise, without most apparent Falshood they would not do); They affirming that God himself inspired them to write it, and that it was no Product of their own, but every part of it the Genuine Dictate of the Holy Ghost.

And this Argument is abundantly reinforced and strengthened from the Consideration of that Glorious Company of Martyrs, those *Innumerable Multitudes*, who in the Flames and Rage of Persecution, have with the loss of their Lives maintained the Scriptures to be the Sacred Word of God, and had the same in such Veneration, that in the Primitive Ages the Traditors (Deliverers up of their Bibles to the Heathen to be destroyed) were always esteemed as bad as profess'd Apostates. Since therefore they did so constantly, and with such Hazards affirm this Truth, what shadow of Reason is there to suspect such a Cloud of Witnesses of Folly, Weakness, Credulity, Wickedness, or Conspiracy amongst themselves? (which such a diffused Multitude was absolutely incapable of.) Nor can we suppose that Popular Esteem on Earth, and Vain-Glory could be the Ground upon which they suffered, since they gave up their Lives for a Religion, which both utterly condemned such Vanity, and was every where in the World at that time odious and detestable, and whose Profession brought nothing but outward Shame and Contempt.

XIII. But

XIII. But the Doctrines and Matters of Fact in the Scripture (which if true, its Divine Original will be undeniable) are not only avouched by its own Votaries, but many most considerable parts of it acknowledged by its Enemies: As appears by this brief Induction of Particulars. The Creation of the World is intimated by Ovid in his *Metamorphosis*, lib. 1. The extraordinary long Lives of the Patriarchs in the first Ages of the World, by Manetho the Egyptian, Berosus, the Caldean and others; who add, That they were ordained to live so long that they might study Sciences, and invent Arts, especially that they might observe the Celestial Motions, and enrich the World with the knowledge of Astronomy; wherein (say they) they would have done little good, if they had lived less than six hundred Years, because the great Year (as they call it) is so long in going about and coming to a Period. The Flood is mentioned by the same Berosus, whose Words are recited by Josephus, lib. 1. *Antiq. cap. 4.* Of Noab (under the Notion of Bifronted Janus, because he lived in both Worlds,) we read in Berosus and Herodotus: And of the Ark Sayling over America, and the letting forth of Birds that found no dry Ground, in Polyhistor, and others. Of the Destruction of Sodom; or the Asphaltick Lake, we have some Account in Pliny, lib. 5. *cap. 16.* and Justin, lib. 36. That there was such a Man as Moses, such a People as the Israelites; that this Moses was their Captain, and led them out of Egypt, wrote their Story, and gave them Laws, is testified by the most ancient Records of the Egyptians, Phoenicians, Caldeans, and Grecians. And Manetho speaks very particularly both of their Coming into Egypt, and Departure thence. Of Circumcision, Herodotus, Strabo, Diodorus Siculus, and Tacitus, lib. 2. Of the coming of the Israelites into Canaan, Procopius, lib. 4. Of Solomon we read in Dionysius Cassius; of the Slaughter of Sennacherib, in Herodotus, lib. 2. The great Roman Historian, Tacitus, in his Annals, speaking of the Christians being persecuted by Nero, on pretence of burning of Rome, which he set on fire himself, says expressly, (b) *The Author of that Name or Sect was CHRIST, who, when Tiberius was Emperor, was put to death by Pontius Pilate, the then Procurator of Judea.* The Star that appeared at our Saviour's Birth, is taken notice of by Pliny, lib. 2. *cap. 5.* But more particularly by Calcidius, an Heathen Philosopher, in his Comment on Plato's *Timæus*; whose Words, as I find them cited by Cardinal Baronius, that learned Annalist, are these: (c) *There is another more venerable and holy History, which tells us of the Rise of a certain unwonted Star, not threatening Diseases and Death, but the Descent of the venerable God, to converse with Men, and mortal Affairs: Which Star, when certain wise Men of Caldea saw in their journey by Night, being sufficiently acquainted with Astronomy, and consideration of Celestial things, They are reported to have sought out this new Birth of God, and the Majesty of this Child being found, to have worshipped him, and offered Gifts suitable to so great a God.* Herod's slaughtering of the Children is notorious, by that Joque passed upon him on that occasion by the Emperor Augustus, recorded by Macrobius, (d) When he heard, that amongst those Children under two Years old, whom Herod the King of the Jews had commanded to be slain in Syria, his (the said Herod's) own Son was slain also, he said, 'Tis better to be Herod's Hog, than his Son: Alluding to the Jews Abhorrence of Swines Flesh, which it seems Herod, tho not of that Nation, yet pretending himself a kind of Profelyte, did likewise observe. Touching the preternatural Defect of the Sun at our Lord's Crucifixion, it was with amazement seen and recorded by Dionysius the Areopagite. And Tertullian, in his Apology, *cap. 21.* appeals to the Roman Records for the certainty of it. And Origen affirms, that one Phlegon, Secretary to the Emperor Adrian, did write thereof in his Chronicles. What an illustrious Testimony is that extorted by Truth from the Mouth of an Enemy, I mean Josephus, a Jew in Religion, as well as by Nation, (tho he wrote in Greek) born not above five or six Years after Christ's Passion! In his 18th Book, and 4th Chapter, speaking of the Reign of Tiberias, he hath these Words: *In those Days there was one Jesus, a wise Man, (if it be lawful to call him a Man) for he was a Worker of great Miracles, and a Teacher of such as readily receive the Truth, and had many Followers, as well Jews as Gentiles. This is that CHRIST, who tho he was accused by the chief of our Nation, and by Pilate condemned to be crucified; yet did*

(b) *Author nominis ejus Christus, qui, Tiberio imperante, per Procuratorem Pontium Pilatum supplicio affectus erat. Tacit. Annal. l. 15.*

(c) *Est quoque alia venerabilior & sanctior Historia, qua perhibet de ortu Stelle cujusdam insolite, non morbos, mortesq; denunciante, sed desum Dei venerabilis ad humana conversationis, rerumq; mortalium gratiam: Quam Stellam cum nocturno itinere suspexissent Caldæorum profecto sapientes viri, & consideratione rerum coelestium satis exercitati, quesisse dicuntur recentem Dei ortum, repertaq; illa Majestate puerili, venerati esse, & vota Deo tanto convenientia nuncupasse. Bar. Tom. 1. p. 52.*

(d) *Cum audisset inter eos, quos in Syria Herodes Rex Judæorum inter Binatum jussit interfici, filium quoq; ejus occisum, ait, Melius est Herodis porcum esse quam filium. Macrobi. Saturnal. lib. 4.*

(e) Apparuit temporibus nostris, & adhuc est, homo magnæ virtutis, nominatus Jesus Christus, qui dicitur a Gentibus Prophetæ veritatis, quem ejus discipuli vocant Filium Dei, suscitans mortuos, & sanans omnes languores.

did not they who had first loved him, forsake him; for he appeared unto them the third Day alive again: The holy Prophets foretelling these, and many other wonderful Things of him. And even to this Day the Christian Set (so named from him) continues. Nor is that less clear of Læntulus, in his Epistle to the Emperor Tiberius, recited by Eutropius, in his Annals of the Roman Senators, and now commonly extant in the Bibliotheca Patrum, (e) He thus begins, There hath appeared in our Days, and yet is living, a Man of great Virtue (or Power), named Jesus Christ, who is called of the Nations the Prophet of Truth, whom his Disciples call the Son of God, a Raiser of the Dead, and an Healer of all manner of Diseases.

To all which we might add the Prophecies of the Sybils, amongst the Heathens, who most plainly foretold the Coming of Christ, the Son of God, into the World, and express'd his very Name and Quality in certain Acrostick Verses, recited by the great Augustin, in the 23d Chapter of the Ninth Book of the City of God.

XIV. He that disowns the Bible to be of Divine Authority, must either think there is some Revelation from God to the World, how he will be worshipped, and how they ought to conduct themselves; or he thinks there is none: If he thinks there is none, he not only gives the Lie to the Christian and Jewish, but generally to all Religion, that has been, or is in the World: For they all have pretended, and do alledg the same as their Foundation. And besides, he must confess, that God (who has made Man the noblest of Creatures, and Lord of the whole World) has left him in a worse Condition, in the present Posture we find him, than the meanest Creatures, to whom he has given sufficient Means to attain the highest End of their Beings: But that infinite Wisdom should deal thus, is absurd and unreasonable to conceive. If he grant, there is any-where a Revelation from God to the World, let it be produced, and judg if it be any way able to vie with the Scriptures, for all those glorious Characters and Marks of Divine Authority, Power, and Excellency, which we have enumerated.

XV. If the Scriptures be neither the Invention of Devils nor Men, then it can be from none but God: But they are not from Devils; for neither could they work Miracles, nor deliver true Prophecies to confirm them; nor would it consist with God's Sovereignty over them, or with his Goodness, Wisdom, or Faithfulness of governing the World; nor would Satan speak so much for God, nor lay such a Design for Man's Salvation, and against his own Kingdom, nor be so industrious to draw the World to unbelief of it. Nor were the Scriptures the Invention of Men; for they must be either good Men, or bad Men: Good Men they could not be; for nothing could be more opposite to Goodness, nay, even common Honesty, than to assume the Name of God falsely, feign Miracles, and cheat People with Promises of another World. And then on the other side, 'tis as impossible ill Men could be the Devisers of so holy a Book: For can any rational Man think, that wicked Deceivers would so highly advance the Glory of God? Would they so vilify themselves, and brand and stigmatize their own Practices? Could such an admirable undeniable Spirit of Holiness, Righteousness, and Self-denial, as runs through every Vein of Scripture, proceed from the Invention of the Wicked? Would they ever have extolled their Enemies, the Godly, and framed such perfect spiritual Laws? or laid such a Design against the Flesh, and all their worldly Happiness, as every-where the Scope of the Scripture doth carry on? If we cannot gather Grapes of Thorns, and Figs of Thistles, then may we be assured, that no ill Men had an hand in writing and promoting this good and holy Book.

16. Satan's Suggestions & Temptations against the Bible, argue it divine.

XVI. The Divine Composition of this blessed Book is not a little manifested by the continual Rage of the Devil against it, which appears not only in stirring up his Instruments utterly to suppress it, (for what Book in the V World ever met with such Opposition? as aforesaid) but also in those Temptations with which he assaults the Hearts of Men, when they apply themselves to the serious Study of it. VVe can read any other History, and readily entertain and credit it; but when we once come to the Bible, strange Objections, Doubts, and Curiosities arise, and presently we are apt to question the Truth and Possibility of every Passage: These are the Suggestions of Satan, to render that holy Book ineffectual to us, the Scope and Purport of which he knows tends directly to the Overthrow of his Kingdom of Darknes.

Some

Some of the most frequent Objections against the Bible, are these that follow.

Object. 1. How Men, in the respective Ages wherein the several parts of the Bible were written, could know that they were written by an infallible Spirit, and so distinguish them from other Writings?

Ans. Two ways: First, by the Quality of the Persons; and secondly, from the Nature and Quality of the Matter. As for *Moses*, there could not be the least Cause of doubting his being inspired by God, since he wrought such Miracles, and had a visible and audible Entercourse with the Lord, as we read, *Exod.* 19.9. that the Lord said unto him, *Lo, I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever.* The other Parts of the Old Testament were written by Prophets, and holy Men. And tho several of them were not received and hearkned to as such, by the corrupt ruling Part of the Jews, whilst they lived; yet they were acknowledged afterwards, as well for the Sanctity of their Lives, and the fulfilling of those things mentioned, the Judgments which they foretold coming to pass, and the Agreeableness of what they delivered to the establish'd Worship of God. For two ways God himself had provided, for discovering all Pretences to Revelation: First, If any such Pretender went about to seduce the People to Idolatry, he was to be rejected. — *The Prophet that shall speak in the Name of other Gods, shall die (f).* Secondly; If the Matter came not to pass, as we have it in the next Verse save one; *When a Prophet speaketh in the Name of the Lord, if the Thing follow not, nor come to pass, that is the Thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously.* And a final Decision, what was to be received for the Old Testament, God was pleased to make, after the Babylonish Captivity, in the Days of *Ezra*, and that famous Synagogue, several of the last Prophets being personally present, where, by a divine Direction, all the Parts of the Old Testament were collected, and a Separation made, not only between the Works of true Prophets and false; and such Writings as came by divine Inspiration, from those that were of divine Extraction; and such as were to be a perpetual Rule to the Church, from such as relating only to particular Cases, were not so. And in this Settlement the Jewish Church did acquiesce, and from that time to this have had no further Disputes, but received those very Books, and none others, (for those called *Apocrypha*, which the Papists would obtrude upon us, were never received as Canonical by the Jews.) Then as for the Books of the New Testament, they were all written either by Apostles, or Apostolical Men, known by their being called to that Office, and the Gift of Tongues, and Power of working Miracles, to be guided by the Holy-Ghost. And as the Writing of the Old Testament ended with the Prophets, (for after *Malachi*, to the Time of *John the Baptist*, which was near four hundred Years, there arose not a Prophet in *Israel*); so the New Testament begins with the Accomplishment of *Malachi's* Prophecy, by the Birth of the said *John*, predicted under the Type of *Elias*, and ends with the Apostles; for *John*, who wrote the *Revelation*, outliv'd all the rest of the Apostles, (for he died not till the Time of *Trajan*, in the 99th Year of our Lord, and almost thirty Years after the Destruction of *Jerusalem*) and he closes the Canon of the New Testament with a Denunciation of a Curse to any that should add thereunto (g):

(g) *Rev.* 22.18

Object. 2. But how are we sure that we have now at this Day all the Books that were anciently esteemed Canonical? It seems not: for there is mention made of *Solomon's* three thousand Parables or Proverbs, and Songs an hundred and five (h), of *Nathan* the Prophet, and of *Gad* the Seer (i), the Prophecy of *Abijah* the *Shilonite*, and the Visions of *Iddo* the Seer (k): And in the New Testament, of the Epistle to the *Laodiceans* (l); now where are any of these extant?

(h) *1 King.* 4.

(i) *2 Chron.* 32.

(k) *2 Chron.* 29.29.

(l) *Col.* 4.16.

Ans. Those Books mentioned in the Old Testament, were either Books of a common Nature, and not divinely inspired; or else they are yet extant under another Name: For how do we know, but the Books called *Samuel* might be written partly by himself, whilst he lived, and partly by *Gad* and *Nathan*, after his Death. And for the other Writings of *Nathan*, *Abijah*, and *Iddo*, they may very probably be the same that we call the Books of the *Kings*. And for that Epistle to the *Laodiceans*, the Original is, *ἐν Λαοδικείᾳ*, [from] (not [to] as some Translations would have it) *Laodicea*: And 'tis probable it was some Letter written from the *Laodiceans* to *Paul*, wherein there might be something that concerned the *Colossians*, and therefore the Apostle advised them to read it.

Object. 3. But the Papists say, That the very Fountains, the *Hebrew* and *Greek* Originals themselves, are corrupted, depraved, and troubled; and if so, how shall we be at any certainty?

e

Ans.

Ans. 'Tis true, they do say so, but most fallly and wickedly, only to the dishonour of the Word of God, to make way for their own Traditions, and the Authority of their Church; tho by this Suggestion they blaspheme the Providence of God, and also lay an insufferable Scandal on the Church: For if the Scriptures were committed to her Charge, and she hath suffered any part of them to be either *lost* or *corrupted*, has she not grossly abused her Trust? But they are not able to give one Instance where any such Corruption has happen'd. As for the Old Testament, 'tis well enough known how strictly careful the Jews were, and are to this day, to preserve it, insomuch that they took an account how oft every Letter in the Alphabet was used in every Book thereof. And *Philo* the Jew, an ancient, learned, and approved Author of that Nation, affirms, *That from the giving of the Law to his Time, which was above two thousand Years, there was not so much as one Word changed or varied; yea, that there was not any Jew, but would rather die a thousand times over, than suffer their Law to be changed in the least.* And *Arias Montanus*, (a Person extremely skill'd in the Hebrew) in his Preface to the *Interlineary Bible*, assures us, *That as in these Hebrew Bibles which are without Vowels, we find a certain constant Agreement of all the Manuscripts and Prints, and a like Writing in each; so in all those too that have the Points added, we have not observed the least variation or difference of pointing:* Nor is there any Man can affirm, *That he ever in any place saw different Exemplars of the Hebrew Text.* And indeed had the Jews ever corrupted any part of it, no doubt they would have done it in those Texts that plainly refer to our Saviour; and had any Christians done it, the Jews would soon have discovered the Forgery. But neither of these things have happened, therefore to say the same is any way corrupted, is false. And for the New Testament, 'tis true, there have in ancient Manuscripts some various Readings been observ'd, but not such as to cause any Dispute touching the Sum or Substance of the Doctrine therein delivered, or considerably to alter the Sence of the Text.

Object. 4. But suppose the Originals be pure, how shall the Unlearned (who are the far greater part of Mankind) be sure that the Translations they have, and can only make use of, are well and honestly done, and do contain the Word of God?

Ans. The Word of God is the *Doctrine* and Revelation of God's Will, the Sence and Meaning, not barely or strictly the *Words, Letters, and Syllables*. This is contained exactly and most purely in the *Originals*, and in all Translations, so far as they agree therewith. Now tho some Translations may exceed others in propriety, and significant rendring the Originals; yet they generally (even the most imperfect that we know of) express and hold forth so much of the Mind, Will, and Counsel of God, as is sufficient, by the Blessing of God upon a conscientious reading thereof, to acquaint a Man with the Mysteries of Salvation, to work in him a true Faith, and bring him to live godly, righteously, and soberly in this present World, and to Salvation in the next. The Translators generally, as they have been Men of *Learning*, so likewise have they been honest, and for the most part godly Men, and therefore would not, for their own *Honours sake*, and much more for *Conscience sake*, abuse the World with any wilful false Versions, to lead Souls into Error in a Matter of that importance: Or, if some should have been so wicked, others as learned, and of better Principles, would soon have discovered the Imposture. Nor if we consider how many Men of different Persuasions, have translated the Bible, and harmoniously agree in all things of moment, is it possible to imagine they should all combine, so impertinently, as well as wickedly, to put a Fallacy on Mankind, which every one, that has but bestowed a very few Years in the Study of the Languages, can presently detect?

Object. 5. How can we think the whole Bible to be of divine Inspiration, when some parts of it contradict others? The Divine Spirit cannot be contrary to it self; yet is there any thing more opposite than the two Evangelists, in reckoning up our Saviour's Genealogy? *St. Matthew* (o) says, *Jacob* begat *Joseph*, the Husband of *Mary*; and *St. Luke* says, *Joseph*, the Son of *Eli*.

(o) Mat. 1. 16.
(p) Luk. 3. 23:

Ans. The seeming Contradictions of Scripture (for they are really no more) are an Argument, that in the writing of this Book there was no corrupt Design or Confederacy to engage the Opinions of Men; and upon a due Scrutiny, there will appear in them a deep and unthought of Concord, and an unanimous Tendency towards the great End of the Whole. 'Tis our Inadvertency, or shallow Apprehension, makes us think the Scripture is at variance with it self. In the two Texts cited, a *natural Father* is one thing, a *legal Father* another: For you must know, that *Joseph* and *Mary* were both of one House and Family: he descended from *David* by *Solomon*, she by *Nathan*, but in the Posterity of *Zerobabel* they were divided into two several Families, whereof one was the *Royal Race*, and that Linage *Joseph* was of, which *Matthew* follows: The other Family *Luke* follows, whereof *Mary* was, whom *Joseph* marries, and by that means is called the Son of her Father *Eli*. So that here is no Contradiction, but on the contrary, an excellent Discovery of our Saviour's Line drawn down on both sides, whereby it appears, that as he was *Joseph's* reputed Son, so he had a Title to be *King*, of the Jews; and as he was born of *Mary*, so likewise on her Side he descended from *David*, as was promised of the *Messias*. But for reconciling all such seeming Contradictions, see Mr. *Streat's* Book, entitled, *The dividing of the Hoof*, a very useful Piece, and worthy Perusal.

I have but one Argument more to add, from a very learned Author, and then I shall close up all with the Testimony of the Reverend and Learned Mr. *John Calvin*.

§ 17. The internal Evidence of the Spirit.

XVII. And now it may not be amiss to add one Thing more, which I could not pass by, *i. e.* Notwithstanding the great Force and Strength of external Arguments and Motives to evince the Divine Authority of the Holy Scripture; yet it is absolutely necessary

necessary, to the stability and assurance of our Faith, in order to eternal Life, to have the internal Testimony of the Holy Spirit upon our Hearts, or the effectual Operations thereof; for if he does no otherwise work in and upon our Hearts, but by the common Communication of spiritual Light unto our Minds, enabling us to discern the Evidences that are in the Scripture of its own divine Original, we should be often shaken in our Assent, and moved from our Stability. Therefore considering the great Darkness and Blindness which remains upon the Minds of Men, all Things believed having some sort of Obscurity attending them, besides the manifold Temptations of Satan, who strives to disturb our Peace, and weaken our Faith, and cause Doubtings; Happy are such who can experience the powerful Establishment and Assurance of the Holy-Ghost, who gives them a spiritual sense of the Power and Reality of those Things believed, whereby their Faith is greatly confirmed. This is that which brings us unto the Riches of the full Assurance of Understanding (a); and on the account of this spiritual Experience is our Perception of spiritual Things, so often expressed by Acts of Sense, as *Tasting, Seeing, Feeling, &c.* which are the greatest Evidences of the Property of Things natural. 'Tis the Holy Spirit that assists, helps, and relieves us against Temptations that may arise in us, so that they shall not be prevalent. And indeed without this, our first prime Assent unto the Divine Authority of the Scriptures will not secure us; but the Influence and Assistance of the Spirit in the midst of Dangers, so strengthens the sincere Christian, that it makes him stand as firm as a Rock, who has no skill to defend the Truth by force of Arguments, against those subtil and sophistical Artificers, who on all occasions strive to insinuate Objections against it, from its Obscurity, Imperfection, Want of Order, Difficulties, and seeming Contradictions contained therein, &c. Moreover, there are other special and gracious Actings of the Holy-Ghost on the Minds of Believers, which belong also to this internal Testimony, whereby their Faith is established, viz. his anointing and sealing of them, his witnessing with them, and his being an Earnest in them. Wherefore altho no internal Work of the Spirit can be the formal Reason of our Faith, or that which it is resolved into; yet it is such, as without it we can never sincerely believe as we ought, nor be established in believing, against the Temptations of the Devil, and Objections of evil Men.

(a) Col 2. 2.
1 Thess. 1. 5.

'It hath been already declared, (saith a Reverend Divine) that it is the Authority and Veracity of God, revealing themselves in the Scripture, and by it, that is the formal Reason of our Faith, or supernatural Assent unto it, as it is the Word of God. Dr. Owen.

'It remains only that we enquire, in the second place, into the Way and Means whereby they evidence themselves unto us, and the Scriptures thereby to be of God, so as that we may undoubtedly and infallibly believe them so to be. Now because Faith, as we have shewed, is an Assent upon Testimony; and consequently, Divine Faith is an Assent upon Divine Testimony; There must be some Testimony or Witness in this Case, whereon Faith doth rest; and this, we say, is the Testimony of the Holy-Ghost, the Author of the Scriptures. And this Work and Testimony of the Spirit may be reduced unto two Heads, &c.

'1. The Impressions or Characters, which are subjectively left in the Scripture, and upon it, by the Holy-Ghost its Author, of all the divine Excellencies or Properties of the Divine Nature, are the first Means evidencing that Testimony of the Spirit which our Faith rests upon, or they give the first Evidence of its divine Original, whereon we do believe it. The way whereby we learn the eternal Power and Deity of God from the Works of Creation, is no otherwise, but by those Marks, Tokens, and Impressions of his Divine Power, VVisdom, and Goodness that are upon them; for from the consideration of their Subsistence, Greatness, Order, and Use, Reason doth necessarily conclude an infinite subsisting Being, of whose Power and VVisdom these Things are the manifest Effects: These are clearly seen and understood by the Things that are made, so that we need no other Arguments to prove that *God made the World*, but it self, (b) &c.

(b) Psal. 104.

'Now there are greater and more evident Impressions of Divine Excellencies left on the written VVord, from the infinite VVisdom of the Author of it, than any that are communicated unto the VVorks of God in the Creation of the VVorld. Hence David comparing the VVorks and VVord of God, as to their instructive Efficacy, doth prefer the VVord incomparably before them (c). And these do manifest the VVord to our Faith to be his, more clearly than the other do the VVorks to be his to our Reason, &c. God, as the immediate Author of the Scriptures, hath left in the very Word it self evident Tokens and Impressions of his Wisdom, Prescience, Omniscience, Power, Goodness, Holiness, Truth, and other divine infinite Excellencies, sufficiently

(c) Psal. 19. 1,
to 10.
Psal 146. 8, 9.
& 19. 20.

'sufficiently evidenced unto the enlightned Minds of Believers, &c.

This is that whereon we believe the Scriptures to be the Word of God, with a Faith divine and supernatural. — And this Evidence is manifest unto the meanest and most unlearned; no less than unto the wisest Philosophers: And the truth is, if rational Arguments, and external Motives were the sole Ground of receiving the Scripture to be the Word of God, it could not be but the Learned Men and Philosophers would always have been the forwardest and most ready to admit it, and most firmly to adhere unto it; because such Arguments do prevail on the Minds of Men, according as they are able aright to discern their Force, and judg of them. — But how apparent the contrary is, is evident: *You see your Calling, Brethren; Not many wise Men after the Flesh, &c.*

1 Cor. I. 26.

'2. The Spirit of God evidenceth the divine Original and Authority of the Scripture, by the Power and Authority which he puts forth in it and by it, over the Minds and Consciences of Men, with its Operation of divine Effects thereon: This the Apostle expressly affirms to be the Reason and Cause of Faith, 1 Cor. 14. 24, 25. — *And thus are the Secrets of his Heart made manifest, &c.* It was not the Force of external Arguments, it was not the Testimony of this or that Church, nor was it the Use of Miracles, (that wrought upon them) v. 23, 24. Wherefore the only Evidence whereon they received the Word, and acknowledged it to be of God, was that divine Power and Efficacy in themselves: *He is convinced of all, and thus the Secrets of his Heart are made manifest, &c.* He cannot deny, but there is a Divine Efficacy in it, or accompanying of it. And thus the Woman of Samaria was convinced of the Truth of Christ's Words, and believed in him, i. e. because he told her all things that ever she did (d). The Word of God is (as all sincere Souls find) quick and powerful, &c. so that he that believeth, hath the Witness in himself. John 7. 16, 17. *Jesus answered them, and said, My Doctrine is not mine, but his that sent me. If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.*

(d) Joh. 4. 29.
1 Joh. 5. 10.

'In a word, let it be granted, that all who are really converted unto God, by the Power of the Word, have that infallible Evidence and Testimony of its divine original Authority and Power in their own Souls and Consciences, that they thereon believe it with Faith divine and supernatural, in conjunction with the other Evidences before-mentioned, (and largely demonstrated) as parts of the same divine Testimony; and it is all I aim at herein.

This Testimony, tho it is not common unto all, nor can it convince another, yet is it very forceable to those who experience the Virtue and Efficacy thereof, which we, having in another place more largely opened, we shall conclude this last Argument, entreating all to labour after a taste of its divine, powerful, and Soul-changing Operations, and then they will need no further Arguments to prove 'tis of God.

We shall therefore conclude this brief Discourse on this Subject, with those excellent Words of a Learned Man upon the same occasion: — 'Let this remain and be received as an establish'd Truth, That those whom the Spirit hath inwardly taught, do solidly acquiesce in the Scripture; And that the same is *αὐτοπιστόν* Self-credible, or for its own sake worthy of belief, and that it obtains that Certainty which it justly deserves with us, by the Testimony of the Spirit: For tho its own Majesty does of itself conciliate a Reverence, yet then only does it seriously affect us, when by the Spirit it is sealed in & upon our hearts. With whose Truth being enlightned, we no longer believe that the Scripture is from God by our own Judgment, or that of other Men, but most certainly above all humane Judgment, we are assured thereof no otherwise, than as if there we beheld the very Voice of God, by the Ministry of Men, flowing from the Mouth of God to us. No longer do we then seek for Arguments, and probable Proofs, whereon our Judgment may rely, but subject our Judgment and Understanding thereunto, as to a Matter already out of all doubt or debate; yet not so, as wretched Men are wont to addict their captive Minds to Superstitions, but because we find and feel the undoubted Power of God there to breath and flourish; To obey which, we are drawn and inflamed, knowingly and willingly, but more lively and efficaciously, than either humane Will or Knowledge could affect us. 'Tis therefore *such a Persuasion* as does not require Reasons, (and yet it does not want them neither); *such a Knowledge*, to which the best Reason appears and agrees, as being such as therein the Mind can acquiesce more securely and constantly, than in any Reasons. 'Tis, *in fine*, such a Sense, such a Taste, as can proceed from nothing, but a Revelation Divine. Nor do I speak any thing but what every true Believer can bear witness to from his own Experience, save only that Words are too short and unable to express a just Explication of the thing. — *Calv. Instit. lib. 2.*

Philo-

BOOK IV.

THE Fifth HEAD

OF

Metaphors, Allegories, and Similes,
With other borrowed Terms,

Respecting the

Graces of the Holy-Spirit,

AND THE

Blessed Ordinances of the Gospel.

Grace compared to Salt.

Mark 9. 50. *Have Salt in your selves, &c.* *ΕΧΕΤΕ ΕΝ ΕΑΥΤΟΙΣ Ἀλᾶς, &c.

Touching the several Metaphorical Notations of this Term [Salt,] we shall refer you unto the Eleventh Chapter of *Philologia Sacra*.

By Salt in this place, is meant the blessed and most precious Grace of the Spirit.

Metaphor.

Parallel.

Salt is of a searching quality; if it be laid or rubb'd upon Meat, it will pierce and search it to the very Bone.

The Grace, or the spiritual Operation of the Spirit, is of a searching nature; it will (when received in Truth) infuse it self into every Faculty of the Soul: *The Spirit searcheth all things, yea, the deep things of God.* If there be any Sin hid, it will search and find it out. 2 Cor. 2.

II. Salt

B

II. Grace

Simile.

II. Salt is of a purging, cleansing, and purifying nature; it will work out Blood, Filth, &c. as common Experience shews.

III. Salt hath a preserving quality; it will not only purge Corruption out of Meat, but also preserve Meat, and other things, from Corruption and Putrefaction.

IV. Salt seasons things, causing that to taste savoury, which otherwise would be no way pleasant, wholsom, or good for the Body.
Job 6. 6. *Can that which is unsavoury be eaten without Salt?*

V. Salt is of universal use throughout the World; it is the one thing needful among Men; it is said to season all things; we receive great Advantage by it. It is known to be exceeding necessary both by Sea and Land.

VI. Salt (as Pliny, and other Naturalists say) is exceeding good against the Sting of Serpents, and will destroy Worms that breed in the Body, and hath many other medicinal Virtues in it.

VII. Salt was made use of under the Law in Sacrifices: *And every Oblation of thy Meat-Offering shalt thou season with Salt. With all thy Offerings thou shalt use Salt.*
Lev. 2. 13.

Metaphor.

SALT is natural, or else made by Art, of salt Water, Ashes, Fire, &c. Pliny says, that in India they have Salt out of Quarries of Stone.
Plin. lib. 37. p. 414. 415.

II. If

Parallel.

II. Grace is of a purging and purifying virtue; it will not only search Corruption out, whether it be in the Heart or Life, but also in a blessed manner purge and work it forth: *He that hath this Hope, I Joh. 2. 3. purifieth himself, even as he is pure.*

III. Grace preserves the Soul from all manner of Sin and Defilements; it will not suffer a Saint to run with others to the same excess of Riot; but teacheth us to deny all Ungodliness, and worldly Lusts, and to live righteously, soberly, and godly in this present World. *How shall I do this thing, and sin against God?*
1 Pet. 4. 7. Tit. 2. 12.

IV. Grace seasons a Christian; it makes him savoury to God, and to all good Men, savoury in his Words, savoury in his Dealings and Commerce, savoury in all his whole Conversation; not only savoury himself, but seasoning others also; hence called the Salt of the Earth. *Let your Speech be alway with Grace, seasoned with Salt: That ye may know how to answer every Man.*
Col. 4. 6.

V. Grace is also absolutely necessary; 'tis the one thing needful to Salvation, without which there is no getting to Heaven. The Advantages all Believers receive thereby are wonderful. All Men, of what rank or quality soever, stand in need of Grace; they were better be without Gold, than without Grace. It is good in every Place and Condition; Men need it as well at Sea as at Land, in Sickness and Health.

VI. Grace is a most Sovereign Remedy against Sin, (that Sting of the old Serpent) and there is nothing like it to kill the Worm of Conscience, that is bred by means of the Corruption of the inward Man, and there gnaws, and greatly torments the Soul; and many other Soul-medicinal Virtues it hath.

VII. Grace must be made use of in all our spiritual Sacrifices and Offerings unto God. We must pray with Grace, and sing with Grace, and do all in God's Worship with Grace in our Hearts; nothing we do will be accepted without it. *Every one shall be salted with Fire, (or seasoned with Affliction) and every Sacrifice shall be salted with Salt, viz. Grace.*
Mark 9. 49.

Disparity.

GRACE is supernatural. No Man hath the Divine Influence and Operation of the Spirit of God naturally, nor can he get it by any humane Contrivance or Art whatsoever; it is the Gift of God.
Joh. 1. 14.

II. But

Metaphor.

II. If Meat be quite corrupted, putrified, stink, and is loathsome, Salt cannot recover it, nor make it savoury.

III. Salt may lose its Saltness or Savour, and become good for nothing, but to be trodden under the foot of Men.

IV. Things may be over-salted or seasoned, so that they may be spoiled, and become unwholesome to human Bodies.

Disparity.

II. But if the Soul be wholly or in every Faculty thereof corrupted, stinks, and is loathsome in the Nostrils of God, yet Grace can quickly recover it, and make it very savoury and sweet to God and good Men.

III. Grace cannot lose the excellent Savour thereof. Christians may lose much of their Salt, or decay in Grace; but Grace, be it little or much, will never lose its own precious Virtue.

IV. But no Man can be over-much seasoned with Grace; never had any Christian too much of this spiritual Salt in him. The more you receive and take in of this, the better you will be seasoned thereby.

Inferences.

From hence we infer, That Grace is the principal Thing.

2. How unfavoury are all graceless Persons? *The whole World lieth in Wickedness.* They are like putrified or stinking Carrion in a Common-Shore, (as the Greek Word there signifieth.)

3. This may stir up all ungodly Ones to look out and cry mightily for Grace, the excellent Nature of which is set forth under the Metaphor *Light, Vol. 1.*

4. Let all who profess themselves Christians, examine themselves thoroughly, whether they are salted with Grace, or not. Are you savoury Men and Women? What is your Communication, your Speech, your Conversation? &c.

5. Take heed you lose none of this Divine Salt; you will soon become unfavoury, if you have not Salt in your selves.

6. You that should season others, should have much Salt in your own Hearts and Lives. *Ye are the Salt of the Earth.*

The Girdle of Truth.

Ephes. 6. 14. *And having your Loins girt about with Truth, &c.*

A Girdle properly is a Belt or Girdle, used to be worn by Souldiers, to preserve the Breast and Belly.

Truth hath various Acceptations in the holy Scriptures, some of which (according to *Wilson* and others) you may take as follows.

1. The most perfect Divine Essence, which is Truth it self, and the Author of all Truth in his Creatures: *Thou hast redeemed me, O Lord God of Truth, Psal. 31. 5.*

2. Jesus Christ: *I am the Way, the Truth, and the Life. John 14. 6.*

3. The Statutes, Precepts, and Promises of the Law of Moses: *Thy Commandments are Truth. Psal. 119. 151. v. 142.*

4. The whole Word of God, both Law and Gospel: *Thy Word is Truth, John 17. 17. Whereof you heard before, by the Word of the Truth of the Gospel. Col. 1. 5.*

5. The Light of Nature in Man since the Fall, to help him to know God so far, as to leave him without excuse: *Which withhold the Truth in Unrighteousness. Rom. 2. 18.*

6. True Religion taught and contained in the Gospel: *Who hath bewitched you, that you should not obey the Truth? Gal. 3. 1. Tit. 1. 1.*

7. Truth of Grace, Sincerity, void of Deceit in Heart and Life. *I have walked before thee in Truth, Isa. 30. 3. Thou lovest Truth in the inward Parts. Psal. 51. 6.*

8. Fidelity and Faithfulness between Man and Man. *Jer. 5. 1, 2.*

9. Judgment and true Justice, *Truth is fallen in the Streets.*
 10. Most true, far from all Deceit, *The Judgments of the Lord are Truth.*
 11. Truth signifieth Sincerity from the Heart, with assent of the Mind, as one *Psal. 19. 9.*
 truly purposeth, &c. without Hypocrisy.

1. But that which is principally intended by the Girdle of Truth according to Expositors, is, first, the true Doctrine of the Gospel, called the Word of Truth.
 2. Truth of Grace and Sincerity of Heart, called, *The unleavened Bread of Sincerity* 1 Cor. 5. 8.
 By Loins is meant the Mind, *Gird up the Loins of your Mind, &c.* A Christian should be of a sound Judgment, he should be girt about (as with a Girdle) with Truth and Sincerity; *Hold the Mystery of Faith in a pure Conscience:* 1 Tim. 3. 9. Maintain the true Religion, and be sincere and upright in the Profession of it. Why Truth in both these respects is compared to a Girdle, will appear by what follows.

Metaphor.

Parallel.

A Girdle was of use in former times by Souldiers, it was part of their Habit or Armour.

II. A Girdle cleaves close to a Man when 'tis well girt to him, and it is not easily unbuckled by an Adversary.

III. A Girdle compasseth a Man about.

bounds of Truth and Uprightness; God hath set Bounds to his People, out of which they must never go: we must not swerve aside to the Right-hand or Left, nor play the Hypocrite, for such that do so, cannot be said to be girt about with Truth

IV. A Girdle strengthens the Loins of a Souldier, or him that is well girt therewith: *Gird up thy Loins, and arise and speak unto them* Jer. 1. 7.
all that I command thee; be not dismayed: as much as if God should 2 Sam. 22. 40.
 say, be strong for thy Work: *Thou hast girded me with Strength, &c.* Isa. 45.
Their Loins shall be loosed; I will loose the Loins of the Kings: He weakeneth the Strength of the Mighty: the Girdle of the strong; so the Heb. Job 12. 21.

V. A Girdle was used to gird on the other parts of the Souldiers Armour; *Let not him that girdeth on his Harness boast himself, as he that putteth it off:* 1 King 20. 11.

THE true Doctrine of the Gospel, or the holy Principles of Religion and Sincerity, are of great use among all Christ's Spiritual Souldiers, in order to the arming of them compleatly.

II. So the Truth of Christ should be fastened in our Hearts and Judgments, that we may not be wavering in our Minds; *Stand fast in the Faith, &c.* Sincerity ought to cleave to our inward Parts, as a Girdle doth to the Loins of a Man. 1 Cor. 16. 13.

III. So the Truth of Christ, and Sincerity of Heart should compass Christians about, they ought to keep always in the

IV. The true Doctrine of the Gospel, or that Religion that is according to Godliness, joyned with Sincerity of Heart, is the strength of every Christian, or Souldier of Christ; if he hath not this Girdle on, his Loins are loose and weak, and he is as unstable as Water, as *Jacob* speaks of *Reuben*. Let Truth go, nay, one Truth *Gen 49. 21* go, and how doth it weaken our Hands? 3. or profess it with a false and deceitful Heart, and how unable are such to stand against the Assaults of the Enemy? On the other hand, when a Person is well girt with Truth in both these respects, he is thereby made strong and courageous.

V. Truth is that which fastneth or girdeth on every part of the Christian's Armour, Sincerity compleats and perfects all; what will a Man's Faith Hope, Righteousness signify without the Girdle of Truth, unless he keeps within the Bounds of Christian-Doctrine, and is sincere and upright in the Profession thereof.

Metaphor.

VI. Girding up the Loins, notes a Preparation for Battel and War. Thus David spake of Christ, *Gird thy Sword on thy Thigh, O most Mighty. Let not him that girdeth on his Armour boast, &c.* Psal. 45. 3.

Apostle speaks, to contend for the Faith once delivered to the Saints. We should be ready to dispute, fight, make War, as good Souldiers of Christ. Opponents are like Combatants; Controversial Divinity, saith Mr. Caryl, is called Polemical Divinity. Disputes are *Word-Wars*; and there have been as hot Wars made by the Pen, as ever were by the Sword. *Gird up now thy Loins, &c.* saith God to Job. The Lord seems to send him a Challenge to the Battel, by a further Debate: Arm thy self like a mighty Man, get ready for the Duel, for I am resolved to trie what a Man thou art in arguing. A Saint being girt with Truth and Sincerity, is fitted for any Conflict. Caryl on Job 38. pag. 35.

VII. We read of girding up the Loins for Travel, or when a Man is to take a Journey. Thus Elisha said to Gehazi, 2 Kin. 4. 29. *Gird up thy Loins, and take my Staff in thine hand, and go thy way.* It was the Fashion in those Eastern Countries, where they wore their Garments long, and ordinarily loose, to gird them up, by which they could travel the better.

VIII. There is mention made of girding up the Loins, in order to serving, and attending on Business: Which of you, saith Christ, having a Servant plowing, or feeding Cattel, will say unto him by and by, when he is come from the Field, Go and sit down; and will not rather say, *Gird thy self, and serve me?* &c. From hence we may see, Girding is preparatory to Serving or Waiting: It also denotes Preparation for our Labour or Work.

or in Sincerity of Heart. Some preach Christ, saith the Apostle, but not sincerely. Phil. 1. 16. Their Minds were not girt with Truth. All our Prayers ought to be put up in Truth: God is near to all that call upon him in Truth. All Works of Charity ought to flow from a pure Heart, viz. to be done in Uprightness and Simplicity, according to the Direction given by the Lord in his Word, both for matter and manner. Psal. 145. 18.

IX. A Girdle is a great Ornament, used to be put on uppermost, to cover the Joints of the Armor, which, if seen, would cause some uncomeliness; for tho the Armor was closely knit and clasped together, yet some gaping was subject to be betwixt piece and piece; and there-

fore

Parallel.

VI. So the Apostle would have Saints stand, or be ready to engage their spiritual Enemies, having their Loins girt about with Truth. Such a Person is prepared to encounter with all Adversaries of the Soul. We should be girt with the Truth, and girt for the Truth; that is, as another

we should be ready to dispute, fight, make War, as good Souldiers of Christ. Opponents are like Combatants; Controversial Divinity, saith Mr. Caryl, is called Polemical Divinity. Disputes are *Word-Wars*; and there have been as hot Wars made by the Pen, as ever were by the Sword. *Gird up now thy Loins, &c.* saith God to Job. The Lord seems to send him a Challenge to the Battel, by a further Debate: Arm thy self like a mighty Man, get ready for the Duel, for I am resolved to trie what a Man thou art in arguing. A Saint being girt with Truth and Sincerity, is fitted for any Conflict. Jude 3.

VII. So Christians should have their Loins girt about with Truth and Uprightness, that they may be fitted and prepared to travel Heaven-wards. God's People are Strangers and Pilgrims whilst in this World, and are travelling to their own Country; and to have their Minds well girt up with Truth, will be a great Help to them in their Journey. A Storm of Persecution may soon blow away the loose Garment of Profession, if a Person be not girt with the Girdle of Truth and Sincerity.

VIII. Truth and Sincerity prepares and fits the Mind for Christ's Work and Service: Let your Loins be girt about, and your Lights burning, and ye your selves like unto Men that wait for their Lord. He is always well girt with Truth and Uprightness, that is ready to wait upon, or do Work for the Lord Jesus. Careless, slothful, and unsound Persons are ungirt, and so unblest. A Saint in doing of his Work, whether it be Heart-Work, or Hand-Work, ought to be well-girt, viz. perform all in Truth and Uprightness. Ministers must preach nothing but Truth; and as they must preach nothing but Truth, so they must preach in Truth, Luk. 12. 35.

Some preach Christ, saith the Apostle, but not sincerely. Phil. 1. 16. Their Minds were not girt with Truth. All our Prayers ought to be put up in Truth: God is near to all that call upon him in Truth. All Works of Charity ought to flow from a pure Heart, viz. to be done in Uprightness and Simplicity, according to the Direction given by the Lord in his Word, both for matter and manner. Psal. 145. 18.

IX. Sincerity is a glorious Ornament. A Christian hereby appears very comely in the sight of God, and it greatly tends to hide and cover all the Infirmities of his Life; for the Saints Graces are not so close, nor their Lives so exact, but in the best are found Defects and Weaknesses, which are as so many Gaps or Cliffs in his Armor; but Sincerity covers all, so that he is not put to shame by them.

I. Sin-

Metaphor.

fore they used to put over these parts a broad Belt or Girdle, which did serve not only to fasten the other Armor together, but it made the Souldier appear more comely in his Harness and Accoutrements.

good Men! It covers all things that seems to render a Saint dishonourable or uncomely.

2. Mean Parentage, or a low Descent, is much despised in the World; but how base soever the Stock, and ignoble the Birth be, when true Grace and Sincerity comes, it makes the House and Person illustrious, and very glorious: *Since thou wert precious in mine eyes, thou hast been honourable*, Isa. 43. 4. Sincerity sets a Mark of Honour upon a Person, or a People. If you see this flourishing, tho in a mean Cottage, it tells you a great Prince, nay, an Heir of Heaven dwells there. Sincerity brings the Creature into Alliance with the most high and glorious King of Heaven and Earth. Who dares say, a Child of God, the Spouse of Christ, and Heir of Heaven is of an ignoble Birth and Pedigree?

3. It covers Poverty, which exposeth to great Contempt. There's none so rich as a godly sincere Person; he is daily let into God's Treasury, Christ's Storehouse 1 Cor. 3. 21 is always open unto him: *All is yours*.

4. To want Parts, and to be a Person of no Name, and of small Endowments, exposeth to disdain; none are more contemptible in the eye of the wise and vain-glorious World, than such. But alas! an honest Heart, one that is sincere, excels beyond all comparison the proudest, most renowned and applauded for human Wisdom, Parts, and Elegancy in the World.

5. It covers all sinful Uncomeliness, and all the Godly Man's Failings, whether they be Sins of Omission or Commission; for Sincerity is that excellent quality to which pardoning Mercy is annexed. 'Tis Christ in a proper sense that covers all Sin, but he will cover the Sins and Failings of none but such as are sincere: *Blessed is the Man whose Sins are covered*, &c. The upright Man's Righteousness is accepted through Christ, tho he be never so infirm, or attended with Miscarriages: Tho God doth not like his Sin for his Sincerity, yet God will not un-saint him because of his Sin. Psal. 32. 1

Ainsworth

X. The Priest under the Law wore a Girdle, which was made of fine Linnen, and of Blew, Purple, and Scarlet; the Hebrew Doctors say, it was about three fingers broad; it was curiously woven, as *Josephus* observes, with Pictures of Flowers. This Girdle (saith *Ainsworth*) signified the girding up the Loins of our Minds with Strength, Justice, and Vertue, *Eph. 6. 15*. Also we read of Christ's being girt with a Golden Girdle, *Rev. 1. 13*.

Josephus
Antiquit.
Book 8.
cap. 2.

X. Truth and Sincerity is not only an Ornament, but a most glorious Ornament, being that which was figured out by the Priest's Girdle, rarely made with curious Flowers. This is as a choice Golden Girdle, curiously wrought by the Spirit of God, which all the Priesthood of Christ have on. It is made of a Complication of every Grace. Sincerity is not alone; many choice Divine Flowers are interwoven together, in making of the Girdle of Truth. 1 Pet. 2. 5

Metaphor.

BESIDES other great Disparities between other Girdles, and the Girdle of Truth, this is one, *viz.* Other Girdles may be lost, or be corrupted; they may rot, and pass away, like that which *Jeremiah* had,

Disparity.

BUT the Girdle of Truth can never be lost. Sincerity in the Heart of a Believer is so fast tied to him, or twisted about him, that he can never lose it. I never yet read of a Man, that was perfect and upright in Heart and Life in the sight of God, that ever lost his

Metaphor.

had, *Jer. 13. 1, 2, &c.* which was *marred, and profitable for nothing.*

II. Other Girdles are only made for the Body.

Disparity.

his Sincerity, so as to die an Hypocrite; tho he may in some things be guilty of Hypocrisy, yet he cannot absolutely become an Hypocrite. This Girdle cannot rot, or be corrupted.

II. But Truth and Sincerity is a Girdle for the Soul, by which the Mind is stayed and strengthened.

Inferences.

This should teach every Professor to labour after (if they have not yet got) the Girdle of Truth.

1. Because the Design of Satan is, to corrupt Men in their Judgments, and make them zealous for false Ways. *Paul's Jealousy of the Corinthians was, lest the Old Serpent should beguile them through his Subtilty, and corrupt their Minds from the Simplicity of the Truth.* *2 Cor. 11. 1, 2, 3.*

2. Because of the damning Nature of Heresy and Hypocrisy, which our Saviour, as well as the Apostle, often warns us of. *2 Joh. 9. 16. 2 Thess. 2. 10.*

3. Because those who are well girt about with Truth, are established Ones. Deceivers are subtil, and false Doctrine is of a bewitching Nature; the wary and established Soul nevertheless is not soon overcome. *In vain is the Net spread in the sight of any Bird. Be no more tossed about with every Wind of Doctrine.* Children are most in danger of the Poyson. *2 Pet. 1. 12. Gal. 4. 1. Prov. 1. 17. Eph. 4. 14. 2 Pet. 3. 13.*

4. And as false Doctrine is of a corrupting nature, so likewise is Hypocrisy, hence compared to Leaven, *Luk. 12. 1.* As Sincerity leaveneth in a good sence, so Hypocrisy is compared to Leaven in a bad sence, from that sowering, insulative, and corrupting quality which is in it.

Directions about putting on the Girdle of Truth.

1. Take heed of a counterfeit Girdle; see that what you own and practise for Truth have the Stamp of God upon it.

2. Take up nothing upon Trust: Do not receive this or that, because such and such Men believe so, and practise so; neither Men nor Ministers are your Rule, but the Word of God.

3. Put not this Girdle of Truth on in Notion only; what will the knowledg of Truth signify in thy Head, if the Loins of thy Mind are not girt with it.

4. Take heed of being prejudiced against the Truth, because of the Unworthiness of them who profess it.

5. If thou hast not yet gotten the Girdle of Truth, buy it now; as *Solomon* adviseth, *Buy the Truth, and sell it not.* The Price of Truth may quickly rise high. *Prov. 23. 23.*

6. Let Falshood go, let thy Sins go, let thy own Righteousness go, in point of reliance or dependence upon it, so as to trust in it for Justification and eternal Life.

7. Come up to the Price of Truth; do not cheapen it only, but come up to the Price, tho it cost thee a right Hand Lust of Profit; or a right Eye Lust of Pleasure: Thou must deny thy self.

Labour to know the Excellency of TRUTH.

1. It is pure, *Psal. 119. 140.*

2. It will cleanse and purify thy Heart, *John 17. 17, 19.* and cover all the Infirmities of thy Life, as was hinted before.

3. It will make you free: *Ye shall know the Truth, and the Truth shall make you free.* *John 8. 32.*

4. It is strong; Truth is too hard and strong for all its Opposers; as the young Man said, *Great is the Strength of Truth.* There is no breaking of this Girdle.

5. Consider what God's People have suffered before they would part with Truth, what Torments and Tortures they have endured.

7. There is no managing the spiritual War without the Girdle of Truth.

Marks

Marks of Sincerity.

First; *Negatively.*

1. He is not a perfect and sincere Christian, whose Heart is not changed, who is not renewed, or who hath not a Principle of Divine Grace or spiritual Life in him.
2. He is not a perfect and sincere Person, that wants any essential part of a Christian; as he is not a perfect natural Child, that wants an Arm, an Eye, or a Leg. See *Mat. 19. 20. One thing thou lackest, if thou wouldest be perfect, (or approve thy self sincere) go thy way, and sell what thou hast, &c.*
3. He is not a sincere Person, whose Heart is lifted up in him. Hab. 2. 4
4. He is not a sincere Man, that is not upright in all his Dealings and Converse with Men; if he want Moral Uprightness, his Religion is good for nothing.

Secondly; *In the Affirmative.*

1. A sincere and upright Christian is known by the Way he goes in: *The High-way of the Upright is to depart from Evil.* Prov. 16. 17.
Job 1. 22
 - (1.) He escheweth all Evil, the smallest, as well as the greatest.
 - (2.) He leaveth it willingly, he hates it; he doth not part with it as a Man parteth with his Friend, but as a Man parteth with his most deadly and mortal Enemy.
2. A sincere Person hath a right Faith, and a good and well-enlightned Judgment. Rotten Principles make rotten Christians. There are some Men who are of corrupt Minds, reprobate, (or of no Judgment) concerning the Faith. 2 Tim. 3. 8
3. He hath an holy and upright End, he desires to live to God's Glory, and to serve him in Sincerity. *Paul resolved, Christ should be magnified in his Body, whether it were by Life, or by Death.*
4. He walks by a true and an exact Rule: *As many as walk according to this Rule, Peace on them, and Mercy, and upon the Israel of God.* Gal. 6.
5. He labours to keep all God's Commandments. Thus did David, who was a Man after God's own Heart; and thus did Zachary and Elizabeth, who walked in all the Commandments of the Lord blameless, &c. Psal. 119. 9
Luk. 1. 6.
6. He desires to be sanctified, as well as to be saved; to be made holy, as well as to be made happy.
7. He is as willing to do for God, as to receive from God; for the Work, as well as the Wages.
8. He strives as much against the Evils of his Heart, as he does against the Evils of his Life.
9. He is a Man always for God, in bad Times as well as in good Times.
10. He is the same in private as in publick; he is at home what he seems to be abroad.
11. He loves and prefers God and Christ above all. Thus David, *Psal. 73. 25.* and Paul, *Phil. 3. 8, 9.*
12. He can go on in God's Ways and Services with abundance of content, without respect to any outward Profit or Applause, or being taken notice of by Men. His Satisfaction consisteth not in the approbation of Men, but in the approbation and commendation of God. His own Conscience gives Testimony and Evidence of the Sincerity of his Heart. Thus Paul, *2 Cor. 11. 12. This is our rejoicing, the Testimony of our Conscience, &c.* 2 Cor. 11. 12.

The Breast-plate of Righteousness.

Ephes. 6. 14. *And having on the Breast-plate of Righteousness, &c.*

Here is a { Moral
Legal
Evangelical } Righteousness.

Now a Moral or Legal Righteousness will not save or defend the Saint, or Spiritual Souldier of Jesus Christ, from his Enemy: *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye can in no wise enter into the Kingdom of Heaven.* Paul valued not his own Righteousness that was of the Law. All our Righteousness, viz. that which flows not from Faith, or from a renewed Principle of the Spirit, is but as filthy Rags. Therefore that cannot be the Righteousness here intended. Mat. 5. 20

2. Evangelical Righteousness is twofold:

1. Imputed.

2. Imparted.

First; The Righteousness imputed is that which was wrought by Christ for the Believer in the days of his Flesh, by his active and passive Obedience to the Law of God, which is put upon the Soul by Faith, called the *Righteousness of God by Faith*. Phil 3. 9

Secondly; The Righteousness imparted is that which is wrought by Christ in the Soul; it is a supernatural Work, or a new Life planted in the Heart of every Believer, by the powerful Operations of the Holy-Ghost, whereby he is made holy, and enabled to approve himself to God and Men, in all purity of Life and Conversation.

By the *Breastplate of Righteousness* in the Text, we understand the Righteousness of Sanctification is principally intended; for otherwise this piece of Christian Armor would interfere with the Shield of Faith, which comprehends the Righteousness of Justification. [See Shield.] It is (we say) a Principle of new Life, which the Spirit works in the Heart of a Believer; hence the several Graces of Holiness are called the *Fruits of the Spirit*, Gal. 5. 22. Man by the Fall had a double Loss; first, the Love of God; secondly, the Image or Likeness of God: Christ restores both to his Children; the first, by his Righteousness imputed; the second, by his Spirit imparting the lost Image of God to them, which consists in Righteousness and true Holiness. Who but a Man can impart his own Nature, and beget a Child like himself? So who but the Spirit of God can make a Creature like God, by causing him to partake of the Divine Nature?

1. This is that Principle of new Life, viz. an inward Disposition, and Divine Quality, sweetly, powerfully, and constantly stirring up and inclining to that which is holy, and spiritually good.

2. The Work of the Spirit in this respect was not to recover what was dying, but to work Life *de novo* in a Soul quite dead; hence called a creating, quickning, forming, and renewing Work. G. 1. 1. 1.

3. It is a supernatural Principle, by which we distinguish it from Adam's Righteousness, which was co-natural to him, as Sin is to us. Holiness was as natural to him, as Health was to his Body; they both resulted *ex Principiis recte constitutis*, from Principles pure and rightly disposed.

Why Righteousness is called a Breast plate, will appear by the following Parallel.

Metaphor.

A Breast-plate is a main and principal Piece of Armor, that belongs to a Souldier.

II. A Breast-plate is a piece of Armor that every Souldier ought to have

Parallel.

Righteousness in like manner is a principal thing belonging to all Christians, who are called Souldiers of Christ: *Endure Hardness as a good Souldier, &c.* 1 Tim 3. 3.

II. Righteousness is so necessary for every Believer, that he ought not, cannot be without it; there is no engaging any

C

Enemy

Metaphor.

have on, when he engages his Enemy; he must not come into the Field without it.

III. A Breast-plate preserves the principal part of the Body, viz. the Breast, where the very Vitals of a Man are closely couched together, and where a Shot or a Stab is more deadly, than in other parts, that are more remote from the Fountain of Life. A Man may out-live many Wounds received in the Arms or Legs, but a Stab in the Heart is a certain Messenger of Death.

IV. A Breast-plate is made and prepared for a Souldier, before he puts it on. It is not his own Work, but the Work of a skilful Artist.

V. A Breast-plate much emboldens a Souldier, and makes him fearless, that as he cannot be easily killed, so hereby he cannot be soon cowed. When a Souldier sees himself unarmed, he begins to tremble; but when he hath on a good Helmet, and a Plate of Proof on his Breast, he is not quickly dismay'd, but adventures upon the Point of the Sword.

VI. The Breast-plate and Girdle were both joined or buckled together.

having your Loins girt about with Truth, and having on the Breast-plate of Righteousness. Which is taken twofold, as hath been shewed: First, for the Truth of Doctrine, or a good and Orthodox Judgment; all the Principles of true Religion, that are essential to Salvation. Secondly, Grace, or Sincerity of Heart. In both these respects, Truth must be clasped to, or joined with Righteousness, and a holy Life. *Solomon saith, Two are better than one:* So may I say here, a good Doctrine with a good Conversation, is better than a good Doctrine without a good Conversation, or a good Conversation without a good Doctrine; as a Man must have the one, so he must not be without the other; Wo to him that is alone, for the Spirit will not be his Strength. An evil and corrupt Doctrine may be of as dangerous a Nature as an evil and debauched Life. See *2 Pet. 2. 1, 2. Who privily bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction, &c.* In vain is a Man's outward Holiness, or moral Sincerity, if he be tainted with heretical and damnable Principles; and as vain is it for a Man to hold the true Doctrine of the Christian Religion, if he be not sincere, and live a holy Life.

Parallel.

Enemy of the Soul, without a Principle of Holiness be wrought in him.

III. Righteousness and Holiness preserves the principal part of a Christian; viz. his Soul. Satan aims to hit him there where he may dispatch him soonest. A Wound in a Man's Credit, Estate, Relations, &c. hazard not the Life of his Soul; but Sin exposes it to imminent Danger. This is that Dart, that struck *the young Man through the Liver, as a Bird hasteth to the Snare, that knoweth not 'tis for his Life.* And this is that which Satan strives to tempt, entice, and draw a Saint to yield unto. Hence he should be careful to put on his Breastplate of Righteousness, which whilst he has on, he is safe from the deadly Stab of the Enemy.

IV. Righteousness, which is the Saints Breast-plate, is wrought in him by the Holy Spirit, who is a most wise and skilful Workman. Our own Righteousness is good for nothing, hence called *dead Works*, because they are Works from one dead in Sin, and spring not from a Principle of inward spiritual Life.

V. Thus Righteousness defends and animates the Soul and Conscience, when a Man in the midst of the greatest Danger can lift up his hands without spot. Holiness fills a Soul with Courage, so that he can look in the very face of grim Death; whereas Guilt, which is the Nakedness of the Soul, puts the stoutest Sinner into a shaking fit of Fear. *The Wicked flee, when no Man pursueth; but the Righteous are as bold as a Lion.* No sooner did Adam see his Breast-plate was off, and that he was naked, but he was afraid, and ran away, to hide himself from God.

VI. So Righteousness and Truth must meet, and be joined together in every Christian; which is held forth by the Copulative [And] *Stand therefore, ha-*

Inferences.

THis may inform us, what need there is for every Christian to get and keep on the Breast-plate of Righteousness; not only to get a renewed Principle of Grace in his Heart, but also to maintain the Power of Godliness in his Life and Conversation. This he ought strenuously to labour after, and that for several Reasons.

First; In regard of God, whose main Design in giving Grace, and implanting a Divine Principle in his People, is to make them holy; to this end he hath put this Breast-plate upon them.

1. In regard of the Design he hath to bring them into Union with himself, and in marrying them to Jesus Christ, which is, that they might bring forth Fruit to God.

2. They are regenerated by the Spirit, that they might be holy: *A new Heart, and a new Spirit will I put within you, and cause you to walk in my Statutes, and keep my Judgments, and do them. We are his Workmanship, created in Christ Jesus unto good Works, which God hath ordained that we should walk in them.* Ezek. 36. 26, 27. Eph. 2. 10.

3. It is the Design of God in all his Ordinances. The Word of God is both Seed to beget, and Food to nourish Holiness begotten in the Heart. Every part of it contributes to this Design abundantly. The Preceptive part affords a perfect Rule of Holiness; the Promises present us with admirable Encouragements, to entice and allure us thereunto; the Threatnings, or minatory part of the Word, are to deter and keep back from that which is contrary to it.

4. It is the Design of God in all his Providences, to make his People more holy. The Afflictions he brings upon them, are to refine and purify them: *This is the Fruit of all, the taking away of your Sin.* See Refiner.

5. Saints are called God's Witnesses; they should from hence endeavour to shine forth in their Testimony for him. What he speaks in his Word, touching his Justice, Holiness, and utter Hatred of Sin and Ungodliness, they ought not only with their Lips, but also with their Lives, bear witness unto.

Secondly; In regard of Satan, whose great Design is against the Holiness of the Saints. How doth it behove them to walk with all Circumspection, since they are continually besieged and assaulted by so strong an Enemy? As God's great Design is to further and prompt to Holiness; so Satan's great Design is to hinder and obstruct it: And what should be our chief care to defend, but that which our Adversaries Thoughts and Plots are most laid to assault and storm?

Thirdly; Saints should labour to have this Breast-plate on, viz. be holy, in regard of the World: *Ye are the Light of the World. Let your good Works so shine before Men, &c.* Mat. 5. 13, 14.

1. If these Lights become Darkness, or are darkened, no marvel if Men stumble: *Wo unto the World because of Offences; but rather wo to him by whom the Offence cometh. Ye are the Salt of the Earth:* But if this Salt hath lost its Savour, 'tis no wonder if the World stink and be unfavoury.

2. Wicked Men (saith a worthy Minister) know not the Principle by which you walk, they cannot possibly discern the Excellency of that Way and Religion which you profess; but they can discern and make some Judgment of your Conversations; nay, and their Eyes are upon you, they watch to see your Failings. Spots are soon espied in your Coats; for tho they love not Holiness themselves, yet they expect that those that profess themselves to be Saints should be holy. How should this teach you to get on this Breast-plate?

3. This may greatly work upon the Ungodly, with whom you live and daily converse; nay, those that will not be won by the Word, possibly may, and many times have been won and converted this way.

4. This will however convince them, that you are the Servants of God, and Heaven-born Souls; it will silence them, and stop their Mouths: *That whereas they speak evil of you, they may be ashamed that falsely accuse your good Conversation in Christ.* 1 Pet. 3. 1, 2. 1 Pet. 3. 16.

5. This will leave the World without excuse in the Great Day.

Fourthly; You should labour after Holiness, in regard of the Gospel it self which you profess. That will this way gain much Credit in the World. Nothing brings Religion into greater Contempt, or causeth it to be more slighted by the Ungodly, than the loose, carnal, and unholy Lives of those who profess it.

Fifthly; You ought to labour after a godly Life, in regard of the sincere and holy Ministers of the Gospel, and other faithful Saints and Souldiers of Christ. What can comfort and delight their Souls more than the holy, humble, and fruitful Lives of Believers? The Saints, those excellent Ones, were all *David's* Delight; and *Paul* accounted them his Joy and Crown. But if they are proud, peevish, covetous, carnal, and walk like other Gentiles, what wounds and grieves them more! This made *David* weep, yea, Rivers of Water to run down his Eyes; and *Jeremiah* to wish his Head were Water, and his Eyes a Fountain of Tears, that he might weep day and night. Many walk, faith *Paul*, of whom I have told you often, and now tell you weeping, They are Enemies to the Cross of Christ; whose End is Destruction, whose God is their Belly, whose Glory is in their Shame, who mind earthly things.

Sixthly; Christians, in regard of themselves, ought to labour after Righteousness, and true Holiness; for this only will be the best Evidence to them of the Truth of Grace received, and of their Interest in Jesus Christ. What will all other Attainments and Privileges signify, if they are not holy?

1. By this means they will be able to hold up their Heads in the Day of Trial: For our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not by fleshly Wisdom, but by the Grace of God, we have our Conversation in the World, &c.

2. These are the Men it will go well with, whatever comes: Say unto the Righteous, it shall go well with them, &c.

3. These shall have Peace in Christ, tho they have Trouble in the World; Peace whilst they live, and Peace when they die: Mark the perfect Man, and behold the Upright; the End of that Man is Peace.

4. These need not fear the Assaults of Satan, they have Armor of Proof on, a Breast-plate, that will preserve their Souls from Death: There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

Seventhly; Christians should labour to have on this Breast-plate of Righteousness, in regard of the Excellency of it. It is that which God himself is cloathed with; it is that which makes Angels to shine gloriously in Heaven. A Man is hereby capacitated to have Communion with God: Shall the Throne of Iniquity have fellowship with thee? &c.

Eighthly, and lastly; In regard of the Necessity of it: For without Holiness no Man shall see the Lord.

Quest. How should we put on the Breast-plate of Righteousness?

Ans. 1. In Heart; we must be inwardly holy, Holiness must begin there. First make the Tree good, &c.

2. In Life. Negative Holiness doth not only consist in the leaving all gross Sins, but in abstaining from all appearance of Evil, and to leave and abstain from it from right Principles; and not only to leave it, but to loath it.

Again, it consisteth in keeping up all holy and religious Duties, viz. Reading, Hearing, Praying, Distributing to the Poor, Conforming to all moral and positive Precepts; to be holy at home, in the Family, in the Church, in the World, to exercise a good Conscience towards God, and towards Men. This is to put on the Breast-plate of Righteousness.

I might give many Directions about putting it on, and also shew some of Satan's cunning Stratagems, in endeavouring to make useless this blessed Piece of the Christian's Armor, in laying Discouragements in the way of true Piety; or by persuading Persons they have this Breast-plate on, when 'tis a counterfeit one. He persuades Men, that Moral Righteousness will serve their turn, and sufficiently preserve them from eternal Death. But this shall suffice in this place.

The Shield of Faith.

Ephes. 6. 16. *Above all take the Shield of Faith, &c.*

FAith is a Grace, a most precious and excellent Grace of the Spirit of God, whereby the Soul is enabled to believe, or go out of it self, and wholly to rely and rest upon Christ crucified, or on his active and passive Obedience, upon the Warrant of the Promise, for Justification and eternal Life.

Metaphor.

A Shield is a Piece of Armor that Souldiers were wont to carry with them into the Field, when they were to engage their Enemies.

II. A Shield is a Piece of Armor made for Defence.

III. A Shield is not for the Defence of any particular part of the Body, as almost all other Pieces are. The Helmet is fitted for the Head, the Breast-plate is designed for the Breast; so others have their several Parts which they are fastened to: But a Shield is a Piece that is intended for the Defence of the whole Body. It was wont to be made very large, for its broadness called *διπλό* of *διπλῆ*, a Door, because so long and large, as in a manner to cover the whole Body; to which that place alludes, *Psal. 4. 12. Thou, Lord, wilt bless the Righteous with Favour, thou wilt compass him about as with a Shield.*

Carnal.

God, faith the Soul, rather than my own purblind Reason: what I cannot comprehend, I will believe. *Thus Abraham, not being weak in Faith, considered not his own Body now dead, &c.* Sense and Reason would have made sad work at such a dead Lift, but Faith brought him off victoriously.

Rom. 4. 19

Secondly; Sometimes Satan strives to hit the Conscience, all his Assaults and fiery Darts are at another season aimed at that, to wound that, to cause Horror and Terror within, by setting the Evil of Sin, and of his own Heart, and the Infirmities of his Life, before him. Satan sets our Sins before us, not to humble us, but to wound us; he shews our Sins to us, but hides a Saviour from us. Satan hath sometimes tempted gracious Persons to lay violent hands upon themselves, when the heinous Nature of their Sin hath appeared to them, and the Danger they are in thereby; as it was with the poor Jailor, *Acts 16.* But now Faith prevents and keeps off all the Danger, and quencheth this fiery Dart. Christ died for Sinners; for the chiefest of Sinners; and tho thou art a Sinner, a great Sinner, the worst of Sinners, yet faith Faith, Thou art but a Sinner, and there is Mercy for such. *Believe on the Lord Jesus Christ, and thou shalt be saved;* if thou canst believe, and throw thy self on Christ, thy Sins shall not be thy Ruin.

Acts 16.

Thirdly; He labours to ensnare the Affections of the Soul, or deaden its fervent Love to Jesus Christ, by presenting the Pleasures and Profits of this World to it:

Thus

Parallel.

FAith is a part of a Christian's spiritual Armor. All Christ's Souldiers ought to carry this Weapon into the Field with them, when they engage the Enemy of their Souls: *Above all, take the Shield of Faith.*

II. Faith is of excellent use to defend the Soul from all spiritual Dangers, of Sin and Satan, and other Enemies.

III. So the Grace of Faith defends the whole Man, every part of a Christian. 1. Sometimes Satan's Temptations are level'd against his Head, and if he can hit him there, he wounds sorely. He will be disputing against this Truth, and that Truth, and make a Christian doubt concerning them, if possible, because his own Reason cannot comprehend them: As perhaps it may be about the Deity of Christ, or the Holy Trinity, how they can be three, and yet but one; or about Satisfaction, How the Debt is paid, and yet the Sinner freely pardoned? &c. Now Faith is as a Shield to a Saint at this time, and interposeth between a Christian, and this Arrow of Satan; it comes in to the relief of the Saints weak Understanding, as seasonable as *Zerviah* did to *David*, when the Giant *Ishbubenob* thought to have slain him. I'll trust the Word of

Metaphor.

Thus he served our Saviour himself. But now Faith shields off this Dart also, by shewing the Excellency of the Lord Jesus to the Soul; and that all things without him, and in comparison of him, are nothing, nay, less than nothing; and also by setting the World to come, and the Glory thereof, before the Eyes of the Soul. *Faith is the Substance of things hoped for, and the Evidence of things not seen.* Heb. 11.1.

IV. A Shield, tho heavy, and somewhat unwieldy, to such as have not skill and strength to use it; yet it is a moveable Piece of Armor, which an expert Souldier, with a watchful eye, can turn this way, and that way, to stop a Dart or Blow from lighting on any part that they were directed to by the Enemy.

V. A Shield doth not only defend the whole Body, but it is a Defence to other parts of a Souldier's Armor also; it keeps off the Dart from the Helmet and Breast-plate likewise.

VI. A Shield hath been of wonderful advantage to Souldiers in former Times, when it was in use; it hath preserved them in the time of Battel from Death, and many mortal Wounds. Hence God is pleased to call Himself a *Shield*, signifying thereby his sure and safe Protection to his People in Time of Trouble and Temptation. *Fear not, Abraham, I am thy Shield.*

Metaphor.

A Shield, that Souldiers use in Battel is an Instrument made by Man.

II. A Shield is not used by Souldiers in all Countries.

III. A Shield may be broken, and utterly lost.

IV. A Shield can only save and defend from temporal Enemies.

Parallel.

IV. Faith is a piece of Christian Armor, which unskillful Professors are not ready to use, but an experienced Soul can turn it any way to keep off the Arrow and fiery Darts of Satan from hurting or wounding him. He observes what part the Enemy aims to hit, or how the Temptation is laid. It is a great point of Christian Wisdom rightly to exercise the Shield of Faith; A Man must be sure to have a watchful Eye upon his Adversary, or else for all his Shield he may soon be wounded.

V. Faith doth not only defend the whole Soul, but also 'tis a Safeguard to all the other parts of a Christian's Armor; it is that which secures Hope, the Helmet of Salvation, for without Faith Hope would soon be broken in pieces. Also it secures the Breast-plate of Righteousness; for neither Christ's Righteousness, nor any inherent Holiness in the Soul, will avail any thing without Faith.

VI. Faith hath been of wonderful use to the Saints of God in all Ages; it is that which hath preserved them when hard beset, in the greatest Danger imaginable: *I had fainted unless I had believed.* Psal. 27.13. If he at that time had not had Faith to shield him, he had been lost. All the mighty Men of God (saith Ainsworth) by the Shield of Faith in God and Christ, have done many mighty Works, as the Apostle bringeth a Cloud of Witnesses in to prove, Heb. 11. And hence Shields (saith he) were hanged up in David's Tower, for Monuments and Signs of Victory. Ainsworth on Cant. 4.4. p.32. Heb. 11. 2 Chron. 11.10,47. 2 Sam. 8.7. Ezek. 27. 11.

Disparity.

Faith is a precious Grace or Fruit of the Spirit of God: *The Fruit of the Spirit is Faith, &c.* Gal. 5.22.

II. Faith is of use by all spiritual Souldiers in every Nation; and it is as much in use now by them who truly believe, as ever it was.

III. A Saints Faith may receive some detriment, but it cannot be utterly broken and lost. *I have prayed for thee, that thy Faith fail not.* Luk. 22.32.

IV. Faith shields and defends the Soul from all the fiery Darts and Assaults of Satan.

Inferences.

From hence we may infer, that Faith is an excellent Grace; and not only so, but we may perceive the Necessity of it in all our spiritual Conflicts.

2. Labour to find out the right use of it in time of Temptation, and under all the Assaults of Satan.

3. It shews how safe and happy all they are, who truly believe, or have obtained the Faith of God's Elect; and how miserable such be as are without it.

4. Labour therefore above all to take the Shield of Faith; for tho all other Graces are necessary, as the Girdle of Truth, the Breastplate of Righteousness, &c. yet these and all other Graces have their efficacy, as they work, and are in conjunction with Faith. We receive Benefit from them, as they receive Power, and are influenced from hence; so that Faith hath the precedency.

Faith more precious than Gold.

1 Pet. i. 7. *That the Trial of your Faith being much more precious than Gold that perisheth, tho it be tried with Fire, &c.*

There are divers Acceptations of the Word *πίστις*, Faith.

1. Faith or Fidelity, or Faithfulness in keeping Promise, whether respecting God or Man: *Shall the Faith of God be made of none effect?*

2. It is taken for the Doctrine of the Gospel: *Many were obedient to the Faith.* Acts 6.6. Gal. 1.23.

3. It is taken for the Dictates of Conscience, allowing of things indifferent in themselves: *Hast thou Faith? have it to thy self.* Rom. 14.

4. Credence, or the Belief of the History of the Scriptures. King Agrippa, *Believest thou the Prophets? I know thou believest.* This is called by some, Historical or Dogmatical Faith; by others, the Faith of Credence. Acts 26.27.

5. A certain and stedfast Belief of some strange and wonderful Effects. *These Signs shall follow them that believe: In my Name they shall cast out Devils, &c. And tho I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing.* This is called the Faith of Miracles. Mark 16.17. 1 Cor. 13.2.

6. A naked Knowledge of God, joined with an outward and bare Profession of the Gospel. *Even so Faith, if it hath not Works, is dead.* Jam. 2. 17.

7. It is taken for a strong Belief or Confidence in Prayer. *The Prayer of Faith shall save the Sick.* chap. 5. 15.

8. It is taken for a holy, firm, and well-grounded Belief, and stedfast Reliance upon the Merits and Righteousness of Jesus Christ, for Justification and eternal Life; or a going out of our selves, fetching all our Hope and Comfort from him, and his glorious Undertakings. This is that most noble and precious Grace, that is wrought in the Soul by the Spirit, which is compared to Gold, &c.

Faith is as precious as Gold, nay, more precious; tried Faith is better than tried Gold, than Gold tried or refined in the Fire.

Metaphor.

Gold is precious in some Countries upon the consideration of the Scarcity of it; there is but little of it to be had, and that hard to come by. Things are esteemed precious upon this account: *In those days the Word of the Lord was precious, there was no open Vision.*

II. Gold is very desirable. Men that know the worth of it, search dili-

Parallel.

True Faith is precious upon the account of the Scarcity of it. Tho there is great talk of it every where, it is in all Peoples Mouths, yet the right kind is very precious; few have so much as one dram of it in their Hearts; 'tis very hard to obtain.

II. All understanding Men, who are convinced of the Nature and Usefulness of Faith, seek for it, as for hid Treasure; they

Metaphor.

diligently for it; they work in Mines, labour hard, undergo much difficulty to obtain it.

III. Gold must be tried. Many take that for pure Gold, that is counterfeit Metal, and thereby cheat themselves, or are deceived by others.

IV. Gold is tried by a Touch-stone; Men can soon discern if it be naught, when they prove it that way.

V. The best Gold is very precious, a most rare and choice thing, in respect of its own intrinsecal virtue; and from hence it is so much prized and coveted by the Children of Men. It is called precious, from the excellent nature and worth of it. It is a most Sovereign Cordial.

(1.) It is called Lively Faith. (2.) It is called Effectual Faith, *1 Thess. 1. 3.* (3.) It is called the Faith of God's Elect, *Tit. 1. 1.* (4.) It is called unfeigned Faith, *1 Tim. 1. 5. 2 Tim. 1. 5.* (5.) It is called Faith that works by Love, *Gal. 5. 6.* (6.) It is called Faith of the Operation of God, *Col. 2. 12.* (7.) It is called precious Faith, *2 Pet. 1. 1.* (8.) It is called holy Faith. (9.) It is called the Faith of the Son of God. Its excellent Names set forth its transcendent Nature.

2. Faith is precious in respect of the Means of its procurement, or the Price that was laid down for the obtaining of it, *viz.* the precious Blood of Christ; for had not Christ died, we should never have had one dram of it; it is given to us as the Fruit and Effect of his glorious Undertaking.

3. Faith is precious in respect of the Fountain from whence it proceeds.

4. Faith is precious in respect of the Means by which it is wrought in the Soul, *viz.* by the Word and Spirit of God in a wonderful manner, even like as God wrought in Christ, when he raised him from the Dead. *Eph. 1. 19, 20.*

5. Faith is precious in respect of the Object it takes hold of, or fasteneth upon, *viz.* God the Father, the Holy Spirit, but more immediatly Christ crucified. *Ye believe in God, believe also in me.*

6. Faith is precious in that it joins or unites the Soul to Christ, it makes us one with him, (as it were) Flesh of his Flesh, Bone of his Bone, a lively Member of that Body whereof he is the Head. 'Tis that which ties the Conjugal Knot between him and every Believer.

7. It is the Eye of the Soul; no Man without it can behold Jesus Christ, nor the fulfillings of future Promises. *Abraham* by Faith saw the Day of Christ.

8. Hereby a Christian is made a Child of God. *To as many as received him, to them gave he power to become the Sons of God, even to them that believed on his Name. Ye are all the Children of God, by Faith in Christ Jesus.* *Joh. 1. 12. Gal. 3. 26.*

9. It is the only way or means God is pleased to take, to deliver the Souls of Men from Sin, Wrath, and eternal Death.

10. It is that which interests the Soul into all the sweet and precious Promises of the Covenant of Grace. *See Light.*

11. It is the Instrument of Salvation. *Believe in the Lord Jesus, and thou shalt be saved.*

12. Faith is a most excellent and precious thing, upon the account of the Fruits of it, *viz.* Life, Light, Peace, Purging, Boldness at the Throne of Grace, Joy in the Holy-Ghost, Hope, and good Assurance of eternal Life.

13. Faith

Parallel

they endeavour to improve all Opportunities for the obtaining of it.

III. So Faith must be tried; for there is nothing Men are more mistaken or deceived in. There is abundance of counterfeit Faith in the World.

IV. Faith must also be tried by the true Touch-stone, *viz.* the Word of God. If a Man fear his Faith be not of the right kind, let him bring it thither; *i.e.* Examine the Nature and Quality of it, by the Marks laid down in the holy Scriptures, and he will soon discover what Faith he hath.

V. True Faith is a most precious Grace in respect of its own intrinsecal Vertue, and from hence all true Christians esteem so highly of it. The Price thereof is above Rubies, it is far more precious than Gold that perisheth; which will appear by the Induction of the following Particulars.

1. In respect of the Names or Appellations given to it in holy Scripture.

Metaphor.

Parallel.

13. Faith is precious in respect of that glorious Power and Virtue that is in it. 'Tis medicinable, and the most Sovereign Antidote and Cordial in the World. (1.) It will expell Poyson. (2.) 'Twill perfectly (as it applies the Blood of Christ) cure a wounded Conscience. (3.) It will bear up and revive a fainting Spirit; *I had fainted unless I had believed.* (4.) It is good against the Feebleness of the Knees, and Weakness of the hands. (5.) It is a most excellent thing against Fear, and Tremblings of the Heart. *But when he saw the Wind boysterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little Faith!* (6.) It is a precious Remedy against the Stone of a hard Heart; it will dissolve it, break it in pieces, and cure the Soul perfectly of it. (7.) It cures all manner of inward Deadness, it may well be called *lively Faith*, or *Faith of the Operation of God*. (8.) It is good against the Dimness of the Eyes, it helps them that cannot see afar off. (9.) It is a most Sovereign Thing against evil Spirits; it will resist the Devil, and make him flee. (10.) It is excellent good to purge and work out all those noxious and evil Humors of the inward Man, cleansing and purifying the Heart. 11. It is good against the Falling-Sickness. Believers stand by Faith, but if through a Temptation they should fall, Faith will help them up again. *David and Peter had not so much Faith as to keep them from falling, yet they had enough to raise them up again when they were fallen.* It is an universal Remedy, it cures all the Diseases of the Soul; so that we may say with the Woman, (let the Distemper be what it will) *If I can but touch the Hem of his Garment, I shall be healed.*

Mat. 8. 23.

Luk. 8. 23.

Mat. 14. 30

Ezek. 36. 26.

Col. 2. 12.

14. Faith is precious, because it shields and gloriously preserves the whole Soul from all Dangers; it is that which works with, and tends to the perfecting of all other Graces in us.

15. It was by Faith that Saints, in every Age of the Church, were enabled to undergo and suffer all those hard and bitter Tortures and Torments they met with for Christ's sake. Heb. 11.

16. It is that which helps the Godly to overcome the World. *He that is born of God, overcometh the World; and this is the Victory which overcometh the World, even our Faith.* 1 Joh. 5. 4.

VI. Gold is often tried and refined in the Fire; we read of Gold seven times refined: *The Refining-Pot is for Silver, and the Furnace for Gold.*

Prov. 17. 3

way tried *Abraham's* Faith, together with the Faith of many others, of whom we read, *I will bring the third part through the Fire, and I will try them as Gold is tried.*

Zech. 13. 9

VII. Tried Gold is much better than that which is not tried, nor refined in the Fire.

Abraham's and Job's Faith shine, when tried? *The Trial of your Faith is much more precious than Gold, tho it be tried in the Fire, &c.*

VII. Gold tried in the Fire is of an enriching Nature; if a Man has much of it, it enriches him greatly. We esteem him a very rich Man, that hath great Store of tried Gold in his own Possession.

VI. Faith is often tried in the Fire or Furnace of Affliction: *Think it not strange concerning the fiery Trial, which is to try you, &c. He shall sit as a Refiner's Fire, and as a Purifier of Silver, &c. and purge them as Gold and Silver, &c.* God this

1 Pet. 3. 12

Mal. 3. 2, 3

VII. Faith that is tried is of wonderful value, much more to be prized than that which was never brought under Exercise. How excellently did *Abraham*

VIII. So Faith that is tried in the Furnace, is of a Soul-enriching Nature; he that hath much of this Faith is a very rich Man, a rich Saint. *God hath chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom.*

James 1. 5

[See more of the Nature of Gold, in the Metaphor *Gold*, where the Word of God is compared to it.]

Metaphor.

Disparity.

GOLD is naturally an earthy Sort of Metal, 'tis from beneath, and therefore corruptible: *Nat*

FAITH is a divine and precious Grace, or a supernatural thing; 'tis from above, wrought in the Soul by the Operation

D

ration

Metaphor.

Not with corruptible things, as Silver and Gold, which perish.

II. Tried Gold may make a Man renowned and great on Earth, and adorn the Body or Habitation where he dwells; but it avails not the Soul any thing; it will not enrich, or make honourable, or beautify that, &c.

III. Tried Gold may be utterly lost; a Man may have much of it to day, and none to morrow; Thieves may rob him of it, &c.

Disparity.

ration of the Spirit of God, and therefore incorruptible; an heavenly Principle or Seed, that shall never fail, *till we receive the end of our Faith, the Salvation of our Souls.*

II. Faith, true Faith, Faith tried in the Fire, makes Believing Men and Women renowned in Grace and Godliness, and adorns the Soul, Church, and People where it is. None shine forth in that Beauty and Splendor, as those do, who have much Faith.

III. True Faith cannot be utterly lost. A Man may lose somewhat of the Strength of it; he may decay in this Grace, as well as in others; but he can never lose the Habit, the Seed or Truth of Faith it self. *I have prayed for thee, that thy Faith fail not.* Luk. 22. 31, 32.

Inferences.

First, Information. How greatly are some mistaken about this precious and most noble Grace? For we may infer from hence,

1. That true Faith is not a simple or bare believing there is a God; the Devils have this kind of Faith; they also believe, and tremble.
2. That it is not a meer or bare believing the Truth of the holy Scriptures. The Jews believed the Scriptures, and thought by them to have eternal Life, and yet were Enemies to Jesus Christ.
3. That it is not a bare believing Christ died for Sinners; most ungodly People in England believe that.
4. That cannot be a true Faith, which Swearers, Drunkards, Whoremongers, and all other ungodly and prophane Persons have.
5. That a Man may leave all gross Sins, and assent to many Truths of the Gospel, and yet have no true Faith.
6. Nay, that a Man may be baptized, take upon him the Profession of the Gospel, and suffer many things, and yet not have one dram of saving Faith; as appears by the foolish Virgins, Judas, and Simon the Sorcerer, and many others.
7. Nay, a Man may seem to hear the Word with Joy, and yet have no true Faith. A temporary Faith is not the Faith of God's Elect, or that Faith that is more precious than Gold, &c.

Quest. How may a Man know true Faith from that which is common, and meer counterfeit?

Ans. 1. There is in that Person, who savingly believes in Christ, a true Knowledge of God, and of Jesus Christ, the true Saviour; it takes hold on the right Object. *Dost thou believe on the Son of God? Who is he, Lord? &c. How shall they believe on him of whom they have not heard?*

Joh. 9. 24.
& 9. 35.
Rom. 10.
14.

2. There must be a true Knowledge of, and a free and full Assent and Consent to the Truth of that which is contained in the Holy Scriptures, concerning God, Christ, and Salvation, and all other essential Principles of true Religion. It is not enough to believe as the Church believes, as some ignorantly teach and affirm.

Acts 2. 37.
2 Cor. 7.

3. He that hath obtained true Faith, hath had his Understanding enlightned, to see what his State and Condition was by Nature; he hath been under Humiliation for Sin.

Rom. 3. 8.
Rom. 10.
2. 3.

4. He seeth also, that all his own Righteousness will avail him nothing in point of Justification, and Acceptation with God. Without Christ, his Prayers, Tears, Reading, Hearing, and Alms-deeds, will not save him. To trust to any of these, he sees is the way to make Faith void. The Jews built upon this Foundation, and thereby missed of Salvation.

5. There

5. There is in that Soul where true Faith is wrought, or where the Seed of it is sowed, a desire after Christ, not simply after his Merits, but also after Union, and intimate Acquaintance with him. *Yea, doubtless, I account all things but Loss, for the Excellency of the Knowledge of Jesus Christ, my Lord; for whom I have suffered the Loss of all things, and do account them but Dung, that I may win Christ, &c.* [A true enlightened Soul looks first to Christ's Person, as being affected with his Beauty, and Sweetness of his Love; and then to the Goods and Riches he possesseth: As a Woman newly married, looks first to her Husband, and then to the Inheritance, or else is little better than an Harlot. Phil. 3.8.]

6. But did I say, a Desire after Christ? Be not mistaken, to think that every Desire after him is a Sign of true Faith. (1.) It is a fervent Desire; such desire him more than all the World. That Soul pants after him, and Union with him, more than after Heaven and Glory. It greatly endears Christ to the Soul. *He is the chiefest of Ten Thousand.* (2.) 'Tis such a Desire, as in a hungry Man, nothing will satisfy him but Bread; so nothing will satisfy a true Believer, but Christ, the Bread of Life. Psal. 73.25.]

7. If a Man hath true Faith, he knoweth the Time when he was without it; he knoweth he was once blind, and without God and Christ. I will not say, he knows the very Instant when God wrought it in his Soul; but he can say with the Man whose Eyes Christ opened, *Whereas I was blind, I now see.* Jon. 9.25.]

8. And not only so, but he knows the Way and Means by which he obtained it, viz. either by Hearing, or Reading, or Meditating on the Word of God; either in the free Tender of Christ to Sinners in general, or to dejected, burthened, and heavy-laden Sinners, in particular.

9. Faith is usually obtained of God in a constant and laborious seeking and crying to him for it. What Pains hath it cost you, Sirs? Precious Faith is not easily obtained to. What Conflicts have you found within? Satan ever makes strong Resistance; there is nothing he strives to obstruct or hinder more.

10. What Love to God hath thy Faith wrought in thee? True Faith works by Love. Mary believed, and loved much.

11. Hath thy Faith purified thy Heart? Hast thou seen its horrid Filth and Pollution? and dost thou long after Purity? not only to have thy Sins pardoned, but also purged away, and the Power and Dominion thereof destroyed?

12. What Alteration in the Course of thy Life hath Faith wrought? Faith made Jordan go back. There is a Turning the whole Man to God, a glorious Change in every Faculty, in Heart, and also in Life. *Half my Goods, saith Zachew, I give to the Poor.* And in the Acts 'tis said, *Those that used unlawful Arts, burned their Books.* Luk. 19.8. Act. 19.19. *If any Man be in Christ, he is a new Creature.*

13. Faith leads the Soul to receive Christ in all his Offices, not only as a Saviour, but also as a Sovereign: not only as a Priest, to die; and appease the Wrath of God for us, but also as a Prince, to rule and reign in us.

14. What Obedience therefore flows from thy Faith? Dost thou boldly and visibly profess Jesus Christ, following him whithersoever he goeth; not closing in with one of his Precepts only, but obeying all of them from thy Heart, which thou art convinced of, and knowest to be thy Duty. *Then shall I not be ashamed, when I have respect to all thy Commandments.* Psal. 119.6. Rom. 5.1.]

15. What Peace hath Faith brought to thy Soul? *Being justified by Faith, we have Peace with God, through our Lord Jesus Christ.*

Secondly; From what hath been noted we may infer, There is an absolute Necessity of Faith.

1. In respect of Gospel-Revelation. *Without Faith it is impossible to please God.* Heb. 11.6.

2. There is no Salvation without it, Rom. 3. 26. Thou must be beholden to another for a Righteousness, because thou hast broken the Law, that pronounceth the Curse against thee; thou hast none of thy own that will be accepted in the sight of God. *He that believeth not, shall be damned.* Unless ye believe that I am He, ye shall die in your Sins. Joh. 8.22.

3. There is a Necessity of Faith, because all Boasting is excluded. God's design in our Salvation is, wholly to exalt his own Free-Grace. It is of Christ's procurement, and thou must go unto him for it, or go without it. Rom. 3.27

Thirdly; If Faith be much more precious than Gold, then labour for it above Gold; be not contented with a little of it, but wisely provide your selves with good Store. Grow in Faith, get a strong Faith.

Quest. Will not a small or weak Faith save us, as well as a strong?

Ans. Yea, if it be of the right kind, tho never so small, the Person that hath it is as fully justified, as he that hath the greatest degree and measure of it. Yet it concerns thee to get a strong Faith, for these Reasons following:

1. Because thou mayest meet with strong Assaults and Temptations from Satan, and thou hast no way to resist him but by the Shield of Faith, and it may be a little Faith will not be sufficient to withstand those Exercises and Assaults thou mayest meet with.
2. Because God expects much Faith of those he hath afforded much Means unto: *Ila. 5. 4. I looked it should bring forth Grapes.* God looks for Fruit, answerable to the Cost and Charge he hath been at with a People, or a particular Person.
3. Because God may bring you into such a condition, that you may have nothing else to live upon, *Hab. 3. 17. The Fig-Tree shall not blossom, neither Fruit be in the Vines, &c.* That is a Time for the Saints to live by Faith; and if their Faith be small, what will they do then?
4. Because as thy Faith is more or less, so will thy inward Peace and Joy be in Christ Jesus. He that hath but a small degree of Faith, is often at the foot of the Hill, and under doubtings and becloudings in his own Spirit.
5. Because such as have but little Faith, will find the Way to Heaven harder, and more difficult, than they who have much of it, or are strong in Faith. Weak Folks are hard put to it to get up a high Hill.
6. Because it is a strong Faith that glorifies God most, as it appears in respect of *Rom. 4. 19, 20. Abraham.* He being not weak in Faith, considered not his own Body being dead. — He staggered not through Unbelief, but was strong in Faith, giving Glory to God.

Quest. But what is the Cause that some Christians are so weak in Faith?

Ans. 1. Some are but just brought forth, lately converted, they are like new-born Babes: Can you expect a Child in the Cradle, should be as strong as such as are twenty or thirty Years old?

2. Perhaps some have but little Faith, because they want the Means of it, which others have; It may be they have more Law preached to them than Gospel, more Terror from *Sinai*, than Joy from *Mount Zion*.

3. Again, some may be weak in Faith, because they pore more upon their own inward Corruptions, than they meditate on Christ's Righteousness, more on their own Emptiness, than on Christ's Fulness. They see their Debts, but have not their Eyes upon their Surety, who hath discharged and blotted all out.

4. Others may have little Faith, because they do not improve that which they have, they are not industrious Traders, they do not labour after, and cry to God for more Faith. The way to grow rich, is to be diligent. *Lord, encrease our Faith.*

5. Some have no more Faith, because they give way to Temptations, and let their inward Corruptions too much prevail. Weeds will hinder the Growth of precious Flowers: Self-Love, worldly Pleasure, Pride, and Passion, choak and obstruct its Growth. Faith is a tender Herb.

6. Perhaps Christians have no more, because they mind not those precious Grounds and Encouragements, which God in Mercy hath offered for the encrease, strengthening, and growing of Faith.

Quest. How may I know a weak Faith from a strong?

Ans. 1. A weak Christian, one weak in Faith, looks more within than without, grounds more on the good Desires and Heavenlinesses of his Affection, than the Covenant and Promise of God: Now a strong Christian looks to Christ. *Joh. 14. 19. Because I live, ye shall live also.* 'Tis not because my Affections live, my Obedience lives, or I have Life in Obedience, or performance of external Duties, but because Christ lives, By whom I live. *Gal. 2. 20.*

2. A weak Christian consults more the Power of the Enemy, than he doth the Strength of God, Christ, and the holy Spirit; and is much acted by Sence, in respect of Means, how this or that should be done: *Can God furnish a Table in the Wilderness?* But a strong Saint believes in Hope against Hope; a strong Faith takes up in the Power, Grace, and Sufficiency of God: *The Lord is on my side, I will not fear what Man can do unto me.* Psal. 78.19
Psal. 56.4.

3. A weak Faith grows weaker and weaker, and ready to let go its hold at every discouragement. If a Corruption or Temptation prevails, all his Hope of Heaven is almost gone presently. Thus it was with Peter, *Help Lord, I perish.* But strong Faith is rather strengthened thereby; as appears in the Woman of Canaan. You may judge of a strong Faith by its Power over the Enemy. *I have written unto you, young Men, because you are strong, and the Word of God abideth in you, and you have overcome the Wicked One.* 1 Joh. 2.14.

4. A weak Faith is much for doing, that so he may have Peace and Comfort within: *What must I do?* &c. And as his Obedience to God is kept up, so is his Comfort; (not but that great Peace is to them that keep the Law, and that are found in the way of Obedience.) But a strong Faith, in all it doth, is kept up by Christ's doing, by Christ's Obedience; he sees his Acceptation comes in through the Lord Jesus's Undertaking for him. Acts 16.
30.

5. A weak Faith is subject to rest too much upon the Means, and outward Ordinances. He performs Duty, and is found in the Appointments of Christ, because of the Fat and Sweet of them, or some present Comforts of the Spirit in the performance of them, rather than because commanded of God, and to manifest his Obedience and Subjection unto him; and if he meets not with his expectation, he is ready presently to faint, and be discouraged, and concludes the Ordinances do not belong to him, or he is not a converted Person, &c. or else thinks wholly to neglect them for time to come.

6. A weak Believer is ready to judge of his Justification, by his inward Sanctification. When he finds eminent Power over Sin, then he begins to conclude he may be in a saved State; tho I do not say, that a Man is actually justified, before he is in some measure or degree made holy; where the one is, the other will follow, as the Effect the Cause.

Quest. How may a weak Faith or Hand be strengthened, and feeble Knees confirmed?

Answ. 1. Consider, a weak Faith is precious, a little Gold is Gold, a little Water is Water: Thou art a Believer, though thou art but a weak Believer.

2. A weak Faith, being true, may in time prove strong, and grow to be a great Faith.

3. Tho thou hast but a weak Faith, it will save; doubtless some weak Eyes beheld the Brazen Serpent, and were healed.

4. Weak Faith, if it be true, shall never fail totally, nor be taken away: He that is the Author of it, will likewise be the Finisher. *Being confident of this very thing, that he which hath begun a good Work in you, will perform it to the Day of Jesus Christ.* Phil. 1.6.

Hope compared to an Helmet.

Ephes. 6. 17. *And take the Helmet of Salvation, &c.*

1 Thess. 5. 8. *And for an Helmet, the Hope of Salvation.*

AN *Helmet* is a Piece of Armor for the Head, commonly called a Head Piece.

[*Hope*] the Word is derived from *הוה* *Havah*, which signifieth to expect, or wait; and it notes a very vehement Intention both of Body and Mind, in waiting, expecting, or hoping; when a Man waits (as it were) stretching forth his Spirit or his Mind, putting himself out exceedingly to hope or wait for a thing.

Hope is a Divine and Super-natural Grace or Fruit of the holy Spirit, and may be thus described:

First; 'Tis a patient and well-grounded Expectation of whatsoever God hath promised. God is the Author of it, called the *Hope of Israel*, and the *God of Hope*. The Believer is the Subject of this Hope. The Object, in a strict sence, is God, who comprehends all the Good that Saints dwell in the Faith and expectation of: *What wait I for? my Hope is in thee:* In a large sence, it is the Good of the Promise not in hand, or already accomplish'd, but to be performed hereafter: *Hope that is seen, is not Hope; for what a Man seeth, why doth he yet hope for it?* Futurity is intrinsecal to Hope's Object, and distinguisheth it from Faith, which gives a present Being to the Promise, and is *ἐμπροσθεν ὑπόστασις*, the Substance of things hoped for. The Good of the Promise hath a kind of Substance by Faith in the Soul; it is in Heaven (as it were) in an Interview; it brings the Christian and Heaven together, as if he were there already.

Why Hope is compared to an Helmet, will appear in the following Parallel.

Metaphor.

THe Helmet defends the Head, that eminent part of the Body, from the Dint of Bullet or Sword.

most Expositors understand is intended by the Head. What avails that Faith which Men have, without a well-grounded Hope of future Life? Devils have a kind of Faith; they believe, but have no Hope. Faith eyes the Promises; and Hope preserves the Soul from Satan's Wounds, keeping it in a faithful and stedfast expectation of the fulfilling of them: By which means a Saint is help'd chearfully to suffer the Loss of all other things, and that in Judgment, hoping it will be made up again to him in another World: Like as Hope causeth the Husband-man to cast his choice and precious Seed into the Earth: *He that ploweth, ploweth in Hope*; he hopes for a greater Increase at Harvest. So a Merchant ventures much Treasure to Sea, as far as the *Indies*, in Hope; for had he not good Hopes of advantagious Returns, all would account him a Fool so to do.

II. The Helmet maketh a Soldier fearless, and very courageous in the Day of Battel; for if his Head and Heart be well defended, he is in no great danger of his Life.

II. In like manner, Hope of Heaven makes a Saint very courageous for Christ, and his blessed Interest. *Hope maketh not ashamed.* 'Tis the Hope of Heaven, that causeth Saints to endure Afflictions and Persecutions with Patience, and not to fear the Faces of their Enemies: for if the Judgment, Will, Affection, and Conscience of a Believer be preserved from the mortal Wounds of the Adversary, he is safe, and out of Danger, which is all done by this part of the Christian's Armor. How confidently and daringly did *Goliath* come forth against *Israel*, with his Helmet of Brass, and other Furniture, as if he had been so enclosed in his Armor, that it was impossible any one should prevail against him. This made him carry his Crest so high, and

Parallel.

Hope of Heaven defends the principal Parts and Faculties of the Soul, from the dangerous Assaults of Sin and Satan, particularly the Judgment, which

1 Cor. 9: 10.

Rom. 5: 5.

Metaphor.

and to defy a whole Host. Tho he was mistaken in his Armor, yet here is an Helmet, &c. that whosoever wears it shall never be put to shame for his holy Boasting. God himself allows him so to do, and will bear him out in the rejoicing of his Hope. *They shall not be ashamed that wait for me.* Therefore saith David, *Tho an Host should encamp against me, my Heart shall not fear, &c. My Head shall be lifted above mine Enemies.* Two things make the Head hang down, Fear and Shame; now Hope easeth the Christian's Heart of both these, and so forbids him to give any sign of a desponding Mind, by a dejected Countenance, in the worst of Times: *When these things come to pass, then lift up your Heads, for your Redemption draweth nigh.*

Ira. 49. 23.

Psal. 27. 3.

Luk. 21. 28

Parallel.

III. A well-grounded Hope of Salvation, and of Victory against the Enemy, tends to the compleat harnessing, or fitting out of every true Christian, to meet and encounter with the Adversary, by which means also they are said to be as terrible as an Army with Banners, which Mr. Ainsworth applies to this Armor. *The Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of Strong-Holds, &c.* Israel being compleatly furnished with Armor of Proof, who were a People saved by the Lord, the Shield of their Hope, and who

2 Cor. 10. 4.

III. An Helmet tends to the compleat harnessing and setting out of a Souldier, to meet his Enemy, by which means he is terrible to behold, as Experience shews; for how fierce doth an Army of Souldiers look, when armed Cap-a-pe? And especially the Head-piece tends to do it. Many have been struck with great trembling, by beholding an Army of Souldiers with Helmets on.

was the Sword of their Excellency, God hereby put the Fear and Dread of them upon all the Nations under the whole Heavens; who heard of the Fame of them, and trembled not? *Deut. 2. 2. The People heard, and were afraid; Sorrow took hold on the Inhabitants of Palestina. The Dukes of Edom were amazed; the mighty Men of Moab, Trembling took hold upon them. — All the Inhabitants of Canaan melted away, and Dread fell upon them.* And thus will it be again, when God brings forth the Sons of Zion against the Sons of Greece, every way compleatly armed, with Shield and Helmet, as an Army with Banners.

Exod. 15. 1

14, 15, 16.

Psal. 48. 5.

6.

Zech. 9. 13

IV. An Helmet, as well as other Pieces of Armor, must not be put off, or laid aside, until the Battel be over. There are some Instruments and Engines used in War, that are made use of but now and then; but the Shield, Breast-plate, and Helmet, &c. are necessary continually, when Arms are employed.

IV. So Hope, the Helmet of Salvation, must be taken by every true Christian, and never laid aside, until the Field is won, and all the Enemies subdued. Hence saith the Apostle, *Gird up the Loins of your Minds, be sober, and hope to the End, for the Grace that shall be brought unto you at the Revelation of Jesus Christ. Now abideth Faith, Hope, and Charity. We desire every one of you to shew the same diligence, to the full assurance of Hope, unto the end.*

1 Pet. 1. 13

1 Cor. 13. ult.

Heb. 6. 11, 12.

V. A Souldier, that hath his compleat Armor on, (as the having on the Helmet doth import, because it is usually the last Piece of Armor defensive that is put on) is ready for Service, when his Captain commands him forth; and from hence he is animated, and becomes very diligent, and doth great Execution oftentimes upon the Enemy; yea, and more is expected from him, than from one that is unarmed.

V. So a Souldier of Jesus Christ, having the whole Christian Armor on, is ready for any Service or Suffering for his Captain, and waits but for the Word of Command, and he adventures forth, as Abraham did, not knowing whither he went. Hope of Salvation particularly maketh a Man very active; it is called a lively Hope; more is expected from him, than from one that is hopeless. Alas! he goes on without any Heart, that hath no grounded Hope of Heaven, and the blessed Enjoyment of God and Christ for ever.

Metaphor.

Metaphor.

AN Helmet which Men use in War, hath been, may be pierced through, to the loss of the Life of the Souldier that hath it on.

II. An Helmet used in War amongst Men, tho it may preserve the Head from Danger, yet it cannot preserve the Breast, but that may be wounded by Sword or Dart.

III. Men may have Helmets on, and yet notwithstanding lose the Day, be overcome, and flie before their Enemies, with Shame and Disgrace.

Disparity.

BUT this spiritual Helmet, called the Hope of Salvation, which hath God, and all Good both here and hereafter, for its Object, against this there can be no Assault made, nor Force of Weapon used, to the endangering of the Life of the Soul.

II. But a well-grounded Hope, the Helmet of Salvation, doth wonderfully preserve the Conscience, as well as the Judgment, from being corrupted by the Wounds of Error, and rotten Principles, carried on by the cunning Craftiness of Men, whereby they lie in wait to deceive.

III. But he that engageth in this spiritual Armor, of which the Helmet is a part, (*having on the whole Armor of God*) doth not only make a Christian to withstand the Enemy, but also to stand against any Assault. *Hope of Salvation maketh not ashamed.* Ephes. 6. Rom. 5. 5.

Inferences.

FROM hence you may perceive, how exceeding useful Hope is to all true Christians, in their spiritual Warfare with the Enemies of the Soul.

2. It shews that a Christian's Life is a Life of Hope or Expectation: The Promises of God are not presently accomplished; he seems to stay long, ere he makes good what he hath engaged to give to them.

3. And tho he stays long before he performs his Promise to us, yet they shall be accomplished at last, in the best time, to the eternal Joy of their Hearts. Hope deferred makes the Heart sick, but when it comes, it is a Tree of Life. *The Vision is for an appointed Time, but at the end it shall speak, and not lie, &c.*

4. That tho God stays long before he performs his Word and Promise, yet it is our Duty to wait patiently till it is fulfilled. *Wait for it, because it shall surely come, &c.*

5. That Hope pacifies and quiets the Soul of a Believer, till the Promises are accomplished and fulfilled.

It may also serve to caution every Christian to take heed he does not take a counterfeit Helmet. There is a Hope that will prove like a Spider's Web. Tho a true and lively Hope maketh not ashamed, yet some Men will one day be ashamed of their Hope, &c.

See Hope the Anchor of the Soul.

Hope compared to an Anchor.

Heb. 6. 19. *Which Hope we have as the Anchor of the Soul, both sure and stedfast, &c.*

Hope is not only compared to an Helmet, but also to an Anchor, as the Soul is compared to a Ship, which Metaphor is opened under its proper Head.

Quest. *What is this Hope that is called the Anchor of the Soul?*

Answ. 1. Negatively. It is not a Hope of being rich, great, and mighty in the World. They esteem not of things below at such a rate, as to make them their Hope: *If I have made Gold my Hope, or have said to the fine Gold, thou art my Confidence, &c.* Gold is put here (by a *Synechdoche* of the Part for the Whole) for all earthly things; so that whereas *Job* saith, *If I have made Gold my Hope*, his meaning is, if I have made any good things on Earth my Hope.

There is great difference (saith *Mr. Caryl*) between hoping for Gold, and making Gold our Hope; we may hope for worldly good things, but we must not make any thing of this Life our Hope. And further he saith,

To make Gold, either gotten, or to be gotten, our Hope, implieth these four things:

1. An high Estimation of it, as that which can do great things for us, or stand us in stead, beyond any other thing, to make us happy.

2. A longing Desire after it. There is always so much Desire of that we hope for, that the thing hoped for is sometimes expressed by the Desire. Hope deferred maketh the Heart sick; but when the Desire (that is, the thing hoped for) cometh, it is a Tree of Life. Job 31. 24
Prov. 13. 12.

3. Utmost and unwearied Endeavours to obtain it. That which a Man makes his Hope, he will make his Work, and never ceaseth working till he hath attained it, or is convinced there is no possibility of attaining it.

4. To make Gold our Hope, implieth much Trouble and Anxiety of Mind, when once we see our Endeavours ineffectual and unsuccessful about the attaining of it. If Hope deferred makes the Heart sick, (as was hinted before) then when Hope dies, or as *Zophar* speaks, *chap. 11. 20. is as the giving up of the Ghost*, the Heart must needs die too.

2. It is not Hope of Length of Days: *If I wait, the Grave is my House, &c.*

But then, 2. *Positively*, it is a patient and well-grounded Expectation of the Accomplishment of what God hath promised. Faith sees the Promise, and beholds it, tho' afar off: *Abraham saw my Day*, saith Christ: But then in comes Hope, and keeps the Soul alive, in a well-grounded expectation of the fulfilling and accomplishment of it. See the Description of it where Faith is compared to an Helmet.

Why Hope is compared to an Anchor, may appear by what followeth.

Metaphor.

AN Anchor is a good Stay and Security to a Ship in a Storm. What would the Mariner do, had he not an Anchor to cast out of the Ship, when he is in danger of Rocks and Sands?

II. An Anchor takes hold of something which is out of sight.

Parallel.

SO Hope in God, through Christ, is a most excellent Stay for the Soul of a Believer, in a Day of Trouble and Persecution. *They suffered joyfully the spoiling of their Goods, knowing in themselves, they had in Heaven a better and enduring Substance. We are saved by Hope, &c.* It stays the Soul, as an Anchor does the Ship. Heb. 10. 34

II. So Hope, the Anchor of the Soul, takes hold of something which is not seen with carnal Eyes, which is within the Vail, &c.

III. An

E

III. So

Metaphor.

III. An Anchor, when it takes hold of a Rock, or firm Ground, fastens and stays a Ship more steadily, preserving it from suffering Shipwrack.

IV. An Anchor would be of no use without the Cable to which it is fastened.

V. An Anchor, that it may be of advantage to a Ship, requires Skill rightly to cast it.

Metaphor.

AN Anchor is cast down into the Sea, River, &c.

II. An Anchor may let go its hold, or be broke, and so become useless to a Ship, by which means the Ship may be lost.

God were in a sad Condition, and they might turn away with their Faces ashamed. If their Hope should fail them, they would have no Refuge left. If Hope holds, all holds; but if Hope be gone, all is gone. Neither is it to be thought, that the Hope of holy Job, Heman, and others, who in Trouble spake of their Hope being gone, and perished from the Lord, was indeed utterly lost and perished; but that it was only so in their own Apprehension, they being in great depths of Despondency, and under sad Desertion of Spirit. Like as the Church was, when she said, *My God hath forsaken me, my God hath forgotten me*; which God himself graciously answers, It was not so, nor could be so. A Saint's standing in Christ is firm; the Covenant is ordered in all things, and sure. But to confirm this glorious Truth, and make it yet more clear, and that I may leave no room for an Objection, that Hope is both sure and stedfast, &c. Consider the many strong Bars that are cemented together, (as so many Bars of Iron) hammered by the Spirit, to the making of this blessed Anchor of the Soul both sure and stedfast.

First; The Love of God is a sure Ground of the Saints Hope. *I have loved thee with an everlasting Love, &c. If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments: Then will I visit their Transgressions with the Rod, and their Iniquity with Stripes. Nevertheless, my Loving-kindness will I not utterly take from him, nor suffer my Faithfulness to fail: My Covenant will I not break, nor alter the thing which is gone out of my Lips. — The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy, he will rest in his Love, he will joy over thee with singing. I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. If the Love of God be from everlasting to everlasting to them that fear him; if he rests in his Love; if he will not remove his Loving-kindness from them, notwithstanding their Sins and Infirmities; if nothing can separate them from the Love of God, which is in Christ Jesus our Lord: then the Hope that Believers have in God is both sure and stedfast.*

Secondly; God hath chosen, elected, and predestinated Believers in Christ unto eternal Life. *For whom he did foreknow, he also did predestinate, to be conformed to the Image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* The same Persons

Parallel.

III. So Hope, the Anchor of the Soul, taking hold of Christ, who is called a Rock, stays the Soul in a perilous Time most firm and steadily, so that it is safe from spiritual Shipwrack.

IV. So Hope without Faith is of no use, nor can avail the Soul any thing in time of Need; those two Graces always co-operate, and work together for the help and succour of a Believer.

V. Hope, the Anchor of the Soul, must be rightly cast, or else it will not profit a Saint any thing in the Day of Trouble. It must be cast *within the Vail, Heb. 6. whither the Fore-runner is for us entered, even Jesus, &c.*

Disparity.

Hope, the Anchor of the Soul, is cast upward; the Saint's Hope is in Heaven.

II. Hope, the Anchor of the Soul, is both sure and stedfast; hence it is said, *Hope maketh not ashamed.* If their Hope was not firm, or were there any danger of its being lost or broke, the Saints of

Jer. 31. 3.
Psal. 89.
30, 31, 32.
33.

Zeph. 3. 17.

Rom. 8.
38, 39.

Rom. 8.
29, 30.

Disparity.

Persons, that are predestinated, are called; and the very same that are called, are justified; and the very same who are justified, are, or shall be glorified: — Therefore the Hope that Believers have, is both sure and stedfast.

Thirdly; Christ's Death is a sure Ground of Hope. *Who is he that condemneth? It is Christ that died, I lay down my Life for my Sheep.* Christ in an especial manner laid down his Life for those which the Father gave to him, with an absolute Purpose and Intention eternally to save them; and he shall not lose his Purchase, nor miss of the Merit of his most precious Blood: Therefore the Saints Hope is both sure and stedfast.

Fourthly; Christ's Resurrection is a sure Ground of Hope. *Christ rose again from the Dead, to justify all those who truly believe in him. Who shall condemn? It is Christ that died, yea, rather that is risen again. — Who was delivered for our Offences, and was raised again for our Justification.* Thus Christ, by his Resurrection, doth actually justify all that believe in him; therefore the Saints Hope is both sure and stedfast.

Fifthly; The Intercession of Christ is a sure Ground of Hope. *Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us. Seeing he ever liveth to make Intercession for us. Father, I will that those also whom thou hast given me, be with me where I am, &c. I have prayed for thee, that thy Faith fail not. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.* Christ prays the Father, that all his Children may be kept from falling, that their Faith fail not, that they may have their Sins pardoned, and may be where he is, &c. And he is always heard and answered by the Father: *I know thou hearest me always.* Therefore the Saints Hope is both sure and stedfast.

Sixthly; The Covenant of Grace is a sure Ground of Hope. *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my Salvation, and Desire, tho he make it not to grow. For the Mountains shall depart, and the Hills be removed; but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy upon thee.* The Covenant stands in Christ, it was made in him; he undertook to perform the Conditions of it by his Spirit, in behalf of all true Believers, as their Surety. We stand not in Christ, in the New Covenant, as we stood in Adam, in the Old. Adam was a Person, that might, or might not stand, it was in his own power to stand or fall; but the Covenant of Grace is more firm and sure in many respects, especially in regard of the Excellency, Power, Ability, and Immutability of Jesus Christ, who, as the second Adam, and publick Person, hath undertaken for all his Seed. If our standing was in the New Covenant, as Adam's was in the Old, doubtless we should not continue in our stedfastness one moment: For if he was overcome by Satan, that had no evil or depraved Nature in him, for Satan to fasten a Temptation upon, how should we escape him, that have such a Body of Sin and Death in us, even the Seed or Root of all Corruption, our Hearts being like Tinder, ready to take with every Spark of the Devil's kindling. *I will make an everlasting Covenant with them, that I will not turn away from them; to do them Good: But I will put my Fear into their Hearts, that they shall not depart from me. As God will not turn away from us, so he will not suffer us to depart from him.* This is not like the Covenant he first made. Therefore the Saints Hope of Salvation is both sure and stedfast, an Anchor that will hold, and cannot be broken.

Seventhly; The Fulness of Grace, which is treasured up in Christ for Believers, is a sure Ground of Hope. *It pleased the Father, that in him should all Fulness dwell. And of his Fulness have we all received, and Grace for Grace.* Hence it is that all the Wants of Believers are supplied: *But my God shall supply all your Needs, according to his Riches in Glory by Christ Jesus.* Inasmuch that when ever any, tho the meanest and weakest Saint, is in need of Support or Help, in time of great and imminent Danger, he may have not only Supply in one respect, but a full and compleat Supply in all respects, answerable to the various Exercises that Believers meet with in their Christian Course, to the end they may not miscarry, or suffer Shipwreck; for that in Christ they have a Fulness of Wisdom to instruct and counsel them, a Fulness of Love and Care to guide them, a Fulness of Power and Strength to hold them up, that they may be safe, and to stay them from sinking, as he did Peter, who, when under the fear of miscarrying, cries out to Christ for help; a Fulness of Pity and Compassion, to commiserate them in all their Distresses; and a Fulness of Grace and Mercy, to

Disparity.

pardon and fully blot out all their Sins and Failings, and be with them in all their Sorrows and Sufferings. Therefore the Saints Hope of Salvation is both sure and stedfast.

Eightly; The Mercy of God is a sure Ground of Hope. If the Mercy of God can fail, the Saints Anchor may fail; but the Mercy of God endureth for ever. *Be-hold, the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy. I trust in the Mercy of God for ever and ever. Where is the sounding of thy Bowels, and thy Mercies towards me? Are they restrained?* The Saints of God, as appears from hence, trust in the Mercy of God, and that endureth for ever and ever. His Bowels to his People can never fail. *Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb? Yea, they may, but I will not forget thee.* Therefore the Saints Hope is both sure and stedfast.

Ninthly; The Promise and Oath of God are a sure Ground of Hope. For Men verily swear by the greater, and an Oath for Confirmation is to them an End of all Strife. Wherein God willing more abundantly to shew unto the Heirs of Promise, the Immutability of his Counsel, confirmed it by an Oath: That by two immutable things, in which it was impossible for God to lie, we might have strong Consolation, who have fled for Refuge, to lay hold upon the Hope set before us: Which Hope we have as an Anchor of the Soul, both sure and stedfast. In Hope of eternal Life, which God that cannot lie promised, before the World began. As God hath said, *I will dwell in them, and walk in them, and I will be their God, and they shall be my People.* If the Promise and Oath of God be not enough to assure Believers of their safe and firm standing in Christ, and of their Assurance of Heaven, nothing is. Therefore the Saints Hope is both sure and stedfast.

Tenthly; That Relation which Believers stand in unto God, is a sure Ground of Hope. He is their Father, and they are his dear Children; he is their Husband, they his Spouse: Will a dear Father suffer his dear Children to perish, and be torn in pieces, if he hath Power to help them? or the dear Husband his dear Wife? The Love of God to his Saints exceeds the Love and Pity of either Father or Husband; therefore Hope, the Anchor of the Soul, is both sure and stedfast.

Eleventhly; The Power of God is a sure Ground of Hope. My Sheep hear my Voice, and follow me, and I give to them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. My Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand; who are kept by the Power of God, through Faith, unto Salvation. If the Power of God be sufficient to keep Believers from falling, and to preserve them to his heavenly Kingdom, then their Hope is both sure and stedfast.

Object. But it is through Faith they stand, and their Faith may fail.

Answer. Christ, as I shewed before, hath prayed, that their Faith fail not; and besides, he is the Author, Increaser, and Finisher of it. He that hath begun a good Work in you, will perform it unto the Day of Christ.

Twelfthly; Regeneration is a sure Ground of Hope. That which is born of the Flesh, is Flesh; that which is born of the Spirit, is Spirit. Being born again, not of corruptible Seed, but of incorruptible, &c. Such as is the Seed, such is the Product of it: The Seed being immortal, by which the Saints are regenerated; sure this may be sure Ground of Hope, that they shall not perish. There is in them an holy and Divine Principle, so that they cannot sin unto Death, or lose eternal Life.

Let us now put all these together, and then doubtless we shall conclude, that the Saints Hope of Heaven is no Fancy, but like an Anchor that is both sure and stedfast.

Inferences.

First; Examine your selves, what Hope you have: there is a false Hope, as well as a true. What is the Ground of thy Hope?

1. Some Men ground their Hope of Heaven upon outward Prosperity. This is the Worldlings Hope. They conclude God loves them, and will give Heaven to them, because he hath given them so much of the Earth, not remembering, that God gives some Men their Portion in this Life; Remember, Son, thou in thy Life time receivedst thy good Things, &c.

2. Some

2. Some ground their Hopes of Heaven upon Civility, and external Righteousness: They live sober and honest Lives, and are not guilty of any gross Sins. This is the moral Man's Hope, the Pharisee's, the young Man's In the Gospel; the foolish Virgins had this Hope, and yet lost Heaven.

3. Some ground their Hopes of Heaven upon the Merits of their own Works. This is the Papists Hope; for tho they place some Hope in Christ, yet they put Confidence in their own Works. Now this is to cast Anchor on the Sands. First; That which merits must be our own; but none of our good Works are our own. They are our own *subjective*, because wrought in us, and they are ours in regard of the Benefit of them; but in respect of the Original they are none of ours, they are the Fruits of the Spirit; 'tis God hath wrought all our Works in us. Secondly; They must be compleat and perfect, or not meritorious; but the best Works performed by us are both impure and imperfect, more Dross than Gold. Thirdly; That which merits must not be due upon any other account; paying Debts is not meritorious: Now there is nothing that we do, or can do, but it is due, 'tis a Debt we owe to God; we owe him all we have, are, or can perform: Therefore saith Christ, *When you have done all, say you are unprofitable Servants.*

Secondly; It shews, that the Hope of Believers is a glorious Hope; the Apostle saith, a *blessed Hope*, that is the Stay or Anchor of the Soul, &c. Tit. 2. 13.

Thirdly; All those that have not this precious Grace, are at present in a hopeless Condition.

Quest. How may a Man know whether he hath a true and well-grounded Hope?

1. If thou hast a lively Hope, thou art born again; the new Birth entitles to a new Hope. What Hope can a Man have of Heaven, if he be not converted? *Unless a Man be born again, he cannot see the Kingdom of God.* 1 Pet. 1. 3. John 3. 3.

2. A true and well-grounded Hope is attended with a Train of other Graces. *Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed, (why?) because the Love of God is shed abroad in our Hearts by the Holy-Ghost.* Those that have the Grace of Hope, have the Graces of Faith and Love, and all other Fruits of the Spirit, more or less, in them. Rom. 5. 3. 4. 5.

3. Hope purifies the Heart: *He that hath this Hope in him, purifieth himself, even as he is pure.* If thou hast an un sanctified Heart, never boast of thy Hope; it makes not only the Heart holy, but the Life also. 1 John 3. 3.

4. Hope of Salvation is grounded upon the Promises of God. The Promises give Interest, and upon Interest ariseth Hope; therefore he that hath not took hold of God's Promise by Faith, is destitute of Hope, the Anchor of the Soul. *Remember thy Word unto thy Servant, upon which thou hast caused me to hope.* Psal. 119. 49.

5. Hope keeps the Soul in a steady and sure expectation of the Good of Promises, under Affliction and Sufferings; a Saint is hereby stayed and quieted, whilst he is exposed to the Loss of all other things for Christ's sake. *They took patiently the spoiling of their Goods, knowing in themselves, they had in Heaven a better and more enduring Substance.* Heb. 10. 34.

6. True Hope makes a Christian very lively, and valiant for Christ, and his Truth: It fills the Soul full of spiritual Activity, it is called a *lively Hope*, it makes him bold, and not ashamed of the Cross, &c.

Love compared to Death, and the Grave, and to Coals and Flames of Fire.

Cant. 8. 6. *Love is strong as Death, Jealousy is as cruel as the Grave: The Coals thereof are Coals of Fire, which have a most vehement Flame.*

Verse 7. *Many Waters cannot quench Love, neither can the Floods drown it, &c.*

THe Grace of Love which Christ hath infused into the Heart of his Spouse, and all gracious Ones, is compared by the Holy-Ghost in these Scriptures to three things, which are of a mighty powerful and prevailing Nature, against whom there is no standing: First, *Death*; Secondly, the *Grave*; Thirdly, *Coals and Flames of Fire*: Which shew forth the vehement Power and Force of Divine Love to Jesus Christ; *Which cannot be quenched.*

First; Love is compared to *Death* and the *Grave*.

Metaphor.

Parallel.

DEath and the Grave overcome the strongest Men, it prevails over the most powerful, wise, and learned in the World; neither can the most mighty Monarch encounter Death, or stand before it; there is no discharge in that War.

II. Death and the Grave seize upon every part of the corporal or mortal Body.

SO Love, that is in the Heart of a sincere Christian, prevails against all Difficulties and Oppositions, Temptations, Afflictions, and most cruel Sufferings and Torments, that can be exercised upon them, as appeared by the blessed Martyrs. Nothing is too hard for Love, it cannot be subdued, it overcomes all Sin and Suffering whatsoever.

II. So Love, when shed abroad in the Heart, seizeth upon all the Faculties of the Soul. Hence it is, that true Christians are said to love Christ with all their Hearts, and with all their Souls.

Metaphor.

Disparity.

DEath and the Grave put an end to natural Life, and so cause all Motions or Actions from thence to cease.

II. Death overcomes and destroys that which we would (if possible) keep, *viz.* our Lives, that are most dear to us.

profitable and advantagious; yea, tho it be to the Loss of Life, yet Love takes away the Fear of Death, and makes the Soul willing to part with Life for Christ's sake.

But Love hath that Virtue, as it is a Grace of the Spirit, that it sets all the Faculties of the Soul upon Acts of a spiritual Life. None are so lively as those that truly love Jesus Christ.

II. Love only overcomes that which is offensive and contrary to us, or that stands in opposition to the Soul's Union with Christ, making that which would be injurious to Flesh and Blood, to become

Love

Love is also compared to Coals and Flames of Fire.

Metaphor.

COals and Flames of Fire are of a burning and consuming Quality.

and Vanities of this World; it eats up and consumes all carnal and sensual Lulls whatsoever; all fleshly and combustible Stuff, or Things that stand in the way, are burnt up and destroyed by it.

II. Coals and Flames of Fire are of a purging and purifying quality.

III. Coals and Flames of Fire are of a melting and softning Nature; they make things tender and pliable, meet to receive the Impression of a Seal, &c.

IV. Some Fire is so vehement, that Water thrown upon it will not quench it, but rather cause it to burn more fierce and vehemently.

ways he continually assaults Believers; when Temptations of one sort fail, he trieth others: he offers worldly Pleasures, Honours, Riches, yea, all the Goods (as I may say) of his House; but all is in vain, nothing will quench this Divine Flame; the true Christian utterly contemns him, with all he hath. The grand Design of Satan's courting a Man, with all his Offers, *All this will I give thee, &c.* is to gain his Love, or draw off his Affections from Jesus Christ. If this Way will not do, he tries another, and brings Afflictions and Crosses upon the Soul; but over these likewise is a Saint a Conqueror. Which makes the Apostle break forth into this holy Triumph: *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? No, none of these things can: For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come; nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, that is in Christ Jesus our Lord.* Rom. 8. 35, 36, 37, 38.

V. Fire hath Light with it.

VI. Coals and Flames of Fire afford Heat, they are of a warming and reviving Nature.

VII. Flames of Fire ascend, or tend continually upwards.

See more of the Nature and Quality of Fire, where the Word of God is compared to it.

Parallel

THe Grace of Love kindled in the Soul of a Believer, burns up and consumes that inordinate Desire which is naturally in the Heart, after the Things

II. So the Grace of Love purgeth, cleanseth, and purifieth the Soul; the Dross and Filth of the Heart and Life being wasted away, a Christian is made holy, sanctified, and heavenly thereby.

III. So the Grace of Love softens the Heart, and melts it, making it pliable, and very fit and capable to receive the Impression and Divine Image of God.

IV. The Grace of Love is of such a strong and vehement Nature, that it is impossible utterly to quench or extinguish it in the Soul, tho the Devil daily useth all his Strength and Skill to do it. Many

V. So the Grace of Love is attended with the Knowledge of Christ, who is the Object of Love: *Ignoti enim nulla cupido.*

VI. So the Grace of Love heats our cold and frozen Hearts, it warms and revives them with sweet and blessed Love and Zeal for God, and his Glory.

VII. So the Grace of Love darts the Desires of the Soul Heavenwards: *Such have their Affections set on Things above.* Col. 3. 1, 2.

Metaphor.

Metaphor.

Fire is from beneath, it is earthy, and one of the four Elements.

II. A violent Fire may be quenched, and all natural and elementary Fire shall be put out. Mount *Ætna* shall not burn always.

Disparity.

The Grace of Love is from above, it is a supernatural Grace, it grows not in Nature's Garden: *But the Fruit of the Spirit is Love, &c.*

II. But the Grace of Love, this Divine Fire, can never be quenched, it shall burn to Eternity. *Charity never faileth, &c.*

Inference.

By these Things, Works, and Operations, we may try whether we have true Love to Jesus Christ or no. And for a further Help therein, see the following Metaphor.

Christ's Love compared to Wine.

Cant. I. 2. *For his Love is better than Wine.*

Whereas Christ's Love is preferred to Wine, it is to be understood *Synecdochically*; so *Ainsworth*. Wine here is put for the most pleasant, joyful, refreshing, and cordial Things; as Bread by the same Figure is frequently put for such things as strengthen, &c.

The Love of Jesus Christ is better than Wine, or whatsoever Men esteem to be good, or to excell in Nature and Virtue.

Metaphor.

Vine is the Fruit of a good Tree, a choice and precious Plant, and 'tis the best of natural Liquors.

II. Wine is pleasant, delectable, and sweet to the Taste.

III. Wine is to be had only in some particular Countries; some People never taste of it as long as they live.

IV. Wine is highly esteemed and valued, when the excellent Virtue thereof is known.

V. Men will not part with Store of the best Wine for Toys and Trifles.

Parallel.

The Love of Christ is the Fruit of the choicest Plant that ever was planted. Men and Angels are not to be compared to him. [*See Vine.*] And his Love is the best and choicest of Love. Wine is natural, but his Love is Divine and supernatural. None ever loved, as Christ loved.

II. There is nothing so pleasant and delectable to a believing Soul, as the Manifestation of Christ's Love; it excels all things for sweetness.

III. Christ's Love is not known to many that live in the World; divers never tasted of it, do not know how good it is, died without any sight or assurance of Christ's Love.

IV. Christ's Love is esteemed by all that know his Worth; they value him above Wine, or Gold, or the best of earthly things.

V. Saints will not part with the Love of Christ for all the good things of this World; they are but Trifles and Vanity, in comparison of his Love. If a Man would give all the Goods of his House to a Saint, so that he would part with Christ's Love, Cant. 8.7. it would be contemned.

VI. Wine

VI. The

Metaphor.

Parallel.

VI. Wine is of a singular use to revive and make glad the disconsolate Spirit: *Give Wine to him that is of an heavy Heart.*

Vina parant animos. Ovid.

VII. Wine causes a Man, if he drinks freely of it, to forget his Sorrows.

*Cura fugit, dilue-
turg;* Me-
ro, Ovid.

VIII. Wine, Naturalists tell us, repairs decayed Nature. A Man may faint by some sudden Qualm, and need a Cordial; and that which may revive the Spirit, may not recover a Man out of a Consumption, or one brought by a languishing Distemper almost to the Grave.

IX. Wine was used in Legal Sacrifices in time of the Law.

We can perform no Services acceptably without Love: *Let all your Works be done in Charity.* And when the Soul hath sweet Manifestations of Christ's Love to it, how sweetly doth it go on in God's Worship!

X. Wine is good, as it may be used, to heal some sorts of Wounds.

XI. Wine is good to stir up Courage in hostile Encounters; it makes a Man brisk and valiant.

animated to endure all manner of Hardness, *Nothing shall separate us from the Love of God, which is in Christ Jesus our Lord.*

XII. Wine is used at Marriage-Fests, and in great Banquets.

XIII. Wine may be taken to excess.

XIV. Wine daily drunk, without fresh Supplies, will not hold out long.

XV. Wine will decay by long keeping; it will wax sour, and become nauseous and unfavoury.

VI. The Love of Christ is the most sovereign thing in the World, in the Manifestations of it, to revive and comfort poor disconsolate Souls. *Thou hast put more Gladness in my Heart, than in the Time when their Corn and Wine increased.*

Psal. 47.

VII. The Evidence or Manifestation of Christ's Love to a poor Soul, doth cause it to forget all its former Bitterness, Terror of the Law, and Horror of Conscience for Sin, which possibly for a great while it lay under.

*Rom. 7. 10,
15, 18, 24,
25.*

VIII. The Grace and Love of Christ will recover Strength that hath been lost. A Saint may faint, and need a Cordial, by means of a Temptation, when Grace is not much decayed in him. A Draught of Christ's Love, I mean, the Manifestations of it, will recover (in a spiritual sence) a Christian that has been a great while consumptive, whose Vitals are impaired, and he almost dead.

IX. The Grace of Love, that Fruit of the Spirit which flows from Christ, is the only Ingredient to stir up our Devotion.

X. The Love of Christ will heal a broken Heart. There is no Salve, both in the Nature and Effects thereof, to cure a wounded Spirit, like Assurance of Christ's Love.

XI. The Love of Christ breaking in upon the Soul, makes a Christian courageous, and very valiant in that spiritual Warfare he is engaged in; he is hereby and over all is more than a Conqueror.

XII. The Love of Christ is more than a Banquet of the greatest Varieties to a gracious Soul; it affords choice Food, a *Feast of fat things, of Wines upon the Lees; of fat things full of Marrow, of Wines upon their Lees well refined.*

XIII. But none can have too much of Christ's Love.

XIV. Christ's Love is like a Fountain of living Water, or an inexhaustible Treasure.

XV. Christ's Love, the longer we enjoy it, the sweeter it is, and sweetest of all 'twill be at the last.

Inferences.

But from whence is it that Believers do thus prize and esteem Jesus Christ, and his Love?

First; From the Excellency of his Person. [See *Rose of Sharon, and Lilly of the Vallies.*] *He is fairer than the Children of Men.*

Secondly; From the sence of his great Love to them: *We love him, because he first loved us.*

Thirdly; From the Consideration of those hard things he suffered for their sakes.

Fourthly; Because of the Savour of his good Ointment. *He hath shed his Love abroad in their Hearts, by the Holy Ghost.*

Fifthly; Saints value Christ's Love above Wine, because his Love is beyond all comparison, most sweet and consolatory.

1. His Love was in him early, betimes, before ever the Earth was formed, or the Foundations thereof laid; his Hearts Desire and Love was first set upon us.

2. His Love is of an attracting Nature, (that the Spouse knew well enough.) He is like the Loadstone; he draws all Hearts after him, that have a taste or touch of him.

3. 'Tis boundless; like *Nilus*, it overflows all Banks and Bounds; it knows no Limits.

4. It is a delighting Love: *His Delight was with the Sons of Men.* He takes complacency in the Soul he loves.

5. It is a free Love, without foreseen Merit or Worth in the Object. When Man lay weltring in his Blood, loathsome and filthy, Christ loved him.

6. Christ's Love is hot and fervent; much Water cannot quench it: It hath a vehement Flame.

7. 'Tis a matchless Love, far beyond the Love of *Jacob to Rachel*, or *Jonathan to David*.

8. 'Tis an incomprehensible Love, it passeth Knowledge. You may sooner find out the Depth of the Sea, the Height of Heaven, tell the Stars, or accompt the Sands of the Sea-shore, than find out or measure the Love of Christ. It is a lasting, abiding, and eternal Love. *His loving-kindness he will never take away.* This makes the Church so much to desire the Manifestations of the Love of Christ, and in this is his Love better than Wine.

But who are they that thus prize and esteem the Love of Christ? Take some brief Notes of them.

1. Such cannot tell how to praise Christ, nor set forth his Excellency, as they would; they cannot sufficiently exalt him. 2. Such are in a longing and languishing Condition, till they see him. 3. Cannot be satisfied, till they get to some good and well-grounded Assurance of an Interest in him. 4. Christ runs much in their Minds. 5. Such love Christ, what State soever they are in. 6. Such keep his Word. 7. They love Christ above Husband, Wife, Children, &c. nay, more than Life it self. 8. They love to hear of him, and often from him. 9. They highly value every special Token of his Love. 10. They rejoice in his Presence. 11. They grieve and mourn at his Absence. 12. If they have grieved him, cannot rest till they see his reconciled Face again. 13. They love his Image wherever they see it; love all the Godly, the poorest Saint, as well as the richest. 14. They love to be like him in Grace here, as well as in Glory hereafter. 15. They are troubled when he is dishonoured. 16. They are greatly concerned for his Name, Kingdom, and Interest in the World. 17. They often visit him in Closet-Duties. 18. Take great care to please him. 19. Will suffer for his sake, when called to it. 20. Long for his Appearance.

Baptism a Burial.

ROM. 6. 4. and COL. 2. 12. Expounded,
and Practically Improved.

Rom. 6. 4. *Know ye not, that so many of us as were baptized (ἐν ᾧ ἡμεῖς ἐβαπτίσθημεν) into Jesus Christ, (that is, into the Profession of his Faith, Confession of his Name, and Communion with his Church) were baptized into his Death.*

Col. 2. 12. — *Buried with him in Baptism, wherein ye are also risen with him, &c.*

FOr the opening of this Metaphorical Text, we will shew,

1. The *Literal* Signification of the Word *Baptism*.
2. The *Metaphorical* Signification thereof.
3. What *Burying* literally and tropically is.
4. Give a symbolical Parallel between *Baptism* and a *Burial*.
5. Produce some Inferences from the Whole.

In shewing the Signification of the Word *Baptism*, we will with all Impartiality give the Judgment of the Learned. The Word is Greek, and we are to seek its meaning from the Learned in that Tongue, of whose Writings we have carefully examined the most noted, some of which are, *Scapula*, and *Stephanus*, *Pasor*, *Minshew*, and *Liegh's Critica sacra*; *Grotius*, *Vossius*, *Causabon*, *Selden*, *Mr. Daniel Rogers*, *Mede*, *Chamier*, *Dr. Taylor*, *Dr. Hammond*, *Dr. Cave*, *Hesychius*, *Budeus*, *Beza*, *Erasmus*, *Buchanan*, *Luther*, *Illyricus*, *Zanchy*, *Glassius*, &c. who with all the Learned of any note, that are impartial, agree with one Voice, That the primary, proper, and literal Signification of βαπτίζω, *Baptizo*, is, *Mergo*, *immergo*, *submergo*, *obruo*, *item tingo*, *quod fit immergendo*; that is, to drown, immerge, plunge under, overwhelm, as also to dip, which is done by plunging. And 'tis certain the Ancients so understood it, as appears by their constant Practice of dipping such as were baptized; as *Tertullian* says of his Trine-Immersion, *Ter mergitmur*, that is, thrice are we dipp'd. And that the Change of the Rite to *Aspersio*, or *Sprinkling*, was invented to accommodate the tender Bodies of Infants, in these Northern Parts, when the Practice of baptizing them prevailed, is ingenuously confessed by *Vossius*, and most of the Learned.

In a less proper or remote sense, because things that are washed are dipped in, or covered all over with Water, it is put for *Washing*, *Luk. 11. 38*. *Heb. 9. 10*. *Mark 7. 4*. And we dare modestly assert, That no Greek Author of any Credit, whether Heathen or Christian, has ever put *Baptizing* for *Sprinkling*, or used those Words promiscuously. The Greeks have a peculiar Word to express *Sprinkling*, viz. ἐξπίλιν, which they use when they have occasion; as might be abundantly shewn, if needful.

From this proper Signification arise some Metaphorical Notations: As,

1. From the Signification of *Drowning*, (they are the Words of * *Vossius*, in *Theol. Theol.*) it is put for *Affliction*, because they that are afflicted are as it were drowned in the Gulph of Calamities, *Mat. 20. 22*. *Mark 10. 38*. *Luke 12. 50*. *Baptismus non significat Afflictionem quamlibet, sed vehementem, & forinsecus irruentem, ut sunt in Scripturis undæ persecutionum & tribulationum, quibus qui merguntur & abruuntur, baptizari videntur. Estius ad 1 Cor. 15. 29.* That is, *Baptism* denotes not every light Affliction, but that which is vehement and overwhelming: As there are Waves of Persecutions and Tribulations mentioned in Scripture; so such as are drowned and overwhelmed by them, may seem to be baptized; *Mat. 20. 22, 23*. *Mark 10. 38, 39*. *Luk. 12. 50*. The Reason of the

* A notio-
ne qua
merge e
significat,
profluxit
ea qua pro-
affligere
usurpat;
quia qui
affligun-
tur; cala-
mitatum
gurgite
quasi mer-
gantur.

Metaphor is taken from many and deep Waters, to which Calamities are compared. Psal. 18. 16. *He drew me out of great Waters.* Psal. 32. 6. Psal. 69. 1, 2, &c.

2. It is put for the *miraculous Effusion of the Holy Spirit upon the Apostles*, and other Believers, in the *Primitive Church*, because of the *Analogical Immersion or Dipping*, (for so, as we have proved, βαπτίζω signifies): For the House where the Holy-Spirit came upon the Apostles was *so filled*, that they were (as it were) *drowned* in it: Or the Reason of the Metaphor may be from the great *Plenty and Abundance* of those Gifts, in which they were wholly as it were immersed, as the Baptized are dipped under Water. Acts 2. 3. Mat. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 33. Acts 1. 5. & 11. 16. When Fire is added, it is a Symbol of external Manifestation.

3. It is put for the *miraculous Passage of the Israelites through the Red Sea*, 1 Cor. 10. 2. which was a Type of Gospel-Baptism.

These Reasons of the Metaphor are evident and convincing Demonstrations, that the Signification of Baptism is to *dip or plunge*; for *Sprinkling* can bear no Analogy with them.

The Word is expressed in the Old Testament by the Hebrew טבל *Tabal*, which the Septuagint (or the Seventy Learned Interpreters) render by βαπτίζω, *Baptiso*, to dip; as these Texts shew, Gen. 37. 31. Exod. 12. 22. Lev. 4. 6. & 17. 14. & 6. 51. & 9. 9. Deut. 33. 24. Numb. 16. 18. 2 Kings 5. 14. &c.

Hence also the Baptized are said to be *dead* and *buried*, in allusion to the putting of dead Men into the Earth, and covering them therewith; to which we proceed.

What *Burial* in a natural sense is, every Man knows; and in our Text it is a *Metaphor*, the *Symbolical Analogy* of which with Baptism follows in the Parallel.

Metaphor.

Parallel.

When one is buried, it imports him to be dead, for none but such ought to be buried.

Soul loath and detest Sin; and then that Soul may be said indeed to be *dead to Sin*. This may be evidenced by this Consideration, That Baptism is an *illustrious Symbol* of the *Death of Christ* our Saviour, who died for us. *I am he that was dead, and am alive; behold, I live for evermore.* The true Administration of this Sacrament visibly figures it to us; and to that end it was instituted, viz. to confirm that great and glorious Truth of his being really a Man, and so capable of suffering or passing through the *Death of the Cross*, into which Death we are baptized; and then being dead to Sin, and to this World, we are to live in newness of Life amongst the Saints in the Kingdom of God.

Rom. 6. 3,
4, 5.

II. When one is buried, he ought to be covered all over with Earth, else 'tis no Burial.

the proper and Metaphorical Significations of the Word, (as is largely opened). 3. From Scripture-Practice, which always was by Dipping, as all the Learned that are impartial acknowledg. 4. From the constant Practice of Antiquity, who retained the right Form until *Clinical Baptism*, (viz. such who deferred their Baptism till their sick Bed) came to be used about Cyprian's time, in the third Century. These *Clinici* (so called, because εν τῇ κλίνῃ βαπτίζόμενοι *baptized in their Bed*,) were such as delayed their Baptism until their Death-Beds, because they believed it would take away all Sin, and that there was no Pardon if they sinned after receiving it; yet not daring to go out of the World without this great Badge of Christianity, deferr'd it till they thought they were in danger of Death: And since they could not without peril of Life be dipp'd, Sprinkling was invented to serve the turn. For a like Reason (as was said before) they changed the Mode of Administration with respect to Infants, when their Baptism was introduced, out of regard to their tender Constitutions, especially in cold Countries & Seasons. This was the Original of Sprinkling, and sprung purely from the abuse of Baptism, and the Want of the right Subject; as (by Divine Aid) shall be demonstrated in a particular Sheet, impartially, and from undoubted Authority.

One may with as much reason be said to be buried, when Clay or Earth is thrown upon

Metaphor.

Parallel.

upon his Head only; as to be baptized, when Water is poured upon his Head or Face: And if the one be *no Burying*, 'tis as certain the other is *no Baptism*. And he that affirms, that Sprinkling may represent or symbolically express the Death, Burial, and Resurrection of Christ, does at the same time speak without colour of Truth, Word of Sense, and against all the Reason in the World. As breaking of the Sacramental Bread, visibly betokens that Christ's Body was broke; and as the pouring forth of the Sacramental Wine, represents the gushing forth of his Blood: so the Sacramental Dipping in Water, *viz.* Baptism, represents his Death and Burial; and the coming from under the Water, his Resurrection.

1 Cor. 15:
2, 3, 4, &c.

III. Burial precedes the Resurrection, or raising of the dead Body to a State of Immortality.

III. The Immersion of the Party baptized, precedes his Emergence, or coming out of the Water; which symbolizes or answers to two things: 1. The Resurrection of Christ, 2. Our rising again to Newness of Life: *Buried with him in Baptism, wherein ye are also risen with him, &c.* as in the Text.

Inferences.

From the whole we may rationally conclude, That the Administration of this great Ordinance by Sprinkling, (which comports not with the Literal nor Metaphorical Signification of the Word, nor those great Mysteries represented by it, *viz.* the Death, Burial, and Resurrection of Christ) is disorderly, and should be rectified.

2. It is a Motive to excite us to admire and reverence the great Grace and Goodness of Christ, who hath given us such a visible Symbol of his Death, Burial, and Resurrection; not only to confirm our Faith, but also to prevent our being deceived by any seducing Spirits.

3. It is not to be wondered at, that such as deny the Man Christ Jesus, but preach up the Light within to be a Saviour, should reject these two great Ordinances stated in the Scripture, (*viz.* Baptism, and the Lord's Supper) because such as deny the Substance, are necessitated to deny the Sign. Persons of this Judgment may be easily confuted: For when ever the Term *Baptism* is mentioned, and God or Christ represented as the Agent, it must be understood of the Baptism of the Spirit, in the Sense before spoken of. When ever Baptism is mentioned as the Act of any Apostle or Minister of the Gospel, it denotes Water-Baptism, because these have neither Power nor Commission to baptize with the Spirit, and with Fire. And when ever the Baptism of Blood and Suffering is mentioned, it must be understood of Persecutors, or ungodly Men, who murder, destroy, or afflict the Godly; for neither God (without Blasphemy) nor good Men) without a wrong application of the Term) may be said to baptize that way. So that when we meet with the Act of Baptism, as the Act of a good Man, we must of necessity understand it of Water-Baptism, in the same Method and Mode of Administration, as was practised by the Apostles and Primitive Christians; and that being a positive Institution, (with respect to the Subject and Manner of Administration) is not to be deviated from, upon any pretence whatsoever, unless we will suppose the Laws of the Almighty to be in the Power of Man, so as that he may dispense at pleasure with them; which is not to be done without sufficient Authority from God himself, which is no where to be found.

4. If the Laws of the great unerring Sovereign of all things are to be observed without variation, unless it be by his express Direction; then we are to conform exactly to his Order, in this part of the Evangelical Law, and to practise it no other-wise than he has prescribed, because it was once so delivered to the Saints.

5. We would caution all that would approach to this sacred Evangelical Ordinance, unless they be dead to Sin, that is, such as truly and really hate Wickedness, and the empty Vanities of the World; and unless they have a prospect of, and long to have an Interest in that never-fading Inheritance, promised by our dear Lord Jesus to his Children; not to prophane this blessed Institution: Because, if they want the due Qualifications of serious and converted Souls, *viz.* Faith, Repentance, and good Lives, they are hereby entitled, not real Members of Christ, but Hypocrites, and incur as great a Hazard, as such do who eat and drink unworthily of the Lord's Supper.

The

The Lord's Supper.

1 Cor. 11. 23. *For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread:*

Verse 24. *And when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you: This do in remembrance of me.*

THe Papists affirm, That after the Words which they call the Words of Consecration, spoken by their Mass-Priest, the Bread is changed into the real Body of Jesus Christ; and many of the blessed Martyrs, in Queen Mary's Days, were burned to Ashes for denying this Transubstantiation. Which absurd and monstrous Conceit of theirs hath been learnedly confuted by many ancient and modern Writers, so that it may be thought needless to add any thing here upon that account; yet that we may make our way the more plain to these metaphorical and figurative Expressions used by our Saviour, when he instituted the holy Sacrament of the Supper, saying, *This is my Body*, something briefly we shall offer, in confutation of their pernicious Doctrine; which may soon be done, for they confute themselves, in saying, that the Sacrament is a Feast for our Souls, and not for our Bodies: Now what is my Soul the better, when I eat the very Body of Christ? Christ is eat and received spiritually: *Whoso eateth my Flesh, and drinketh my Blood, bath everlasting Life; and I will (saith Christ) raise him up at the last Day.* Therefore the eating of Christ's Flesh cannot intend the receiving of the Sacrament of the Lord's Supper; for if it did, it would be a very easy way for the vilest Sinner to go to Heaven.

But to come directly to the Business in hand: Either Christ spake figuratively, when he said, *This is my Body*, or he did not: And that the Words cannot be taken in a proper sense, is evident; for it is impossible for Words to express any thing more plainly, than that by this is meant the Bread. It is said, that *Christ took Bread, and brake it, and gave it, and said, Take, eat, this is my Body*; where *this* necessarily relates to that which Christ took, brake, and gave. Also the Apostle saith positively thrice in a Breath, that it is Bread: **1 Cor. 11. 26.** *As often as ye eat this Bread, &c. And whosoever shall eat this Bread.* **1 Cor. 10. 16.** *The Bread which we break, is it not the Communion of the Body of Christ?* Also the Participation of the Sacrament is called, *breaking of Bread*, **Acts 2. 46.** & **20. 7.** which Popish Authors themselves understand of the Sacrament. Now can any be so ignorant and foolish, to believe it is Christ's proper and real Body, which the Holy-Ghost calleth so often Bread, after it is blessed, &c.

Bellarmin.
1. 2. 4. 12.

Object. *By this, say some of the Papists, is neither intended the Bread, nor Christ's Body; but in general, this Substance which is contained under this Species.*

Ans. 'What do they mean? are there any more Substances under those Species, besides the Bread first, and afterwards the Body of Christ? Do not they affirm, as soon as ever it ceaseth to be Bread, it becometh the real Body of Christ? Then surely if it be a Substance, according to what they say, it must either be Bread, or the Body of Christ, or no Substance at all.

Object. *Christ's Body is there after the manner of a Spirit, taking up no room, so that Head, Hands, Feet, are altogether in the least Crumb of the Host.*

Ans. 'In arguing thus, as a learned Man observes, they plead for the Propriety of Words, and destroy the Propriety of things. How can they say it is properly a Body, which wants the essential Properties of a Body, which is to have quantity, and take up room; take away this, and the Body may properly be a Spirit, for it is that only which differenceth it from a Spirit.

But

But further, to shew how idle and absurd it is to take our Saviour's Words in a proper Sense, we shall shew that it is utterly against Sense and Reason, as well as contrary to Scripture, as you have heard.

First; It is against Sense. What greater Evidence can there be of things, than what Sense affordeth? But if this which the Papists affirm, about the consecrated Bread being the real Body of Christ, be true, the Senses of all the World are deceived: For since the great Argument for Christianity (as all agree) was the Words that Christ spoke, and the Works which Christ did; now how could we be sure he did so speak, or so work, if we may not credit the Reports of our Eyes and Ears? This was St. Luke's great Evidence of the Truth of what he wrote, That it was delivered to him by Eye-Witnesses, Luke 1. 1, 2. and St. John's: *What we have seen with our Eyes, and our Hands have handled of the Word of Life*, 1 Joh. 1. 1. And St. Paul's for the Resurrection, *That he was seen of Cephas, then of the Twelve, then of above five hundred Brethren at once*, 1 Cor. 15. 5, 6. Even Thomas his Infidelity yielded to this Argument, *That if he did thrust his hand into Christ's Side, he would believe*, Joh. 20. 25. Christ judged this was a convincing Argument, when the Apostles thought they had seen a Spirit: *Handle me, and see: for a Spirit hath not Flesh and Blood, as you see me have*. Luke 24. 39.

But now if after the Words of Consecration, there is under the Species of Bread, the Nature and Properties of Flesh, then are the Senses of the wisest of Mortals deceived: And if our Senses be deceived here, they are not (as a late Author observes) to be trusted in any other thing; no, not when they are most sure that we see Father or Mother, or Wife, or Children. Can we be sure, *This is my Body*, is written in Mat. 26. Mark 14. Luke 22. 1 Cor. 11. ? For may not those Words be some other Words? why should we trust our Eyes? What if we should tell the Papists, These Words, *This is my Body*, are neither in this Chapter, nor any where else written in the New Testament, and grow confident of it, and tell them the Words are, *This is not my Body*, 'Tis the Bricks that were laid to build Babel, 'Tis the Gates of Solomon's Porch: This is the Shew-Bread that Abimelech gave to David, the Bottles that Abigail took from Nabal? If they tell us, We are strangely deceived, and the Sense of all that can read will give it against us; may not we tell them as well, when they say, *This is the real Body of Christ*, (when it is nothing but a Wafer-Cake) That they are strangely deceived, and that the Senses of all, that can either see, taste, smell, or feel, will give it against them? This being so, what reason is there for them to burn us, because we cannot see the Bread to be Christ's real Body, more than there is for us to kill them, because they cannot see that it is the Gates of Solomon's Porch.

Secondly; It is against Reason. And shall any conclude, that is any Principle of the Christian Religion, that is contrary to, and utterly against Reason? For it would make us believe things that are absolutely impossible, and gross Contradictions. Tho' some things may be above Reason, yet they themselves confess no Principle of Religion can be against it.

Object. But they say, *We imagine many things impossible, that really are not so; and further intimate, If we can prove any real Impossibilities, which this Doctrine forceth them to believe, they will yield to us: For they with us condemn the Lutheran Opinion, That Christ's Body is every where, because it is impossible; and therefore expound those Words, I am the Vine, I am a Door, &c. figuratively, (as we do) because it is impossible for him who is a Man, to be a Vine, or a Door, &c.* [See Mr. Pool, p. 107.]

See a Book called
Scripture-
Mysteries;
p. 279.

Ans. It is no less impossible for the Bread to be Christ's real Body. 'Why might not the Vine, as well as the Wine, be by Transubstantiation converted into Christ's real Substance? I think, saith Mr. Pool, the Mother as good as the Daughter: And especially since Christ saith, *I am the Vine*, might not they have devised another Transubstantiation, to make Christ's Words good?

But to proceed to shew how irrational and absurd their Notion is, and what they hold, as you heard, that Christ's whole Body is present in every Crumb of the Bread, &c. and yet do affirm, Christ's Body is entire and undivided, and also believe it is really in Heaven, in such a proportion or bigness as he had upon Earth. Now then, saith Mr. Pool, (according to their Doctrine) the same Body of Christ is bigger than it self, and longer than it self, and which is worse, Christ is divided from himself. I know not what can be more impossible, than to say, That all Christ is at Rome, and all at London, and all in Heaven, and yet not all in the Places between.

Object.

Object. *All this (the Papists say) may be done by God's Almighty Power.*

Ans. 'Then by the same Almighty Power, it is possible for any other Man to be in so many places: for it matters not that Christ should be invisible in so many places, and another should be there visibly; or that Christ is there in so little a Bulk, and another must be in a greater. And if this be so, what Monsters follow from hence? Can any devise greater Absurdities than they believe, if in very deed they believe what they say, and daily affirm? Suppose now John to be by Divine Power at the same time at Rome, at Paris, and at London: where ever John is alive, it follows he must have power to move himself, or else no living Creature. Then John at Rome may walk towards London, and the same John at London may walk towards Rome; and so they may meet (shall I say, the one the other) and you may be sure it will be a merry Meeting; it were worth enquiring, how long they will be ere they come together. Then again, at Rome all the Parts of John may be excessively hot, and at London excessively cold, and at Paris neither hot nor cold. This is beyond all Romances that ever were devised. Besides, John may be sorely wounded at Rome, and yet at London may sleep in a whole Skin; John may be feasting at Rome, and fasting at London, in the same moment.

Object. *You talk at this rate, because you measure God by your selves, whereas He can do more than you or I can do.*

Ans. There are some things, which it is no dishonour to God to say he cannot do them, because they are either sinful, (so God cannot lie) or absolutely impossible. God himself cannot make a Man to be alive and dead at the same time; God cannot make the Whole to be less than a Part of it; He cannot make Three to be more than Threescore; He cannot make a Son to beget his Father; He cannot make the same Man to be born at several times, (as Papist Authors confess) and therefore in like manner he cannot make the same Body to be in two several places, for this is not one jot less impossible than the other: But they must believe, Christ may have Ten Thousand Bodies at one time, or so many as there are Priests to consecrate the Bread, and distinct Congregations to celebrate the Holy Supper.

Object. *These indeed are great Difficulties to humane Reason, but Reason is not to be believed against Scripture.*

Ans. True; but this is their hard Hap, this Doctrine of theirs is against Scripture, as well as Reason, in as much as it is highly dishonourable to Christ, whose Honour is the great Design of Scripture. What a foul dishonour is it to him, to subject him to the Will of every Mass-Priest, who when he pleaseth can command him down into Bread! And what a Dishonour is it, *That the very Body of Christ may be eaten by Rats, or Worms, and may be cast up by Vomit, and the like, as Aquinas affirms, and that their Church in her Missals hath put this amongst other Directions, That if Worms or Rats have eaten Christ's Body, they must be burned; and if any Man vomit it up, it must be eaten again, or burned, or made a Relique.* And yet this is no more than their Doctrine will force them to own: for if they will believe Christ's own Words in one place, as well as in another, he assureth us, *That whatsoever (without exception) entereth into the Mouth, goeth into the Belly, and is cast forth into the Draught.*

Object. *What dishonour is this more to Christ, than to have Fleas suck his Blood when he was upon Earth.*

Ans. Very great Dishonour! For tho in the Days of his Flesh it was no dishonour to him, (as it was necessary for us that he suffered so many Indignities, and died) yet now being risen from the Dead, *he dieth no more*: And it must needs be a great Wrong, Injury, and Dishonour to him, to be crucified again, and to be brought back to those Reproaches which he long since left; and all this to no purpose, and without any Profit to us. Again, the Scripture approveth and useth this Argument, that his Body cannot be in two places at one and the same time. It is the Angels Argument, *He is not here, he is risen*; plainly implying, that he could not be here and there too. Or must we say, the Argument used by the Angels of God is weak or deceitful, that theirs may be strong and true?

Object.

Object. Have we not many Examples in Holy Scripture, which shew that Christ may be in divers Places at one time? Was he not in Heaven when he appeared to St. Paul, Acts 9. 23. Paul saith, he was seen last of all of him, and yet was he not then in Heaven?

See a Po-
pish Book
called, *The*
Portrai-
ture of
the true
Church.
P. 152.

Ans. What Sight it was that Paul had of Christ, is not declared; however, it is evident it was a Vision that he had of him, for so he calleth it: but that this proves the Body of Christ to be in two places at once, doth not in the least appear. Stephen also saw Christ; and if it should be granted, as some affirm, that he saw his real glorified Body, doth it follow, the Body of Christ was then in two Places? The Heavens might be opened, and his Sight so strengthened, that he might have a sight of the blessed Jesus, whom Stephen said, he saw *standing on the right-hand of God.*

Acts 7. 56.

Object. The Papists say, *Christ's real Body is in the Eucharist invisibly, and so the Angels might mean, he was not there visibly, when they said, He is not here, he is risen.*

Ans. To this saith Mr. Pool, If a Man being sought after, should hide himself in some Corner or Hole of the House, and Pursuers should ask for him; could any with a good Conscience say, he is not here, because he is invisible? (none sure but a Papist, who is so well skilled in Equivocation, would give such an Answer.) Our Saviour every where makes these two Opposites, his being in the World, and going to Heaven. John 13. 1. the Hour was come, that he should *depart out of this World unto the Father.* It seems they could have taught him the Art of going thither, and remaining here at the same instant. They have an excellent Faculty, as he had, who said, *Since he could not give content in going, nor staying; he would not go, nor stay:* For they know how a Man may both go from a place, and stay in it, at the same time. I know not what can be more plain, if they did not wilfully shut their Eyes. Christ saith expressly, *Me you have not always with you:* That is, his bodily Presence; for as touching his Divine Presence, so he is always with his People unto the end of the World, Mat. 28. ult. Besides, their Doctrine destroys the Truth of Christ's human Nature. We read of Christ, *He was in all points like unto us, (Sin only excepted.)* His Body was like ours, and therefore impossible it should be in a thousand places at once, (which according to their Doctrine it is.) This turns Christ's Body into a Spirit; nay, indeed they make his Body more spiritual than a Spirit; for a Spirit cannot be in several Places, divided from it self. The Soul of Man, if it be entire both in the whole, and in every part of the Body; yet it is not divided from it self, nor from its Body, nor can it be in two Bodies at the same time, as all confess; much less can it be in Ten Thousand Bodies at once. When ever any Angel comes to Earth, he leaves Heaven. So that this quite destroys the Truth of Christ's human Body.

Object. Much of what we say here, the Papists say, was true of Christ's Body in the days of his Infirmary; but when he was risen from the Dead, then he received a spiritual Body, as it is said ours shall be at the Resurrection, 1 Cor. 15.

Ans. This is but a Fig-leaf; for they ascribe these monstrous Properties to Christ's Body before its Resurrection; for they say, the Flesh and Blood of Christ were really in the Sacrament which the Disciples received whilst Christ lived. Secondly; Christ's Resurrection, tho it heightened the Perfection, yet it did not alter the Nature and Properties of his Body, nor gave it the being of a Spirit; for after he was risen, he proves that he was no Spirit by this Argument, *Handle me, and see: for a Spirit hath not Flesh and Blood, as you see me have.* Luke 24. 39. By this it appears, that their Doctrine destroyeth the Truth of Christ's human Body; at least it destroys the main Evidence of it against those who affirmed that Christ had only a phantastical Body, namely, that he was seen, and felt, and heard; for the Papists say, that Sense is not to be believed. Again, this Doctrine of theirs destroyeth the Truth of Christ's Ascension into Heaven; for he is not ascended, if he hath not left this World, but is here in the Sacrament. Nothing can be more clear, than that Christ did visibly and locally leave this World, when he went up into Heaven, Acts 1. 9, 10. That being once there, the Heavens must receive (or contain) him, until the Time of the Resurrection of all things, Acts 3. 21. And that at the last Day he shall come visibly and locally from Heaven, 2 Thess. 1. 7. But that he should come down a thousand times

in a day, at the command of every Mass-Priest, (or that he should have such power to make the Body of his Saviour,) is such a Dream as the Scripture speaketh not one syllable of, nor can any rational Man believe it. Besides, their Doctrine destroyeth the very Essence of a Sacrament, which consists of two parts, an outward Element or Sign, and the inward Grace signified by it.

These things being well considered, it is evident these Words, *This is my Body*, are to be taken figuratively, *i. e.* This is a Sign of my Body, or this is the Sacrament of my Body; so that from the manner of the Words spoken by Christ, there is no necessity to take them as the Papists do, seeing it is so frequent with the Holy-Ghost to use Metaphors in this kind; I need not name them, considering it is the Subject of our present Work. The *seven Kine* are *seven Years*; the *seven Ears* of Corn are *seven Years*; the *Stars* are the *Angels* of the *seven Churches*; the *seven Heads* are *seven Mountains*, &c. Christ is called a *Rock*, a *Lamb*, a *Lion*, a *Door*, together with many other things, which we have spoken unto. See the *Second Head of Metaphors, Similies*, &c.

Dr. Preston of the
Saints
Qualifications,
P. 478.

The Saints are called *Sheep*, *Branches*, &c. 'The meaning of all this is, (saith Dr. Preston) 'They are like such and such things: But yet it is the manner of the 'Scripture-Speech, and therefore (saith he) it is not necessary that those Words 'should be taken in a proper Sense, as they are by the Papists.

'Object. But (saith the worthy Doctor) you will object: *Yea, but in matter of 'this moment, as a Sacrament, the Lord speaks distinctly and expressly; there he useth 'no Metaphor, tho in other Cases he doth.*

'Answ. 'To this (saith he) I answer briefly: It is so far from being true, that 'he useth them not in the Sacrament, that there are none of all the Sacraments but 'it is used, *viz.* in the Sacrament of Circumcision, *This is the Covenant*, &c. In the 'Sacrament of the Passover, (which were the Sacraments of the Old Law) the 'Lamb is called the Passover. In this very Sacrament, to go no further, for instance, 'take but the second part of it, *This is the Cup of the New Testament in my Blood*: Here 'are not one but divers Figures. The Cup is taken for the Liquor in it; the Wine in 'the Cup is taken for Christ's Blood; *This is the new Testament*, &c. that is, the Seal of the New Testament. Here is Figure upon Figure, (saith Mr. Pool) and yet the Papists have the Impudence to reproach us for putting in but one Figure, which they confess the Holy-Ghost frequently maketh use of. Wonder, O Heavens! and judge, O Earth, whether these Men do not strain at Gnats, and swallow Camels, &c.

This openeth a Way for us to our next Work, which is to run the Parallel concerning those figurative and metaphorical Expressions of the Lord Jesus Christ, used at the Institution of the holy Eucharist, *Mat. 26. 26. Jesus took Bread, and blessed it, and brake it, and gave to his Disciples, and said, Take, eat, this is my Body.*

Metaphor.

CHRIST took Bread after he had supped, &c.

II. Christ blessed the Bread: *He took the Bread, and gave thanks.*

III. Christ brake the Bread. Corn, we know, is bruised, or ground in a Mill, that so it may become meet Bread for our Bodies.

IV. Christ gave the Bread to his Disciples: *He took Bread, and blessed it, and brake it, and gave it to his Disciples.*

V. The

Parallel.

THIS, in the Judgment of some Divines, notes God's chusing or taking Christ from among Men, to be a Sacrifice for our Sins.

II. Christ sanctified himself; he was set apart to that glorious Work and Office he came to do.

III. Christ was bruised or pierced for our Sins, he was broken as it were in the Mill of God's Wrath, which was due to us for our Sins, that he might become meet Food for our Souls: *It pleased the Isa. 53. Father to bruise him.*

IV. Signifying not only his giving himself for us, but his giving himself freely with all his Benefits to us.

V. Which

Metaphor.

Parallel.

V. The Disciples took the Bread. Note by the way, 'Tis called Bread when Christ took it, 'tis called Bread after he blessed it, and it was Bread the Disciples took.

VI. The Disciples eat the Bread. Bread will do us no good, unless it be taken and eaten.

Ezek. 4. 16 VII. Bread is the Stay and Staff of Man's natural Life: *I'll break the Staff of Bread.* It is that which preserves the Life of the Body.

Isa. 55. 1, 2 VIII. Bread is the best of earthly Blessings; hence in Scripture it is sometimes put for all good things.

IX. Bread is of a satisfying Nature; hence God saith, *He will satisfy his Poor with Bread.*

Joh. 12. 24 X. Bread is made of Seed, or Corn, which before it riseth, or becomes fruitful, or yields encrease, it is sowed, and dies. *Verily, verily, I say unto you, Except a Corn of Wheat fall to the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit.*

out of a State of Death by Sin, were, and shall be quickened by the Death and Resurrection of Christ. Such hath been the Fruit of the preaching of Christ crucified, that Multitudes of Sinners thereby through the Spirit have been converted to God, whence also hath sprung forth a Seed to serve him, whom he hath accounted to the Lord for a Generation, of all which he will not suffer one Grain to be lost, but will raise it up at the last Day.

A Parallel much like this might be run, in respect of the Cup, or Spirit of the Wine. See Wine.

Inferences.

THE Apostle saith, *That what he received of the Lord Jesus, he delivered to the Saints: How the Lord Jesus, the same Night in which he was betrayed, took Bread, and blessed it, &c. And in like manner took the Cup, when he had supped, &c.* From whence we infer, That whatsoever we do in the Worship of God, we must see we have a Command from God to warrant our Practice, and also exactly to do it according to the Pattern he hath left us, or Directions he hath given us; we must

V. Which holds forth our taking or accepting of Christ the Bread of Life, as the only Food of our Souls.

VI. Unless we receive Christ by a lively Faith, and feed upon him, that is, fetch all our Comforts from him, relying wholly by Faith upon him, he will avail us nothing to eternal Life: *Unless ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* Joh. 6. 53.

VII. Christ is the Stay or Staff of the Life of our Souls: *When Christ, who is our Life, shall appear, &c.* Christ preserveth the Life of our inward Man: *Because I live, ye shall live also.* Col. 3. 3.

VIII. Christ is the best and chiefest Blessing that ever God gave to his People; he comprehends all other Good: He that hath Christ, hath every thing. *All things are yours; why so? because they had an Interest in Christ, Christ was theirs.* Hence he is called the *chiefest among ten thousand* 2 Cor. 3. 12. Cant. 5. 16

IX. Christ received by Faith, most sweetly fills and satisfies the Soul of a Believer. *He that eateth of the Bread of Life, and drinketh of the Water of Life, shall hunger or thirst no more.* Such have what they desire. Joh. 4. 14.

X. The Lord Jesus, like a Seed of Corn, was sown, did die, that so he might not remain alone, (in the perfect enjoyment of himself) but for great encrease, viz. to raise up with him all his Elect; he was content, when his Hour was come, to yield himself up to Death. He died, and rose again, and thereby bringeth forth much Fruit. All that ever were, or shall be quickened, and raised

not add to, nor diminish from, nor alter any thing of the Words of the Institution ; if we do, God will not hold us guiltless.

II. This rebukes the Papists, who deny the People the holy Cup of our Lord, and give the Sacrament (or holy Ordinance) only in one kind, when that nothing is more clear, than that Jesus Christ gave his Disciples the Cup, as well as the Bread.

Quest. Why did Christ institute this holy Ordinance, and give it to his Disciples, the very Night in which he was betrayed ?

Ans. 1. To strengthen their Faith in an Hour of Temptation, that was just at the Door, and ready to come upon them. When is a Cordial more necessary, than when the Patient is ready to faint, and his Spirits fail ? Christ saw what a sad Qualm was coming upon his poor Saints, and therefore gives them this Soul-reviving Cordial, to bear up their Spirits.

2. Because the last Words of a dying Friend are mostly kept in mind, or Tokens of Love given by him are chiefly born in remembrance.

Quest. Who ought to partake of the holy Eucharist ?

Ans. 1. None but such who are true Converts, or who sincerely believe in the Lord Jesus Christ ; for this is an outward Sign of an inward Grace received. Those who have not spiritually received Christ by Faith, ought not to come to the holy Supper of the Lord.

2. It appertaineth to none, but such Converts as are baptized. *Those that received the Word, were baptized ; and They continued in the Apostles Doctrine and Fellowship, in breaking of Bread, and Prayer.* We read of none that received the Lord's Supper, but baptized Persons. Acts 2: 40, 41, 42.

3. Such who are fallen into any gross and scandalous Evil, and under the Suspension or Sentence of the Church, ought not to partake of the holy Supper of the Lord, until they have repented, and given satisfaction to the Church, and are received again into Fellowship.

4. Those who cannot discern the Body of the Lord broken, so as to look unto, and behold Jesus Christ crucified for them, but eat it as common Bread, ought not to come to this Ordinance ; such, amongst others, if they come, are unworthy Receivers.

Quest. What is required of Persons who come to partake of this holy Ordinance ?

Ans. They ought to examine themselves ; it requires due Preparation, which doth consist in these four or five Particulars.

1. A sincere Confession of those Sins, which we find out upon diligent Search and Examination.

2. Godly Sorrow for the same, manifested by putting away the Filth of the Flesh. We must come with clean hands, and a pure Heart.

3. We ought to forgive those who have offended us. Christ commands us to be reconciled to our Brother. The Apostle exhorteth us to lay aside all Malice. We must not eat *with the unleavened Bread of Malice and Wickedness.*

4. Faith in the Death and Blood-shedding of Jesus Christ. 1 Cor. 5: 8.

5. We ought to do it in remembrance of his Death.

(1.) With an affectionate Remembrance. The Sight of our Eyes ought to affect our Hearts.

(2.) A sorrowful Remembrance, in contemplation of what our Sins brought upon our dear Saviour : They were the Thorns (as I may say) that crowned him, and the Nails that fastened him to the Cross.

(3.) With a Sin-loathing and self-abhorring Remembrance.

(4.) With a thankful Remembrance. Tho we have cause of Sorrow, considering the Nature of our Sin, and horrid Evil thereof ; yet there is great cause of Joy and Thanksgiving, to behold a Saviour, who in Bowels of Love died to redeem and save us from them.

Quest.

Quest. How may a Christian, with much comfort, upon examination, receive the Lord's Supper?

Ans. 1. If there is no Sin in thy Heart or Life, which thou regardest, or doest allow thy self in, bearest with, or connivest at.

2. If thou dost loath Sin, as well as leave it; when 'tis not only out of thy Conversation, but out of thy Affection also. To hate and loath Sin, is more than to leave it; Persons never willingly leave or forsake that they love.

3. If thou canst say in truth, that thou wouldest be made holy, and doest labour after it, as well as to be made happy; to be thoroughly sanctified, as well as to be saved; live to God here, as well as live with God hereafter; to have Sin mortified, as well as pardoned.

4. If Christ is most precious to thee, and hath the chiefest Room in thy Heart. If upon Trial thou findest these things are in very deed wrought in thee, thou mayest with much comfort come to the Sacrament.

Quest. Of what Use is the Sacrament of the Lord's Supper to us?

Ans. 1. It shews the horrid Nature and Evil of Sin, in that nothing could expiate it, nor satisfy the Justice of God, or make a Compensation for it, but the Blood of Jesus Christ.

2. It shews the wonderful Love of God to poor Sinners; in giving up his own dear Son, to die the cursed Death of the Cross for us.

3. It shews the wonderful Love of Jesus Christ, who freely laid down his Life for our sakes. *Greater Love hath no Man than this, that a Man lay down his Life for his Friend; but Christ hath laid down his Life for us, when we were Enemies to him by wicked Works.* Joh. 15. 13
Rom. 5. 8,
10.

4. It tends to encrease our Love to Christ, and our Faith in him.

5. It shews us that Christ is our Life, and how and by what means we come to be saved.

6. It seals the Covenant of Grace to us, giveth us (in the right use of it) much assurance that Christ is ours.

7. There is a mystical Conveyance or Communication of all Christ's blessed Merits to our Souls through Faith held forth hereby, and in a glorious manner received; in the right participation of it.

8. It may animate and encourage us to suffer Martyrdom (when called to it) for his sake.

Christ our Passeeover.

1 Cor. 5. 7. For Christ our Passeeover is sacrificed for us.

THe Passeeover, or Paschal Lamb, being a most eminent Type of the *Messiah*, of which see our *Sacred Philology*, in the Chapter of *Sacred Rites*, where you have the Reason of its Typical and Metaphorical Representation, we shall here run an apt Parallel betwixt that illustrious Type, and the most holy Anti-type.

Type.

THe Paschal Lamb must be without blemish, entire, whole, sound, not blind, nor broken, not sick, nor bruised.

II. He was to be a Year old.

a Day's continuance yields sufficient proof; as also that Perfection of Christ in like sort: And that in fulness of time he should come and suffer; a Year being a perfect Revolution of the Sun's Course. *Guild.*

Parallel

SShadowing forth the Perfection and Innocency of Christ, in whose Lips were found no Guile: As a Lamb, without blemish, and without spot.

II. Signifying the Experience Christ should have of our Miseries, whereof even

III. It

Type.

III. It was to be taken out of the Flock.

IV. It was to be separated from the Flock.

V. It was to be slain, and that in the Evening.

VI. The Blood was to be sprinkled on the Lintel, and Door-Posts, that the Angel seeing the same, might pass by.

VII. The Lamb was to be roasted with Fire.

endure both in Soul and Body. It was a Sign either of the Spirit of God, which is compared to Fire, through which Christ offered himself; or of the Fire of God's Wrath, which he suffered when he was made a Curse for us.

VIII. It was to be roasted with Head and Legs, and the Appurtenances thereof; that is, it must be roasted all and whole, not cut in pieces.

IX. No Bone of the Lamb was to be broken.

X. The Lamb was to be eaten.

XI. It was not to be eaten raw.

XII. It was to be eaten all, and with unleavened Bread.

XIII. It was to be eaten with bitter Herbs.

XIV. It was to be eaten in every Family, and each Family to this purpose had a Lamb.

XV. The House was to be prepared.

XVI. If the House was too little, the Neighbour's House was to be assumed; yea, the Strangers were

Parallel.

III. Christ was taken from amongst Mankind: *Forasmuch then as the Children are Partakers of Flesh and Blood, He also himself likewise took part of the same, &c.* Heb. 2. 14.

IV. Christ was separate from Sinners.

V. So Christ died (saith Mr. Ainsworth) in that season, viz. in the Evening of the Day; also in the Evening of Time, in the latter Age of the World.

VI. Signifying, that Christ's Blood must be applied by us; and where Christ is received, and the Soul sprinkled by Faith, Sanctification outwardly will appear in the Practice of the Life.

VII. Signifying (saith Mr. Guild) *Moses under the Agony of Christ in the Garden, and the Wrath of his Father, which he did* Mo's un- vailed, p. 62.

VIII. This signifies our full Communion with Christ, whole and undivided. *Ainsworth*

1 Cor. 13. Gal. 2. 20.

IX. *Os nullum illius Agni frangi voluit Deus, &c.* It signifies, that not a Bone of Christ should be broken, as it was prophesied of him.

X. Christ is spiritually to be received, and fed upon. *My Flesh is Meat* Joh. 6. 55. *indeed, &c.*

XI. Noting, that we should be well prepared, when we come to the Sacrament. *Guild.*

XII. Signifying, that in Christ nothing is unprofitable, or to be rejected; and that we ought to eat with the unleavened Bread of Sincerity and Truth.

XIII. Which typified forth the bitter Sorrows and Sufferings of Christ; and that we should eat our Pascheover with a sense of, and bitter sorrow for our Sins, wherein we were captivated.

XIV. Shewing the Unity that ought to be among God's People, they being all Fellow-Commoners in, and Partakers of the Privileges and Blessings of Christ. Every Church and Family of the Faithful, yea, each particular Soul, hath a whole Christ.

XV. To signify how we should prepare our Hearts. *1 Cor. 11. 28.*

XVI. To signify, first, the superabundant Virtue of Christ's Death, (for the House may be too little for the Lamb, but not the Lamb for the House), as also the sweet

Type.

were to partake, if they were circumcised.

XVII. They were to eat it with their Loins girded.

XVIII. They were to have their Shooes on.

XIX. They were to eat it in haste. The original word signifies to *haste away*, as with fear and amazement.

XX. Lastly; In that the Blood of the Lamb was first sprinkled on them.

Type.

THe Passeeover signified Christ was to come.

II. The Passeeover only fed the Body.

III. The Lamb being slain and eaten, perished, and nothing of it remains.

IV. That was a Type or Shadow.

Parallel.

sweet Communion of the Saints in Love, the joyful Vocation also of the Neighbour-Gentiles, and their Admission into the Fellowship of the Faith, being inwardly circumcised, &c.

XVII. This signifies the girding the Loins of our Minds with Justice, Strength, and Verity.

XVIII. This was to figure out the Preparation of the Gospel of Peace, where-with our Feet should be always shod.

XIX. They that come to Christ, must be ready to walk in the way of Salvation, with the Staff of true Faith in their hands, as Strangers and Pilgrims, to make a daily progress towards the Land of everlasting Happiness.

XX. It shews, that first Christ was made a Sacrifice to God, and then a Sacrament to us. *Guild.*

Disparity.

Our Passeeover shews he is come, and hath been crucified for us.

II. Christ spiritually feeds the Soul.

III. But Christ, tho he was slain, and became thereby spiritual Food for our Souls, yet he is no whit impaired thereby, but liveth and abideth for ever in perfect Bliss and Happiness, and remaineth as perpetual Nourishment to his Chosen.

IV. Christ is the Antitype and Substance of it.

Inferences.

God gave special Charge to the *Israelites*, concerning their eating the Passeeover; He was greatly provoked by the Neglect of it. Numb. 9. 13. *But that Man that is clean, and is not in a Journey, and forbeareth to keep the Passeeover, even that Man shall be cut off from his People, &c.* What then will become of them who refuse to come to Christ, and eat of this spiritual Passeeover? Also it may stir up such sincere and godly Souls to look about them, and cause them to tremble, who live in the great Neglect of coming to the holy Supper of our Lord. Surely there is as good Ground and Reason for you to obey the Lord Jesus in this Ordinance, as there was for *Israel* to obey *Moses* in keeping the Passeeover; nay, I may shew much greater.

1. From the consideration of what the one was a Sign of, and what the other shews forth, and is a Sign of.

2. From the consideration of the Excellency of Christ (whose Law this is) above *Moses*, who received that Law, and delivered it to *Israel*.

3. From the Threats that are denounced against those who refuse to hear Christ in whatsoever he shall say to them. *If the Word spoken by Angels was stedfast, &c. If they escaped not, that refused him that spake on Earth; how shall we escape, if we turn away from him that speaketh from Heaven?*

And for further Motives, consider,

1. The strict and positive Injunction of Christ, *Do this in remembrance of me.* He that said, *Do not steal, do not commit Adultery, &c. Repent, believe, pray always, be holy, &c.* said, *Do this, &c.*

2. It is a perpetual Ordinance, till Christ comes the second time. *Paul* received it from Christ, after his coming in Spirit according to his Promise, &c. And the

Primitive

Primitive Saints continued in it after that time likewise; therefore the Coming he spake of, must intend his second Coming at the last Day.

3. Consider the great Need there is to remember Christ's Death, and of those profitable Instructions and Blessings comprehended in this Ordinance.

4. Is not the Neglect of a known Duty a great Sin?

5. Is not this in effect to set light by Christ, and to cast contempt upon his Commands, and in effect to say there is no need of them? What signifies, say some, the eating a little Bread, and drinking a little Wine? Wilt thou take upon thee to teach Christ, and exalt thy own Wisdom above his, who is the most wise God?

6. Consider how faithful and ready the Saints in former Ages were to walk in the Commandments of God; and is it not left upon Record to their everlasting Commendation? *Moses did all things according to the Pattern shewed him in the Mount, &c. Zachary and Elizabeth walked in all the Commandments of the Lord blameless.*

7. Dost thou know what spiritual Blessings thou lovest by thy Neglect hereof? Is not Loss of Communion with Christ a great Loss?

Psal. 119.6 8. Is not universal Obedience a Demonstration of Grace? *Then shall I not be ashamed, when I have respect to all thy Commandments. If ye love me, keep my Commandments.*

9. Will not the Thoughts of a wilful Neglect of known and indispensable Duties, be bad Death-bed Companions?

10. This preacheth the Gospel to the very Sight of your Eyes; is it not necessary to make use of all Means God hath ordained for your Establishment in the Truth of the Gospel?

11. Will not Omission of known Duties exclude Men and Women the Kingdom of Heaven? Read *Mat. 25.* Is it not for Sins of Omission, that Christ will condemn and sentence many Souls to eternal Burnings in the great Day?

THE
Sixth HEAD
OF
METAPHORS, SIMILES,
And other Borrowed TERMS,
Mentioned in the SACRED SCRIPTURES,
Relating to the
Holy Angels of GOD,
AND THE
Soul & Spirit of Man.

Wherein the Nature, Order, Office, and Mini-
stration of Angels is opened.

THe Creatures of God are divided into *Invisible* and *Visible*: The *Invisible* are Spirits, ἀσώματοι, (*asomatoi*) without Bodies; and by them we understand *Angels*, because being in their Nature incorporeal, they cannot be seen by humane Eyes. The *Visible*, are whatsoever things have existence in the visible World, whether *simple* or *mix'd* Bodies. In what Notions *Metaphors* are taken from *Good* and *Evil* Angels, see our *Sacred Philology*, Book I. p. 101.

1. Angels then in their Natures are Spirits created of God.
2. Called *Ministers* or *Angels*, to shew their Office.

Take Mr. Ainsworth's Description of Angels, Gen. 16. 17.

Angels, so named of the Greek ἄγγελος, *Angelos*, in Hebrew מַלְאָךְ *Maleac*, by interpretation a *Messenger* or *Legate*, one sent and employed in any Work, whether of God or Man. And those sent of God were sometimes Men, as *Haggai* is called the *Lord's Angel*, (or *Messenger*) Hag. 1. 13. and *John Baptist*, Mat. 3. 1. and generally the *Lord's Priests* under the Law, Mal. 2. 7. and *Christ's Ministers* under the Gospel, Rev. 1. 20. *Unto the Angel of the Church*, &c. (that is, the *Minister* or *Pastor* of the Church.) But in special, Angels are those heavenly Spirits, and fiery Flames, that are wise, 2 Sam. 14. 20. excell in Strength, Psal. 103. 20. Which are all ministering Spirits, sent forth to minister unto them who shall be Heirs of Salvation, Heb. 1. 7, 14. The Hebrew Doctors Opinion of Angels is, That they are (essential) Forms, created without any material Substance or Body. And whereas the Prophet says, he saw an Angel like Fire, and with Wings, &c. it is also spoken of propheticall
H Visions,

‘Visions, and by way of dark Parables. Also that the Angels are lower and higher one than another; ’tis not in the highness of place, as when one Man sits higher or above another; but as we speak of two wise Men, which excell one another in Wisdom, that that Man is higher than this. Likewise that there are ten Names that Angels are called by, and accordingly ten Degrees of them; and the tenth, called Men, are the Angels which spake with the Prophets, and appeared to them in Visions, for which they are called Men, as Maimon. sheweth in *Mishne Jesudei Hatorah*, chap. 2. That there are ten Degrees of Angels, the holy Scriptures shew not; but Degrees there are, as the Apostle mentioneth, Rom. 8. 38. Col. 1. 18. Angels, Principalities, Powers, Thrones, Dominions, &c. Howbeit, we are warned not to intrude into those things which we have not seen, Col. 1. 18. Sometimes the Word Angel is given to Christ himself, who is the Angel of the Covenant, and the Angel of God’s (Face or) Presence, Isa. 63. 1. In whom God’s Name is, Exod. 23. 20. Thus *Ainworth*. And in another place he saith, ‘That one of the two Angels that appeared to Abraham was Jesus Christ, whom Abraham called the Judge of all the Earth, Gen. 18. 2. who is called *Jehovah*, v. 13.

Mat. 18. 10 It is the Opinion of some of the Learned, that every particular Saint hath an Angel to take care of him; which they gather from that passage, *Take heed ye despise not one of these little Ones; for I say unto you, That in Heaven their Angels always behold the Face of my Father, &c.* And from that in Acts 12. 15. *Then said they, It is his Angel.* But others rather conclude, That the Saints have many Angels to watch over them, and continually to minister to them. That the Godly are under the Guardianship of the holy Angels, is not doubted or questioned by any worthy Writer.

The Holy Angels compared to Watchers.

Dan. 4. 13. *I saw in the Vision of my Head, and behold a Watcher, &c.*
Verse 17. *This Matter is by the Decree of the Watchers, and the Demand by the Word of the Holy Ones.*

Metaphor.

A Watcher or Watchman imports such as sleep not, or but little; their Business is to watch, which they cannot do unless they keep themselves awake.

II. Watchers import such as have a Charge committed to them, of great importance, which they are continually to look after. The Apostle speaking of the Care of Ministers, saith, *They watch for our Souls, &c.*

and to set forth his Magnificence. *I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him, on his right hand, and on his left hand.*

2. They wait for his Word, and do receive Commandment from him.

3. They oft times declare God’s Mind and Will to Men. Thus they were employed to give the Law on Mount Sinai, and to reveal God’s Mind to Abraham, to Hagar, to Lot, to Elijah, to the Virgin Mary, to the Shepherds, to the Apostles, to Philip, to Paul, to John, &c.

4. To govern the Kingdoms of the World; for it is not to be doubted, but God makes use of them upon this account. Hence they are called Princes, yea, glorious Princes, and are much above the Kings and Potentates of the Earth, Dan. 10. 13. Eccles. 5. 8.

Parallel.

Angels are not subject to sleep, as Men are; they always are awake, beholding the Evil and the Good, hence said to be full of Eyes.

Ezek. 1. 18

II. Angels have a great Charge committed to them, they are employed about great and weighty Affairs; and that, First, in reference unto God; Secondly, in reference unto Saints; Thirdly, In reference unto wicked Men.

First; In reference unto God.

1. They are his Courtiers, attending upon Him continually for his Honour,

1 Kings 22. 19.

Act. 7. 33.

Gen. 16. 7.

& 19. 12.

2 King. 1. 3

Luk. 1. 26.

Acts 10. 3.

& 1. 11. &

8. 26. &

27. 24.

Rev. 1. 1.

V. They

Metaphor.

Parallel.

5. They are God's Warriors, to execute his Decrees, whether of Mercy, as 2 Kings 6. 17. or of Judgment, 2 Sam. 24. 17. 2 Kings 19. 35. Rev. 16. 7.

6. They are continually employed in praising of God, crying, *Holy, holy, holy is the Lord of Hosts.* Isa. 6. 3. Rev. 4. 8. & 7. 11, 12.

Secondly; In reference to the Church and People of God, they have a great Charge committed to them, and much Business and Work to do. *He hath given his Angels charge over thee, to keep thee in all thy ways.* Psal. 91. 11

1. They are as Nurses, to bear up and to keep the Godly from Hurt: *They shall bear thee up in their hands, lest thou dash thy Foot against a Stone.* Psal. 91. 12

2. They are as Stewards, to provide for the Godly in their Need. How graciously was *Elijah* fed by Angels, with a Cake baked on the Coals; and a Cruse of Water, when he was faint, and ready to die! 2 Kings 19. 4, 5.

3. They are employed as Physicians, as appears by that Passage, *John* 5. 4.

4. As Comforters in Trouble. How sweetly was poor *Hagar* comforted by an Angel, when she said, *I will not see the Death of the Lad!* The like was the Prophet *Isaiah*, Isa. 6. 6, 7. Nay, our blessed Saviour refused not to receive Comfort from the Angels who ministered to him, when he was in his bloody Agony in the Garden. Luk. 22. 43

5. They are employed as Souldiers to guard them; hence called *God's Host*, Psal. 34. 7. 2 Kings 6. 17.

6. They are Encouragers of the Saints in their Duties: *And the Angel said unto Elijah, Go down with him, be not afraid, &c.* 2 Kings 1. 15.

7. They are employed to rescue, and put the Godly out of Danger; as appears in the Case of *Lot*. So concerning *Daniel*, when he was in the Lion's Den, the Angels shut the Mouths of the Lions, so that they did *Daniel* no harm. The Angel of the Lord opened the Prison-Door, and brought *Peter* forth, and delivered him out of the hands of his Enemies. Gen. 19. 16 Dan. 6. 22. Acts 5. 19.

8. As Prophets and Instructors, to teach the Saints. *And I heard a Man's Voice between the Banks of Ulai, which called, and said, Gabriel, make this Man understand the Vision, &c. And he said, I will make thee know what shall be in the last Day, &c.* They open and reveal hidden Mysteries to the Saints. Dan. 8. 16. & 9. 22.

9. They rejoyce with the Godly at the Conversion of Sinners. *Likewise I say unto you, There is Joy in the Presence of the Angels of God in Heaven, over one Sinner that repenteth.* Luke 15. 10.

10. They have a Charge to convey the Souls of the Godly, when they die, through the Territories of the Prince of Darkness, (*viz.* the Air) and carry them safe to Heaven. *And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom.* Luke 16. 22.

11. To gather all the Elect together at the last Day.

12. To separate the Evil from the Good, the Chaff from the Wheat. *So shall it be at the end of the World, the Angels shall come, and sever the Wicked from the Just.* Mat. 13. 49

Thirdly; They have a Charge committed to them, in reference to wicked Men.

1. To blind and infatuate them, that they cannot see how to effect that Mischief they would otherwise do.

2. To stop them in their Career, that they cannot pursue their wicked Purposes and Designs; as appears in *Balaam's* Case, Numb. 22. 26.

3. To destroy and cut off the Ungodly, when they combine against the Church. One Angel smote in the Camp of the *Assyrians* a Multitude of Men. 2 King. 19. 35.

III. Watchers give warning of approaching Dangers.

III. So the Angels gave warning to *Abraham* and *Lot*, of the approaching Judgment that fell upon *Sodom* and *Gomorrab*, and the Cities about them. Gen. 19.

IV. Watchers are very useful, and oftentimes made a great Blessing to Towns and Cities; many eminent Dangers by their means have been prevented.

IV. Angels are a great Blessing to the Church and City of God, and every particular Member thereof. How secure was the Prophet, whilst he had those fiery Chariots and Horsemen round about him!

Metaphor.

Parallel.

Quest. But some may say, Why doth God in the preservation of his People make use of the Ministration of Angels?

Ans. Not for any Necessity; He is all-sufficient of himself to do all things for them: But to declare his abundant Love to, and Care of his Children, in making more excellent Creatures than themselves to be their Keepers.

Object. But God's People often fall into Danger, and many Inconveniences; how then are they attended and kept by Angels?

Ans. They are delivered by them from many Evils and Dangers that they know not of: For as we have many Devils about us, continually to do us Mischief; so we have a Multitude of blessed Angels continually about us, to keep and protect us. Psal. 91. 11

2. If at any time God's Children fall into Danger, it is because they are out of their way, or rather God's way, and then the good Angels have no Charge over them.

3. If they suffer in the Custody of the Angels, it is that they may be exercised, tried, and made better thereby: For the Angels keep them from Evil, or keep them in Evil, and at last deliver them out of Evil; so that they are made Gainers by all, according to that Promise, *Rom. 8. 28.*

V. Watchers or Watchmen go up and down to see what the State and Condition of Things is; they take strict Observation of Persons and Things.

V. Angels go about, or rather flie up and down in the Earth, to see what the State and Condition of God's People more especially is. Hence they are said to have Wings, which denote their Swift-ness in their Work. *We have walked to and fro the Earth, and behold, all the Earth sitteth still, and is at rest.* Zech. 1. 11

Inferences.

WHat infinite Grace and Favour doth God manifest to his poor People, in giving his Angels such a strict Charge over them, and to cause such glorious Creatures to watch and keep them day and night?

2. What Honour also hath God conferred on his Children hereby? Every Believer hath greater Attendance, yea, a more glorious Retinue, than the mightiest Prince or Monarch in the World.

The Holy Angels compared to the Morning-Stars.

Job 38. 7. When the Morning-Stars sang together, &c.

STars are taken two ways:
First, Properly.
Secondly, Metaphorically.

Some understand by *Stars* in this place, the Stars which God hath set in the Firmament of Heaven, or Stars in a proper Sence: Others (as Mr. Caryl observes) the holy Angels, which, saith he, may well be called *Stars*, or *Morning-Stars*, by a Metaphor, &c. Caryl upon Job, chap. 38. p. 81.

Metaphor.

Parallel.

Morning-Stars are full of Beauty, bright, and glorious.

Angels are very beautiful Creatures, their Glory is wonderful. Hence Stephen's Face was said to be as it had been the Face of an Angel; and very beautiful Persons are said to resemble or seem like Angels. Tho they have not a visible bodily Beauty, yet they have a better Beauty than any Body. Acts 6. 10.

II. Morning-

Metaphor.

II. Morning-Stars give Light; they are not only beautiful but shining. The chief Morning-Star, called *Lucifer*, signifies a Light-bringer.

III. Stars are Guides to Mariners, by which they know how to steer a right Course.

Peter out of Prison, and thereby saved him from imminent Danger. *Abraham* told his Servant, God would send his Angel to guide, or prosper his Way, Gen. 24. 40.

Parallel.

II. Angels are not only very beautiful Creatures, but also full of Light. We read of an Angel in the *Revelations*, that the whole Earth was lighted with his Glory. This shews that Angels are very glorious and shining. Tho I understand that is not spoken of a proper Angel; yet it shews that Angels are full of Light, and therefore called *Angels of Light*.

III. Angels are and have been as Guides to the Saints, and spiritual Mariners. They guided or gave direction unto *Lot*, to escape the Flames of *Sodom*; and led *Abraham* to escape the Flames of *Sodom*; and led *Abraham* told his Servant, God would send his Angel to guide, or prosper his Way, Gen. 24. 40.

The Holy Angels called the Sons of God.

Job 1. 6. *There was a Day when the Sons of God came, and presented themselves before God.*

Job 38. 7. *And all the Sons of God shouted for Joy.*

THe Chaldee Paraphrase, is express, that the *Sons of God* here are the Angels: *The Armies of Angels shouted for Joy.* And the Septuagint (as *Caryl* observes) are as clear for it, saying, *When all my Angels sung for Joy.* To this do most Expositors agree.

Object. But some object that Passage of the Apostle, *To which of the Angels said he at any time, Thou art my Son.*

Answer. 1. Angels are not the Sons of God, as the Apostle there expresseth, i. e. as Christ is the Son of God, viz. by eternal Generation. For so, *To which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* Jesus Christ is the Son of God from Eternity.

2. Angels are not the Sons of God by Regeneration, nor by Adoption, as Believers are. The holy Angels need not Regeneration, they never fell from their first Estate. Christ is not to them a Redeemer for their Restoration, but only a Head for their Confirmation.

But why Angels are called Sons of God, will appear in the following Parallel.

Metaphor.

A Son is the Off-spring of the Father.

II. A Son is greatly beloved by the Father.

III. Sons attend, honour, and wait upon their Father; they are about his Table, and at his Command.

IV. Sons are greatly dignified; they are near to their Father, and have great Power and Authority in the Family.

V. Sons

Parallel.

Angels are the Off-spring of God: *Adam* was called the Son of God by Creation; so may the Angels, because created by God.

II. Angels are greatly beloved of the Almighty.

III. Angels wait upon God, they stand about his Throne, and are always ready to obey his Command, and seek his Glory.

IV. Angels are greatly dignified; they are very near to God, always beholding his Face, and are mighty in power. Mr. *Caryl* saith, They are called Sons of God because of Power, being called *Principalities*, and *Powers*, &c.

V. Angels

Metaphor.

V. Sons serve their Father cheerfully, willingly, and readily; they obey not as Slaves or Servants.

VI. Sons are like their Father; they have some Resemblance of him in Nature and Qualifications.

difference between God and them is as great as can be conceived in this respect; God is the creating Spirit, and they are created Spirits; God is an infinite Spirit, they finite Spirits: Yet the Angels bear (as the Learned observe) some resemblance to God in their Essence, as well as in their Qualification, and may in this respect be called the Sons of God likewise.

VII. And lastly, Sons imitate their Father. *Do good to them that hate you, (saith Christ) that you may be the Children of your Father which is in Heaven:* That is, Imitate God, as some Children do their Fathers; carry it towards evil Men, as God doth; and this will be an Evidence that you are the Sons of God, and he will honour you with the Title of his Sons.

Parallel.

V. Angels serve God with abundance of Cheerfulness and Willingness; they go about their Work with a Filial or Son-like Cheerfulness and Delight.

VI. Angels have some essential Likeness to God. God is a Spirit, and incorporeal; the Angels are Spirits in their Nature, and incorporeal. Tho the difference

VII. Angels imitate God in Mercy, in Love and Compassion, as also in their good Works; their Ways being all holy, just and good, pure and righteous; and shewing much Kindness and Tenderness to the Children of Men. They doubtless are patient towards the froward and undeserving Mortals; they are of most excellent Natures and Dispositions. No Creatures do imitate God so plainly or fully as they do; and from hence they may be called the Sons of God.

Inferences.

This may teach us how to carry our selves towards God, our Father. We should labour to be like the Angels. Our Saviour hath taught us to pray, *That the Will of God may be done on Earth, as it is done in Heaven.* We who are God's Sons on Earth, should imitate the Sons of God in Heaven. We should serve God as cheerfully, and with the like Alacrity of Heart as the holy Angels; and labour not only to imitate the Angels, and be like them, but also to imitate God himself; for He hath set himself before us, for our direct and immediate Example. *Mat. 5. 44.*

And hereby God will not be ashamed to be called our God; He will not grudge us the Honour and Title of *Sons*, which (as it appears by this) is a most glorious Dignity and Privilege, even such a one that is conferred upon the holy Angels of Heaven, &c.

The

The Holy Angels compared to an Host or Army.

Gen. 32. 1. Jacob went on his way, and the Angels of God met him.

Verse 2. And when Jacob saw them, he said, This is God's Host: And he called the Name of that Place Mahanaim, (that is, two Hosts or Camps.)

Luke 2. 13. And suddenly there was with the Angel a Multitude of the Heavenly Host, praising God, &c.

Angels (so named of the Greek, ἄγγελος, *Angelos*, in Hebrew *Maleac*, Messenger or Legate, one sent or employed in any Work) are in these Scriptures called *God's Host or Army*, not that he needeth them to protect himself, or suppress his Enemies, being infinitely stronger than all the Armies he himself hath, and then what is the Strength and Force of all the Armies of his Enemies?

Therefore when God is said to have Armies, it is either to signify, First, That he hath all things at his Command, and is full of Power: Or, secondly, That altho he can do all things by himself, yet he will use the Agency of his Creatures to effect his Purpose.

Metaphor.

AN Host or Army have a Prince or General, who is the Head of them.

II. An Host or Army consists of many Companies, amongst which there are divers Ranks and Orders, and yet all in Subjection to their Prince, and chief Leader.

Legions, as we by Regiments.) Six thousand six hundred sixty six, was the Number of a Legion; then the Number of twelve Legions was, Seventy nine thousand nine hundred ninety two; a great Army: But how many more, no Man can say. Christ pitched upon a great certain Number, to shew (saith Mr. Caryl) he could have what Number he pleased, if he did but call for them. *We are come* (saith the Apostle) *to an innumerable Company of Angels.* The Lord's Camp is very great. *The Chariots of the Lord are twenty thousand, even many thousands of Angels.* We read of Psal. 68. 17 many Degrees or Orders of Angels, which some account to be nine.

1. *Cherubims*, that is, Angels of Knowledg, as St. Hierom interprets the Word; but others from *Cherub*, a Figure or Image. Others from *Chi*, a Note of Similitude, and a Chaldee Word which signifies (*Puerum & Juvenem*) a Youth. And so, as a learned Writer observes, they were usually represented in the shape of a young Man, to shew them to be intellectual Creatures; of a young Man, to express their Vigor and Strength; with Wings, to declare their Agility and Swiftnes. These we read were placed at the East End of the Garden of *Eden*, with a flaming Sword; and their Figures were appointed to be placed over the Mercy-Seat, in the Tabernacle and Temple.

2. *Seraphims*, the Angels of Zeal. Their Name is from an Hebrew Word, which signifies to *burn*, or *burning*, according to that of the Psalms, *He maketh his Ministers a Flame of Fire.*

3. *Thrones*, which are Royal Seats of Kings and Monarchs, in their Magnificence and Glory.

4. *Dominions*, or Lordships.

5. *Principalities*, connoting special and peculiar Jurisdiction.

6. *Powers*,

Parallel.

The Lord's Host, or Army of Angels, have a Prince or General, who is their Head and Leader, viz. the Lord Jesus Christ, who is called the *Head of Principalities and Powers.*

II. Angels, the Lord's Host, consist of many Companies or Legions: *Thinkest thou, that I cannot pray to my Father, and he shall send me more than twelve Legions of Angels?* (Christ spake in the Roman Phrase, who reckoned their Armies by

Mat. 26. 53

Psal. 68. 17

Gen. 3. 24.

Exod. 25.

1 Kings

I. 6.

Ezek. 10.

Psal. 104. 4

Col. 1. 16.

Metaphor.

Parallel.

6. Powers, such as have Right to execute Authority by God's appointment, and not by his Permission only.

7. Mighties.

8. Archangels.

9. Angels, &c.

Others account but seven Orders of Angels, and some but three. The holy Scripture doth not fully open and unfold the Mystery of Angels to us in this respect, therefore it is good for us (as I said before) not to be wise above what is written; tho no doubt but there is a most excellent Order amongst them. And probably there are different Ranks and Degrees of them, and yet all are in subjection to our Lord Jesus Christ, who is their Prince, and Supreme Head, whom they all reverence, worship, and adore.

III. An Host or Army is raised to make War, and fight under the Banner of their Prince and Sovereign, and many times do dreadful Execution, and make great Desolation in the Earth.

in the World, when they have had Commission from the Almighty! Was it not this Host that came against *Sodom and Gomorrah*, and the Cities about them, *We will destroy this Place*. One of these Souldiers destroyed no less than an hundred fourscore and five thousand Men in the Camp of the *Assyrians*. What cause have the Enemies of the Church to tremble, when they consider what a mighty and powerful Army is raised, and always in readiness at God's Command to fall upon them! What is the Power of the proudest Monarch here below, when compared to the Strength of the Lord's Host, or Christ's heavenly Army!

IV. An Host or great Army sometimes breaks in upon a People that are secure, utterly destroying and spoiling them on a sudden.

V. An Host or mighty Army hath many slaughtering Weapons; if one doth not Execution, another will.

VI. An Host, or victorious Army, sometimes meet with great Opposition, and are fiercely engaged by stout and sturdy Enemies, that will not quickly yield, tho at last they are forced to fly, being vanquished.

III. The holy Angels, God's mighty Host, are employed to fight his Battels, and at his Command to fall upon his Enemies, when all Terms of Peace and Reconciliation are rejected, and Sinners are grown incorrigible, &c. What fearful Execution and Desolation have they made

in the World, when they have had Commission from the Almighty! Was it not this Host that came against *Sodom and Gomorrah*, and the Cities about them, *We will destroy this Place*. One of these Souldiers destroyed no less than an hundred fourscore and five thousand Men in the Camp of the *Assyrians*. What cause have the Enemies of the Church to tremble, when they consider what a mighty and powerful Army is raised, and always in readiness at God's Command to fall upon them! What is the Power of the proudest Monarch here below, when compared to the Strength of the Lord's Host, or Christ's heavenly Army!

IV. The Angels of God come upon the wicked Enemies of Jesus Christ, and his Church, sometimes on a sudden; in one Night was that great Host of the *Assyrians* destroyed. *When he cometh up unto the People, he will invade them with his Troops*.

V. So the Angels of God have many slaughtering Weapons, or Ways to destroy, sometimes by Famine, sometimes by Plague, sometimes by the Sword, and sometimes make use of all these three together, against a People that God resolves utterly to destroy.

VI. The holy Angels of God are sometimes opposed by evil Angels, who are fierce, sturdy, and cruel Enemies to them. *And there was War in Heaven: Michael, and his Angels, fought against the Dragon, And the Dragon fought, and his Angels, and prevailed not, &c.*

Metaphor.

Disparity.

AN earthly Host or Army, tho never so victorious at other times, may yet meet with their Match, nay, be sometimes worsted.

THE Lord's Host was never worsted. Tho the evil Angels are mighty in Power, and have been oftentimes too hard for the Saints; yet they are not able to stand before the holy Angels of God.

II. Soul-

II. The

1 Thess. 4: 16.

Gen. 19: 13
2 Kings 19: 35.

Hab. 3: 16.

Ezek. 9: 2.

Rev. 12: 7.

Metaphor.

II. Souldiers of an earthly Host are mortal Men, and may be put to the Sword, or lose their Lives by the hands of their Enemies.

Disparity.

II. The Angels of God are immortal Spirits, and cannot sustain the least Hurt or Wound, much less be slain, in any Wars they are engaged in against their Enemies.

Inferences.

WHat Comfort may this administer to the Godly! May I not say, with the Prophet, *Fear not; for they that be with us, are more than they that be with them.* ^{2 Kings 6: 16.}

2. And as it affords Comfort to the Saints, it may serve to terrify Sinners, and such especially as are Persecutors of the Church of God. How sad is their Condition, considering who they make War against! Can they stand before the terrible God? God is their Enemy, Christ is their Enemy, and the Angels of Heaven are against them, and their Enemies likewise.

3. Bless God, you that are in Covenant with him, for the sake of these Helpers.

4. This shews us also what great Glory is conferred upon the Lord Jesus Christ, our blessed Mediator; He is the Head and chief Leader of all the glorious Angels; they are all at his Command, and ready to engage in his Wars; if he does but speak the Word, they come with slaughtering Weapons in their hands, to execute his Wrath and Displeasure upon the World. ^{Ezek. 9: 1.}

The holy Angels compared to the Faces of a Man, of a Lion, of an Ox, and of an Eagle.

Ezek. 1. 6. 10. *And every one had four Faces, &c.* (that is, every one of the living Creatures or Angels which the Prophet saw in the Vision.)

FOur particular Angels, as some conceive, which were chief over the rest of the whole Host of Angels. Others, upon better Reason, rather understand it relates to the four Parts of the World, *East, West, North, and South*; i. e. the Work of Angels laid out in all those Parts. See Mr. Greenhill on Ezekiel, pag. 85.

Observ. 1. *God employeth glorious intelligent Creatures in his Service, in the Ways and Workings of his Power and Providence in the World.*

Observ. 2. *That Angels are in all Quarters of the Earth, taking notice of Mens Works and Ways; they perceive what is done in every Place, by the Just, and by the Unjust. The Consideration of which should make us carry our selves wisely and holily at all times, and in all Places.*

And every one had four Faces,

1. The Face of a Man.
2. The Face of a Lion.
3. The Face of an Ox.
4. The Face of an Eagle.

In some Pictures (saith Reverend Greenhill) you may see several Faces so drawn, that which way soever you look, a several Face is presented! So here, before was the Face of a Man, behind the Face of a Lion, on the right side the Face of an Ox, and on the left side the Face of an Eagle. There is not a Face, but is compared to the Face of some principal Creature. Man is the chief of all the rest, a Lion is the King of wild Beasts, the Ox is the chief of the tame Ones, and the Eagle is the chief of the Birds. To these distinctly.

I. The Face of a Man.

Metaphor.

THe Face of a Man notes Understanding, and the Excellency of Reason, by which all human Actions are managed.

ures, but *ipse Intelligentia*, the most understanding Creatures in Heaven and Earth. *Greenhill.*
The Woman of Tekoah said to David, *He was wise according to the Wisdom of an Angel of God, to know all things that are upon the Earth:* That is, he was very wise, as Angels *2 Sam. 14. 20.*
are, to search out Understanding, and discover things. Therefore Jerom thinks they are called *Cherubims*, from their much Knowledg; *Cherubims*, as it were, *Rabbies*, and *Teachers* of others. And this Office some Angels have done. Gabriel, *make this Man understand the Vision. I am come to make thee understand what shall befall thy People in the latter Day.* Angels (saith one) are good Philosophers, they know the Principles, Causes, Effects, Life, Motion, and Death of natural things; they are great Statists, and know the Affairs of Kingdoms. *Dan. 10. 13.* saith Gabriel, *I remained with the Kings of Persia, &c.* They are said to be *full of Eyes before and behind*, because they see what is past, and what is to come. Besides, they have much revealed to them by God, by Christ, nay, and understand many things by the Church, as concerning the Mysteries of the Gospel; so *Eph. 3. 10.* *2 Pet. 1. 12.* *Which things the Angels desire (saith Peter) to look into, παρακύψας,* the Word notes, bowing down to pry heedfully into a thing. *Cherubims* were made looking down towards the Mercy-Seat; so here, Angels look into the things of Christ, (as it was there figured forth) *in whom are hid all the Treasures of Wisdom and Knowledg.* They have much experimental Knowledg, arising from things done daily in the World, and in the Church; Angels love to be at the Congregation, to meet the Saints; they understand partly by their Essence, and partly by Species communicated to their Understandings, as to ours, &c. *Dan. 8. 16.* *Col. 2. 3.*

II. The Face of a Man hath much Awe and Majesty in it; nothing (as is observed by some Naturalists) carries more Terror in it to sensitive Creatures, than the Face of a Man.

III. The Face of a Man notes human Affections, as Mr. *Greenhill* observes.

IV. The Face of a Man denotes Beauty. How amiable and lovely are some Faces of mortal Creatures to look upon! 'Tis the Seat (as I may say) of human Beauty.

II. Angels are very Majestical Creatures; many have been greatly terrified and astonished at the sight of them. How was *Manoah's* Wife, *Samson's* Mother, amazed at the sight of the Angel that appeared to her. *Then the Woman told her Husband, saying, A Man of God came unto me, and his Countenance was like the Countenance of an Angel of God, very terrible, &c.* *Judg. 13. 6.*

III. Angels are of a loving Countenance, and most careful of Men; they have most dear Affections to those they are sent to minister unto.

IV. Angels are very beautiful and lovely to behold; tho they have (saith Mr. *Caryl*) no visible bodily Beauty, yet their Beauty far exceeds the Beauty of Mortals. See *Morning-Stars.*

II. The Face of a Lion.

Prov. 30. 30. A Lion is a Creature of great Strength, the strongest amongst Beasts, as was said before; he turneth not away for any. *What is stronger*

Angels are mighty in Strength. An Angel can hinder the blowing of the Wind, stop the Mouths of Lions, break Iron Chains, open Prison Doors, and make Bars and Doors of Brass to flie. Hence *Rev. 18. 21.*

Metaphor.

Parallel.

Judg. 14.
18.

Stronger than a Lion? said the Interpreters of Samson's Riddle.

Hence they are called *mighty Angels*. Who 1 Thess. 1. 7
can stand before the Angels of God!

III. The Face of an Ox.

I. An Ox accustomed to the Yoke is very tractable, not stubborn, kicking and flying, like as untamed Heifers are. Ephraim is an Heifer that is taught, and loves to tread out the Corn. An Heifer taught, delighting in her Work, doth it willingly.

II. An Ox doth faithful Service. Horses often deceive Persons in their Service, and throw their Riders; but Oxen, either in plowing or carrying Burdens, fail not, nor deceive their Owners.

III. An Ox is a very patient and laborious Creature. They labour hard, and carry heavy Burthens; and yet tho never such hard Service be put upon them, they quietly and with much patience bear it, and never seem to complain.

IV. Oxen are very useful Creatures; much Increase was brought in by them. No Creature (saith my Author) is more useful to the Support of a Family, than the Ox; for of old all the Plowing was done by Oxen. See 2 Kings 19. 19, Job had Oxen plowing in the Field, he had five hundred Yoke of Oxen, no mention being made of Horses. There was a severe Law made against those that stole an Ox, Exod. 22. 1. David makes it one part of the Happiness of a Common-Wealth, that the Oxen are strong to labour.

Heaven. They shall come with him, when he comes the second time, without Sin, unto Salvation. He shall come in the Glory of his Father, with all his holy Angels. They shall attend him on the Throne of Judgment, and as Officers execute his righteous Sentence, viz. seize all condemned Sinners, and cast them into the Lake of Fire and Brimstone, &c. Angels are useful to the Saints. We little think what great Good we receive by the Ministration of Angels. See Watchers.

I. Angels do the Work of God willingly, with much delight; they hearken to the Voice of his Word, they set about their Work with much Cheerfulness, they are very obsequious to God's Commands. If he saith, Go, smite Herod for his Pride, Balaam for his Covetousness, David for his vain Glory, Senacherib for his Blasphemy, and Sodom for its Uncleaness, presently they go.

II. Angels are faithful in their Ministrations, they fail not in the least Particular. The Angel would not let John worship him. The Angel would not suffer Lot to linger in Sodom. They never betrayed their Trust, as some of the Saints have done.

III. Angels are patient in their Ministration, tho they meet with much Opposition. The Prince of Persia (saith Gabriel) withstood me one and twenty days, &c. In the midst of all Opposition, whether from Men or Devils, and great Services, they are not at all impatient; tho their Work never end, Rev. 4. 8. yet they never complain.

IV. Angels are very useful Creatures; they are useful to God; they continually go on his Errands; execute his Judgments at the Command of his Mouth. They were useful to Christ in the Days of his Flesh; they proclaimed the joyful Tidings of his Nativity, had the charge of him in his Humiliation, whilst his Conflict remained with the evil Angels; they ministered to him in his Temptations, and when he was in his bloody Agony; they declared and made known his Resurrection, He is not here, he is risen. They witnessed to his Ascension, and to his second Coming; Ye Men of Galilee, why stand ye gazing up into Heaven? The same Jesus which is taken from you into Heaven, shall so come, as ye have seen him go into

Inferences.

This should instruct us, we should be like Angels in many respects.

1. When God commands, or calls upon us to do any Service or Duty, how ready ought we to be to do it! even say, with Samuel, *Here am I, speak Lord, what thou commandest I will do it.*

2. It should teach us to be faithful to the Lord, as the holy Angels are.

3. To be patient under Burthens, Reproaches, and all the Oppositions we meet with.

4. To be serviceable to God, and to one another, in the Places and Stations wherein God hath set us, &c. Angels in all they do, seek the Glory of God, and the Profit and great Good of the Saints; let us in this imitate them.

III. The Face of an Eagle.

Metaphor.

I. An Eagle hath a mighty quick Sight; her Eyes behold afar off; from the Top of Rocks, out of Clouds, they are said to behold Fishes swimming in the Sea. So strong is the Sight of an Eagle, that she can a long time behold the Sun with open and steadfast Eyes.

2 Sam. I.
23.

II. Eagles are swift in their Flight. Naturalists tell us, no Bird flies more swiftly than the Eagle.

other; compared therefore to a Flame of Fire, and said from hence also to have *Wings* with which they fly, Isa. 6. Their Quickness or Agility in Motion proceeds from their spiritual Nature, which is not subject to Weariness; they cannot be hindered by any corporeal Substance; they can pass over and through all Impediments. And besides this, their Agility is much helped forward by their Promptitude and Readiness, Propensity and Zeal, to dispatch their Errand and Ministry upon which they are employed. 'Tis not here (saith *Ayston*) *Timor*, but, *Amor addidit alas*. Their Swiftnes is very necessary, saith *Clark*: 1. Because of the vast distance between Heaven and Earth, betwixt which they often pass and repass. 2. Because many of the Saints, whose Necessity requires present Relief, live far asunder. 3. Because the Devils are swift to do Mischief, therefore they are swift to defend, succour, and do us good. Heb. 1. 7

III. Eagles are fresh and lively always; Age and Sicknes works not upon them, as upon other Birds. The Eagle in her Age (saith a great Writer) is useful. *Pliny* saith, they never die with Age, nor Sicknes, but by Hunger; her upper Bill groweth so much over the under, that she cannot open her Mouth to take in Sustenance, and so dies. Her Age is said to be renewed by often changing of her Feathers.

Parallel.

I. Angels are quick-sighted; they, as you hear, have Eyes before and behind, as if they were all Eye; which notes the Excellency of their Sight, and Knowledge of things. They soar aloft, stand before God; they are said to behold the Face of God: *Their Angels always behold the Face of my Father which is in Heaven.* Mat. 18. 10

II. Angels are swift Creatures; their Agility, Speed, and Swiftnes is extraordinary, moving (saith one) like Lightning, from one end of Heaven to the

III. Angels never grow old, they are always strong and lively, they know no Sicknes, their Service doth not wear them out. The *Cherubims* before the Mercy-Seat, which represented the Angels, were without Beards, to shew their Vigor, Vivacity, and Youthfulness. Men soon decay, their Strength and Activity many times on a sudden is gone. Sin hath brought this upon us; if Man had not sinned, he had never decayed, but retained an immortal Vivacity: Angels sinned not, and so retain their first Liveliness.

Inferences.

First; From hence we may infer, that Angels are fit for publick and great Service. They have four Faces, a Man's, a Lion's, an Ox's, and an Eagle's; which shew they have all that is requisite to great Undertakings. They have Wisdom to consult, to contrive and manage the Affairs of the World prudentially; they have the Strength of a Lion, to execute; they have the Willingness and Faithfulness of the Ox, to rejoyce

rejoyce the Heart of the Commander, and Patience to undergo the Difficulties of their Work, and Usefulness of the Publick; they are quick-sighted, to discern and prevent the Designs of Enemies, and speedily to dispatch much in a little time, and that with cheerfulness. This is meant by their four Faces; which notes their Perfection, and Fitness for Service in all Parts of the World; in regard of which they are said to have one Face before, and another behind, and one on each side. God sets forth their Serviceableness by these Creatures, both rational and irrational; they have the Shapes of Men, Birds, and Beasts.

Secondly; That suitable Persons ought to be employed in publick and great Service. God employs Angels in the Government of the World, who are wise, trusty, strong, and speedy; and you know what Men God calls for in the State, *Exod. 18. 21. viz. Such as fear God, Men of Truth, hating Covetousness*; and in the Church, *1 Pet. 5. Bishops must not lord it over God's Clergy*. They are not Lords, but Servants: they ought not like Princes, to dwell in stately Palaces, in Pride and Idleness; but daily to study, and preach God's holy Word, and labour in God's Harvest, like as an Ox is faithful and laborious to his Owner; not instead of Preaching, and striving to build up God's House, plot and contrive Ways to pull it down; and instead of feeding, undo and ruin such as are faithful in the Land.

Thirdly; Angels are noble and glorious Creatures, and yet disdain not to do Service to them that are far beneath themselves. Man at first, when in his Glory, was but a little lower than the Angels; but since he sinned, he is degraded, and fallen as low as Hell; he hath a vile Body, a defiled Conscience, and a polluted Soul: yet the Angels, that are stiled *Gods, Holy Ones, Elect*, that are of the Privy-Council of Heaven, these blessed Creatures are not ashamed to serve and wait upon us, tho we have the scent of the Earth and Hell about us, and do often grieve and offend them with our Miscarriages; yet they despise us not, but cheerfully minister unto us. What Pride is it then in Men, that have Parts, Places, Honour, Greatness, Grace, &c. not to stoop to those that are their Inferiors! They have not more Worth in them than an Angel, and Angels condescend to serve us; therefore let us not mind high things, but condescend to Men of low Estate, and not be wise in our own Conceit. Psal. 8. 5. Rom. 12. 16.

Fourthly; There is one thing more remarkable touching their Faces, viz. the Faces were stretched upward; so *Montanus*, and others read it, *They looked up to him that sat upon the Throne, which was Christ*. The *Cherubim's* Faces, *Exod. 25. 20, 21.* were towards the Mercy-Seat.

Fifthly; Observe, all Creatures depend upon the Lord Jesus Christ. These Angels have the Face of Men, Lions, Oxen, Eagles, and look up to him. If there were nothing in it but this, viz. Angels in their own Nature look up to Him, it might convince us, that all inferior Creatures do depend upon Him, as well as those noble Ones. But when they come in with the Faces of other Creatures looking up, it is a clear Evidence that all depend upon Christ. *By him were all things created, that are in Heaven and in Earth, visible and invisible, whether Thrones, or Dominions, Principalities, or Powers.* Col. 1. 16, 17.

Sixthly; We are to learn from hence to be heavenly-minded, with the holy Angels, to look up.

The holy Angels compared to the Wind, and to Flaming-Fire.

Psal. 104. 4. — Maketh his Angels Spirits, and his Ministers a flaming Fire.

Heb. 1. 7. And of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a Flame of Fire.

Some of the modern Jews deny there is any mention made of Angels, in *Psal. 104. 4.* affirming, that the Subject the Psalmist treats of, are the Winds, with Thunder and Lightning, which God employs as his Messengers and Ministers, to do his Will and Pleasure. But that the Psalmist means the Angels, is evident from the Design and Scope of the Words.

On Heb. I. The Consent of the ancient Jews lies against the Sentiments of the modern; both the old Translations, either made or embraced by them, expressly refer the Words unto Angels; so (Dr. Owen observes) do the Seventy, and so doth the Targum, thus rendring the Place: *Who maketh his Messengers or Angels swift as Spirits, and his Ministers strong or powerful as a flaming Fire.* The Supply of the Note of Similitude makes it evident that they understand the Text of Angels, and not of Winds; and of making Angels as Spirits, and not of making Winds to be Angels or Messengers, which is inconsistent with their Words.

The Word **מַלְאָכִים** doth usually denote the Angels themselves, and no reason can be given why it should not do so in this place. The Apostle puts it out of doubt positively, saying, *And of the Angels he saith, &c.* That the Apostle speaketh not here of the Nature and Essence of Angels, but their Dignity, Honour and Employment, is evident; upon which account (saith our Reverend Author) he preferreth the Lord Jesus Christ before them.

Observ. God sendeth his Angels like the Winds, or like a Flame of Fire.

Metaphor.

THe Wind is invisible, who can see it?

II. The Wind blows at God's Command; he is said to *hold the Wind in his Fist.*

III. The Wind is quick, piercing, and powerful in its Operation, the Cause of many gracious Effects, tho sometimes sent as a Judgment.

Parallel.

Angels are invisible Spirits; we are daily attended upon by them, but see them not.

II. Angels go at God's Command, He hath them at his Beck.

Psal. 103.
20.

III. Angels are quick, agil, and powerful in their Working; and many great and glorious Blessings Saints receive from their Ministration, tho sometimes sent as a Scourge to Nations, and particular Persons, to execute God's Displeasure, as on Sodom, &c.

Flaming Fire.

I. A flaming Fire is of a burning quality.

II. A flaming Fire is of a consuming, destroying, and devouring Nature.

III. A Flaming Fire is a good Defence in a howling Wilderness, especially if it be round about such as dwell therein.

I. *Seraphims* signify Burning, noting that mighty Zeal they are attended with, in doing God's Will.

II. So have the Angels of God been to many of God's implacable Enemies, as hath been hinted.

III. The Angels of God are a glorious Defence to the Church, whilst in the Wilderness of this World, where they are daily surrounded by wicked Men, who are compared unto Beasts of Prey. *The Angels of God encamp round about them that fear him, &c.*

Psal. 34.7.

Inferences.

This may comfort the Godly, who dwell among blood-thirsty Enemies; they are surrounded with a Flame of Fire, viz. the holy Angels of God.

2. Let ungodly Ones tremble; can they stand before a flaming Fire, and not be consumed? God can soon send his Angels to destroy them.

3. It should also stir up Believers to act with much Zeal and Fervency in the Work and Service of God. The Angels for Zeal and Agility are like a Flame of Fire. We should do the Will of God on Earth, as the Angels of God do it in Heaven.

The

The Holy Angels compared to Horses.

2 Kings 6. 17. *And Elisha prayed, and said, Lord, I pray thee open his Eyes : And the Lord opened the Eyes of the young Man, and he saw; and behold, the Mountains were full of Horses, and Chariots of Fire, round about Elisha.*

Zech. 1. 8. *I saw by night, and behold a Man riding upon a red Horse, and he stood among the Myrtle-Trees that were in the bottom, and behind him were three red Horses, speckled, and white.*

BY these Horses all Expositors understand the holy Angels of God are intended. They are compared to Horses and Chariots of Fire, also to Horses of divers Colours. These things seem very dark and mysterious.

I. We shall briefly (however) hint a few things why they may be compared to Horses.

II. Why to Horses and Chariots of Fire.

III. Why to red, speckled, and white Horses.

Metaphor.

A Horse is a strong, and a very courageous and fearless Creature; which God himself elegantly setteth forth, Job 39. v. 19, to 24. *Hast thou given the Horse his Strength? hast thou clothed his Neck with Thunder? Canst thou make him afraid? The Glory of his Nostrils is terrible. He rejoiceth in his Strength. He goeth on to meet the armed Man. He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword, &c.*

II. The Horse is a very useful Creature, useful to carry Burthens, and draw the Chariots of Princes; useful to ride on, useful for War, &c.

by the Angels, &c. The Chariots and Horses of Fire, that parted the two Worthies, (those Princes of the Prophets) and carried one of them to Heaven, were the Blessed Angels of God. 2 Kings 2. 11, 12.

II. They are compared to Horses and Chariots of Fire, to shew how fierce, agil, and swift they are in their Motion, and how destructive and amazing to their Enemies.

III. They are set out by red, speckled, and white Horses, to note the different Work and Office they are set about, whilst they are employed in the Workings of Providence, in governing the World.

I. *Red*, signifies the Sufferings of the Church, together with the Blood and Slaughter, or dreadful Judgments, that Jesus Christ hath to execute on the World by the Ministration of Angels, or a severe Dispensation.

2. *Speckled*,

Parallel.

Angels are mighty in Strength. One of them (saith an eminent Writer) is stronger than all the World. They are called *mighty Angels*, or *God's mighty Ones*, Angels of his Strength. They are courageous, and void of Fear; their Necks may be said to be clothed with Thunder; they turn their Backs for none. They fear not the glittering Spear, nor the Shield. Who is able to engage or encounter with one of the glorious *Seraphims*, or *Cherubims*? Are any of the Sons of the Mighty a Match for him? What was *Alexander*, or *Julius Caesar*, or all the mighty Champions that ever were, to the Angels of Heaven!

II. Angels are exceeding useful. [See *Oxen*.] They bear up the Saints; they help, support, and carry them along in their Journey to their everlasting Home; they carry their Souls into *Abraham's Bosom*: *The Beggar died, and was carried*

2. *Speckled*, shews a mixed State or Dispensation of God's Judgments mixed with Mercy.

3. *White*, notes Peace and Prosperity to the Saints, and the whole World, which will be produced by the Providence of God, after the bloody and mixed State of the Church is gone.

The Soul of Man compared to a Ship.

Heb. 6. 19. *Which Hope we have as the Anchor of the Soul, &c.*

Here observe two Doctrines; one implied, the other expressed.

Doct. 1. *The Soul of a Believer (in the Judgment of some Divines) is and may fitly be compared to a Ship.*

Doct. 2. *Hope, that noble and precious Grace of the Spirit, is and may fitly be compared to an Anchor.*

Metaphor.

A Ship is a rare and curious Piece of Workmanship; it shews forth the excellent Wit and Invention of Man.

II. A Ship is a very costly thing; a little will not build, rigg, and fit out a Ship to Sea, especially if it be designed for a long and profitable Voyage, as to the *East-Indies*, or the like.

III. Some Ships are built for noble and eminent Service, and are very profitable to the Owners.

IV. He that builds and owns a Ship, doth usually commit the Care and Charge of her to another, who is to sail in her.

V. A gallant Ship that is bound for *India*, or for some noble and eminent Service, is richly freighted, hath divers rare Commodities in her, &c.

VI. A Ship ought to have a good Bottom, or the Danger is very great. Whatever she seems to be above Deck, tho never so stately and lovely to look upon; yet if her Bottom be naught and defective, she will never make the Voyage.

VII. A

Parallel.

The Soul of a Believer is a very rare and curious Piece of God's Workmanship. The Body and Face of a Man doth magnify the Wisdom and Glory of the Creator; but what is the Body without the Soul? it is but the Cabinet without the Jewel.

II. The Soul of a Believer is a very costly and chargeable thing; God hath parted with much Treasure in building, or rather rebuilding and fitting of it out, to sail through the Ocean of this World, to the Haven of eternal Happiness; hath parted with his Son, with his Spirit, his Grace, his Gospel, &c. 1 Pet. 1. 18.

III. The Charge that God hath been at in building and rebuilding the Soul of a Believer, is for renowned and eminent Service, viz. the Glory of God, and everlasting Happiness.

IV. So doth God Almighty commit the Charge and Care of our Souls to us. We are employed but as Stewards, or Deputy-Owners, and must be accountable to God, if our Souls are lost. Deut. 4. 9.
Prov. 4. 23.

V. So the Soul of a Believer, that it may make a blessed and glorious Voyage, is most richly stored and freighted with the precious Gifts and Graces of God's holy Spirit, &c.

VI. So ought the Soul of a Christian to have a good Foundation. If not built upon Christ, if not sincere and firm at Heart, what Profession he may make, tho never so glorious, will prove fruitless and vain, the Soul is in danger, and will for ever unavoidably be lost.

VII. The

Metaphor.

VII. A Ship cannot sail without Wind or Tide.

VIII. A Ship ought to have a wise and skilful Pilot.

IX. A Ship needeth often to be repaired, being very subject to spring a Leak.

X. A Ship is tossed upon the rough and tempestuous Waves, and has its Ups and Downs, and seldom hath rest or quiet, till she has made the Voyage.

XI. A Ship is in danger of being lost, and that many ways, viz. by Rocks, by Sands, by the raging Waves, and by springing of a Leak, &c.

XII. A Ship hath a Compass by which she is steered from place to place, without which no Man can or dares go to Sea.

XIII. A Ship is exposed to great Danger of being robbed (by Pirates) of all her Treasure.

false Colours; pretends himself a Friend, when his whole Design is Blood and Slaughter, and treacherously to ruin and spoil the Soul. The Flesh is another secret Sea-Thief, and the World; yea, and Sin is as arch a Pirat as any.

XIV. A Ship often meets with sudden Storms; and a good Mariner doth not only look for them, but also provide and prepare for them.

XV. 'Tis a rare thing to see a Ship sail along before a fresh and prosperous Gale.

XVI. A Ship is sometimes becalmed.

XVII. 'Tis a Wonder to see a Ship to live in a tempestuous and boisterous Sea.

XVIII. Some

Parallel.

VII. The Soul of a Believer cannot sail Heavenwards in any Service, Duty, or Suffering, without the sweet Movings and Gales of God's Spirit.

VIII. So ought the Soul of a Believer; for if it hath not Christ to guide and steer its Course for it, it is impossible to escape the Danger of the Sea of Trouble and Temptation.

IX. So doth the Soul of a Christian need often to be repaired by Prayer and Repentance, or else it will fall under sad and fearful Decays. The Soul is like Heb. 2. 1. compared to a leaking Vessel.

X. Thus 'tis with the Soul; it is often tossed upon the boisterous and tempestuous Seas of Temptation, sometimes transported up to Heaven, and then by and by down again to the Depths, and all the Billows of God's Wrath seem to run over it. Psal. 107. v. 23, to 28.

XI. The Soul also is in great danger. Never was Ship in more eminent hazard than the Soul of a Christian, and that many ways, viz. by the Rocks and Mountains of great Opposition, the Sands of Despair, and raging Waves of Persecution, besides the Leaks occasioned by indwelling Sin, &c. Zech. 4. 7.

XII. So likewise the Soul must have a Compass, unto which we are with care and diligence to look, and to be well-skilled in all the Points thereof, viz. the Word and Spirit of God, 2 Pet. 2. 19.

XIII. So is the Soul of a Believer by that cursed Pirate Satan, who sometimes transforms himself into an Angel of Light, and to trapan the Soul, puts out 2 Cor. 11. 15.

1 Pet. 2. 11.

XIV. So must the Soul expect to meet with a dreadful Tempest or Hurricane. The Winds will rise, and a Storm will come upon the Ship where Christ is. David was aware of these Dangers, and saw how to prevent and escape sinking. Psal. 55. 8.

XV. 'Tis a rare and lovely thing to see a Soul carried swiftly along in the Work and Service of God, being under the powerful Influences, a fresh and prosperous Gale or Wind of the Spirit.

XVI. So (alas!) it is too often with the Soul of a poor Christian.

XVII. 'Tis a Wonder of Mercy to see how the Soul of a Saint should live, be preserved, and abide with its Head above Water, in such a disquiet and tempestuous World as this is.

K

XVIII. So

Metaphor.

XVIII. Some Ships suffer Shipwreck, are lost, and sink down to the bottom.

XIX. A Ship must be well look'd to, and kept very clean within and without, or she will not sail with any speed.

XX. A Ship hath its Anchor, and if in the midst of a Storm it be rightly cast, and takes good hold, the Ship is safe.

Metaphor.

A Ship is a lifeless thing built of Timber, &c. by Man.

II. A Ship is a thing visible to corporeal Eyes.

III. A Ship may utterly be destroyed, nay, and cannot continue long.

IV. A Man that has a Ship, may lose it, yet may not be undone; he may have his Loss repaired, and may get another Ship better than the former.

V. A Ship, tho' it hath never so good a Pilot, may miscarry, and be cast away, such Winds and Storms may arise, or by means of unknown Rocks, Sands, and Shoals it may hit upon.

Parallel.

XVIII. So doth the Soul of many a Professor, that sets out with much seeming Hopes of Heaven, suffer spiritual Shipwreck, and sink down to Hell. 1 Tim. i. 19.

XIX. So must the Soul be washed, and kept exceeding clean, within as well as without, or it will go but slowly or heavily towards the Haven, of future Happiness, the Mire and Clay, or Scum and Filth of this World, is so apt to obstruct its way, as it passes Heaven-ward.

XX. The Soul hath its Anchor, Hope: *Which Hope we have as the Anchor of the Soul, both sure and stedfast.* Heb. 6. 19. This Anchor being rightly cast upwards, within the Vail, in the midst of the greatest Danger, the Soul is safe.

Disparity.

The Soul of Man is a Spirit created by the Almighty: *He hath formed the Spirit of Man within him.* Zech. 12. 1.

II. The Soul of Man is an invisible Substance, i. e. it cannot be seen with fleshly Eyes.

III. The Soul of Man cannot lose its Being; that will live when the Body is dead, either in Joy or Misery; it can never be destroyed, so as to die, and lose its being, or suffer annihilation. Mat. 10. 28

IV. That Man that loses his Soul is undone for ever. No Man hath more than one Soul, and he can have no more; that being cast away, he is eternally ruined, there is no reparation for him, no making up his Loss.

V. The Soul of a Believer that hath Christ for its Pilot cannot miscarry; the Sea and Winds obey him; he makes the Storm a Calm, so that the proud Waves are still; he will carry it through all the Dangers it meets with, and bring it to its desired Haven. Psal. 107. 28, 29, 30.

Inferences.

Is the Soul fitly compared to a Ship, that passeth through the troublesome Ocean, or tempestuous Seas? Then this shews us, that the Life of a Christian is attended with many Difficulties, and eminent Dangers, and that we must expect to meet with sudden Storms in our passage to our eternal Port. Every Believer must resolve to sail through the Straits Mouth, and expect to meet with those cursed *Algerines*, those mortal Enemies of Christians, I mean the Spirits of Darkness, if ever he would arrive at the Holy-Land.

II. Let it be the Care and Endeavour of every Man and Woman, to set out in this Voyage for Eternity, whilst the Wind of the Spirit blows. *My Spirit (saith God) shall not always strive with Man.*

III. Caution.

III. *Caution.* And let each Man from hence take heed of his Soul, this Spiritual Ship, lest it be lost. He is but entrusted with it, and must give an account to the great Owner. Besides, the Soul is of very great Worth, far beyond all the Ships that sail on the Ocean; nay, what Value may be compared to the Soul of Man, the Excellency of which we shall briefly hint here, to caution all to take heed.

1. It is capable of Divine Meditation and Contemplation, by which means we come to know there is a God. *For the invisible things of Him, from the Creation of the World* Rom. 1. 20 *are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, &c. I am fearfully and wonderfully made, marvellous are thy Works; and* Psal. 139. *that my Soul knoweth right well.* By prying into the Nature and Glory of the Work, the Soul findeth out the Being, Nature, and Glory of the Workman.

2. 'Tis capable of Divine Inspiration. *But there is a Spirit in Man, and the Inspiration of the Almighty giveth him Understanding.* Also of Comfort and Delight, and that when Multitudes of Thoughts are or would be disturbing the Mind.

3. 'Tis capable of Divine Impression, to receive the Image of God, as it is rebuilt in Christ Jesus. *Psalm 24. 12*

4. 'Tis capable of Divine Union and Communion with God.

5. Nothing save God himself can satisfy it. The Heathen by this found out the Excellency of the Soul.

6. The Soul must needs be excellent, if we consider the Excellency of the Body, which is but the House or Tabernacle for the Soul. If the Cabinet be of so great a value, and so curiously wrought; then of what transcendent Value must the Jewel be!

7. The Price paid for it was no less than the precious Blood of Christ, the Redemption of the Soul is therefore precious; its Value and Excellency from hence is beyond comparison. *Psalm 49. 8, 9.*

8. The Robes it weareth are a Demonstration of its great Worth and Excellency. O what Cost and Charge is God at, (to speak with a holy Reverence) in cloathing and adorning of it! He puts on Robes of Righteousness, and Garments of Salvation, and adorns it with the Ornaments of Grace, and Divine Vertue.

9. From the Charge given us to look to it, and keep it: *Only take heed to, and keep thy Soul diligently.* Deut. 4. 9.

10. From Satan's hunting after it, to destroy it.

11. That 'tis exceeding excellent, appears, in that the Martyrs parted with all, rather than they would wrong, defile, and lose it for ever.

12. It is more worth than all the World: *What shall it profit a Man to gain the whole World, and lose his own Soul?* Mat. 16. 26

13. 'Tis immortal; it cannot die, nor be annihilated. *Fear not them that kill the Body, but cannot kill the Soul.* Mat. 10. 28

The Soul of Man compared to a Candle.

Prov. 20. 27. *The Spirit of Man is the Candle of the Lord.*

Metaphor.

A Candle is made to give Light unto Men in the Night.

II. A Candle must be lighted, or receive Light from some other Light, or it will light no Man.

III. A Candle is but a small Light, in comparison of the Light of the Sun; it giveth Light but a little way, and discovers things but darkly.

Parallel.

THE Spirit of Man is formed by the Lord, to give Light unto him whilst he lives in the Night of this World.

II. The Spirit of Man receives its Light from God, who is called Light. *There is a Spirit in Man, and the Inspiration of the Almighty giveth him Understanding.* Job 32. 8.

III. The Spirit of Man is but a small Light, in comparison of Christ the Sun of Righteousness, and the Light of the glorious Gospel, that discovereth those things that the Light of natural Conscience will not.

Metaphor.

Parallel.

1. The Spirit of Man will discover unto him, by the help of the visible Creation, Rom. I. 20 that there is a God that made the World; but it cannot discover that there is a Redeemer, who died to save the World, which the Gospel doth.

2. The Spirit of Man will discover Man's Duty in Morals, to do as he would be done unto; but it cannot teach him in all things his Duty towards God, viz. his Divine Laws and Institutions, and how he ought to be worshipped.

3. The Spirit of Man will convince him of some Sins, but it will not convince him of Sin, because he believeth not in Jesus Christ; for this the Spirit of Truth, and glorious Gospel only convince Men and Women of.

4. The Spirit of Man discovers to him that he must die; but it cannot discover to him, without the Light of the written Word, a Resurrection.

IV. A Candle is oftentimes put out.

IV. So is the Light or Candle of the Wicked. God in a way of Judgment, when Men have abused their Light and

Knowledg they have had of Him, giveth them up to vile Affections, as he did the Gentiles, so that they sin without controul; Conscience is seared, and asleep as it were, and reproveth them no more. *The Candle of the Wicked shall be put out.*

Prov. 24.
20.

Inferences.

THis reproves those that say, The Light which is in every Man that cometh into the World, is God, Christ, and the Holy Spirit; whereas it is evident 'tis Man's Spirit, and called but the *Candle of the Lord*, and in it self no more than the Light of Man's natural Conscience.

II. It reproves them also for saying, It is sufficient to make known or discover unto Men all things that are necessary to Salvation; and that they should have known by the Light within, all things which the Holy Scriptures declare of Christ, and the Mysteries of the Gospel, if the Scriptures had never been written. Which is easily detected; (1.) By considering of that great Darkness, that is in those Heathen Nations and People that have not the written Word of God, concerning Christ and Salvation; for tho they have the Light of this Candle, viz. the Light of their own natural Consciences, yet know nothing of Christ, who was born of the Blessed Virgin, nor of his Death and Resurrection. (2.) By considering the absolute Necessity there is of Gospel-Revelation, and Ministration, to make known to Men those glorious Mysteries, according as it is held forth in divers places of Scripture; for if Man's chief and only Teacher were within him, what need was there for Christ to ordain and send forth his Apostles and Ministers, to preach the Gospel to the World? and why is Faith said to come by hearing the Word preached. (3.) They are disproved by this, viz. they cannot make known any of those other things which Christ did, that were not written.

III. From hence we may perceive what the Substance is, which the Light of Man's Spirit will do; it searches all the inward Parts of the Belly, i. e. makes known the very Thoughts and Intentions of the Heart unto him, and reproves him for not living up to the Light God hath afforded him.

IV. What Fools are they (these things considered) who plead for a Candle-Light, and chuse rather to be lighted and directed by it, when the Sun is risen, and shineth clearly (blessed be God) in our Horizon?

Conscience

Conscience a Witness.

Rom. 9. 1. *I speak the Truth in Christ, I lie not, my Conscience bearing me Witness in the Holy-Ghost, &c.*

1 John 3. 20. *If our Hearts condemn us, God is greater, and knoweth all things.*

Rom. 2. 15, 16. *Their Conscience in the mean while accusing, or else excusing, in the Day when God shall judge the Secrets of Men by Jesus Christ, according to my Gospel.*

Conscience is in these Scriptures called a *Witness*. We shall,

1. Shew what *Conscience* is,
2. Run the Parallel.

First; Conscience is a natural Power, with which God hath endued the Soul of Man by Creation; for his Comfort, if he walk uprightly; or for his Torment, if he walk in evil Ways. We do not imagine, that Conscience came not into the World until *Adam's* Fall; for this were to suppose *Adam* in Paradise to be a Man without Conscience. Conscience indeed, as an Accuser and Condemner, came not in until then; for as long as *Adam* obeyed the Commandments of God, there was no cause that Conscience should accuse him; but as soon as he had sinned, Conscience flew in his Face.

Secondly; Conscience we (1.) say is a natural Power, which the Soul of Man hath, &c. Now (saith one) whether this Power be in the Understanding only, or partly in the Understanding, partly in the Will, I find controverted amongst the Learned, (some speak of it as a distinct Faculty.) This Power we speak of, I conceive (saith he) to be a reflect Act of the practick Understanding only transcendently. (2.) By the Power of the Holy Ghost. St. John confirms, that it is a reflect Act of the practick Understanding only, where speaking of this Power in the Soul, he saith, *And hereby we know that we know him, if we keep his Commandments*: That is, as if you should say, We do view our Ways by the Word of God, which is an Act only of the Understanding; and finding them to be in some measure levell with the holy Rule, we have this comfortable Reflection back upon our selves, That our Faith is not a Fancy, but a Faith that works by Love, and also sincere and saving. Paul confirms the second, That it is a reflect Act of the Understanding, transcendently seconded by the Power of the Holy-Ghost: *My Conscience bearing me Witness in the Holy-Ghost*: That is, My Conscience, transcendently seconded and assisted by the Holy-Ghost, doth strongly testify to my Soul, that I am full of Bowels towards my Kinsmen after the Flesh, and could do any thing, or suffer any thing for their Good. The Order according to which the Holy-Ghost strikes in with Conscience is this;

The Understanding makes a double Proposition, one grounded in the Word of God, the other in the Heart of Man; as thus: *He that keepeth the Commandments of God, truly loves God; but I do keep the Commandments of God*: This is grounded in the Heart of Man, and then draws a Conclusion from both, *Therefore I do love God truly*. This Conclusion, whilst holy, and drawn from Divine Premises, to wit, the Word of God, and true Grace in the Heart, the Spirit of God strikes in with the Soul in making of it, and assists the weak Soul, so that he concludes with strong Confidence, he is sincere, or loves God in truth; and not only secretly assists, but seconds him, and saith the same thing to Man that his own Spirit doth: *The Spirit beareth witness with our Spirits, that we are the Sons of God*. If the Premises be corrupt which the Understanding makes, (for the Heart makes Propositions suitable to the Light that is in the intellectual Part) then the Devil, that lying Spirit, strikes in, and seconds the Soul in that corrupt Conclusion, which he collects from corrupt Principles concerning himself, thereby to ruin and undo the Soul in Ignorance and Unbelief.

Mr.
Lockier:

1 Joh. 2. 3.

Rom. 8. 16

Thirdly;

Thirdly; This Faculty or natural Power, called *Conscience*, only appertaineth to Men, and not to any irrational Creatures. Brutes want Reason, and therefore are not capable Subjects of Conscience; yet against Reason and Conscience Men oftentimes do worse than a Beast.

Fourthly; Conscience is a natural Power in Man, which compares his Ways and Thoughts by some Rule; and according as his Ways agree or disagree with that Rule, so answerably doth it bear witness with or against him.

If the Understanding be enlightned with Truth, to wit, the Word of God, then Conscience compares the Ways of a Man by a perfect Rule. But if the Understanding be enlightned with natural or moral Principles only, then Conscience compares a Man's Ways according to those Principles only, and so by an imperfect Rule.

So far Mr. Lockier, and others, as to what Conscience is.

Metaphor.

A Witness gives in Testimony according to his Light, or that Knowledge he hath of things; and if he hath a perfect Knowledge of this or that he speaks and testifies, his Testimony is good, and ought to be received.

And on the other hand, he may, for want of a clear Light and Understanding, condemn such as he should clear. And hence many that are very wicked and vile, both in Practice and Principle, are very confident that their State and Condition is good, and their poor deluded Souls are peremptory many times, and wiser in their own Conceit, than seven Men that can give a Reason. In them is fulfilled that of the Apostle, *Their Minds and Consciences are corrupt*. And on the other hand, for want of a little Light, some good Men by the Testimony of their Consciences are ready to condemn themselves, and give up all their Hope, notwithstanding their being justified and accepted by Jesus Christ.

II. A Witness therefore must be thoroughly examined, to find out how or by what means he comes to know this or that he gives Testimony of.

very Rule and Guide by which Conscience should be steered, and by the clear Light of which it ought at all times to give in its Testimony, either for or against a Man. *Saul* thought he ought to have done many things against the Name of *Jesus of Nazareth*; his Heart did not witness against him, when he consented to *Stephen's* Death, because his Conscience wanted Light, it had not perfect knowledge of things: And hence he saith, that *what he did, he did it ignorantly, in Unbelief*. But should another Man, who knew that *Jesus of Nazareth* was the Son of God, and those persecuted People were the People of God, have done so, Conscience would have been Witness against him, and have shewn in his Face, yea, condemned him for it, without Repentance, to the lowest Pit of Hell. 1 Tim. i. 13.

III. A good Witness, one that hath perfect knowledge of all things laid to a Man's Charge, if he can make it out that he is wronged, how is such a Witness to be valued!

III. So a good Conscience, I mean a Conscience rightly enlightned by the Word of God, if it gives in Testimony for a Man, that his Heart is sincere, and his Life holy, and that he truly loveth and feareth God, notwithstanding the false Charge of the Enemy; how is the Testimony of such a Witness to be valued by a Christian! Hence *Paul* saith, *This is our rejoicing, the Testimony of our Conscience*. 2 Cor. i. 12.

IV. A

IV. So

Metaphor.

IV. A good and faithful Witness will speak the whole Truth, and clear the Matter, so far as he knoweth, or can speak to it, upon all occasions.

V. A good and faithful Witness will not be bribed or daunted, but speak in behalf of a Man who is falsely accused, and to the utter Shame and Conviction of the guilty Person.

VI. A just and impartial Witness is greatly dreaded by a wicked and guilty Person.

their own Consciences, if they knew how ! Some from the Horror that ariseth from hence have hanged themselves, and others cut their own Throats, and some have several other ways laid violent hands upon themselves.

VII. A great and faithful Witness, who hath perfect Knowledge of things, and will not be bribed, who can and will (as it is believed, and found by experience) speak fully to a Cause, tho it be to the utter Shame and Ruin of all guilty Persons, is many times grievously abused by malicious Men, who hate that their abominable Deeds should be brought to Light, or laid at their Doors; nay, not only so, but some have been stifled, strangled, and traiterously murdered; as the ever renowned Sir *Edmond-Bury Godfrey* was by bloody Papists, the 12th of October, 1678. whom they knew could witness many things against them, to detect their cursed and never to be forgotten Hellish Plot.

VIII. It is a very great Wickedness, to lay violent hands, or treacherously to abuse and stifle the King's faithful Witnesses, especially when called to give in their Evidence in Matters of great Moment, wherein the Honour and Sovereignty of the King is greatly concerned.

and determine all Causes, if rightly informed, according to the great Law-Book of the Gospel, and to pass Sentence of Life and Death, or to acquit and discharge.

Parallels.

IV. So a good and well-guided Conscience will speak all the Truth, and clear the Matter between God and the Soul, so far as he hath Light; and will deceive no Man or Woman, if they do but hearken to him.

V. So Conscience, rightly guided by God's Word, will speak Peace to a godly and sincere Person, let who will condemn him; and will speak Terror to the wicked and impenitent Sinner, let who will speak Peace and Comfort to him. Conscience will deal plainly, if it may be heard, and be not stifled, or put out of a capacity of bringing in its Testimony.

VI. So Conscience, who is an impartial Witness, is greatly dreaded by some ungodly Souls. O how fain would they fly from those terrible Accusations of

Some from the Horror that ariseth from hence have hanged themselves, and others cut their own Throats, and some have several other ways laid violent hands upon themselves.

So poor Conscience (who is known and daily found to be a true and faithful Witness, one that will not be bribed or corrupted by Frowns or Flatteries, who knoweth all the secret Lusts, Pride, Malice, Treasons, Thefts, Adulteries, that lie in the Heart, and all manner of Wickedness, that vile Sinners are guilty of, and layeth it daily to their Charge) is hated, and much struck at; nay, such is the Wickedness of Men, they endeavour to stifle it, and sear its Tongue with hot Irons; nay, and put out his Eyes; nay, so far as they can they endeavour to murder it, that it may not be able to witness against them any more, but that they may sin without controul. Of these the Apostle speaks: *Who being past feeling, have given themselves over unto all manner of Lasciviousness, to work all Uncleaness with Greediness. — Having their Consciences seared with a hot Iron.* Eph. 4.19. 1 Tim. 4.2

VIII. So it is a great and horrible Wickedness, for any Soul or Sinner to go about to stop the Mouth of, or treacherously to abuse poor Conscience, who is the great Witness of the King of Heaven and Earth, in this lower Court, and that in Matters wherein his Honour, and glorious Right and Sovereignty is much concerned; nay, not only his Witness, but Judge, to sit upon the Bench, to hear

IX. A

Metaphor.

IX. A Witness is required to speak the Truth, (when he comes before a Court of Judicature) the whole Truth, and nothing but the Truth; and he that is a true Witness will do it. And hereby many times most horrid Evils are brought to light, and publickly detected; yea, secret things are discovered, that the guilty Person thought would never have been known, which makes him ashamed and confounded for ever.

have been done in the dark. Then Men shall be forced to confess their secret Adulteries, Murthers, Treacheries, Theft, Self-Revenge, together with all their bloody and black Combinations, Conspiracies, and Hellish Plots, carried on in secret Cabals, managed by ungodly Papists, or others, notwithstanding all their Oaths of Secrecy; Conscience (if it comes not to light before) will in that day lay all open before the Eyes of Men and Angels, to the Shame and eternal Confusion of all ungodly Ones.

X. A just and impartial Witness, that clearly and very fully giveth in Testimony against a Person, in a fair Trial, finally stops his own Mouth, and the Mouths of all others, and leaves the Cause clear, for the Judg to pass Sentence against him.

in the mean while accusing, or else excusing one another, in that Day when God shall judge the Secrets of all Men, by Jesus Christ, according to my Gospel. And hereby all the Mouths of Unbelievers will be stopp'd, and they all be found guilty before Christ.

Parallel.

IX. So Conscience in the Day of Judgment will speak the Truth, the whole Truth, and nothing but the Truth. Tho now oft-times he is blinded, and at a great Loss, for want of Light, or by being mis-guided, he gives in false Testimony, and quits the guilty, and condemns the innocent; but in that day it will recover such perfect Light and Knowledg, that it will decide the Cause clearly the right way, and will by this means bring to light all the hidden things of Darkness, ^{1 Cor. 4.5.} even all those cursed Abominations of the Heart, all secret things, that it and God Almighty were only privy to, and will lay open all the horrid Evils that

X. So the Consciences of wicked Men, in the great Day, will give in such clear and full Evidence against them, touching all the Evils they shall then be charged with by the just Judg of Heaven and Earth, that all Flesh shall forever be silenced, and God shall be clear when he judgeth. *Which shew the Works of the Law written in their Hearts, their Conscien-* ^{Rom. 2.15, 16.} *ces also bearing Witness, and their Thoughts*

Inferences.

THESE things being considered, it may stir up all Persons to take heed how they carry it, at home and abroad, when they go out, and when they come in, when they lie down, or rise up, because Conscience observes all that is said or done, nay, is privy to all the thoughts of our Hearts, and one day will witness for us, or against us.

II. Let Christians, whatever they do, labour to keep a good Conscience. A good Conscience is better than a good Name, it is better than a good Trade, 'tis better than a good Estate. And for further Motives to this needful Duty,

1. Consider, Conscience keeps a Register of all thy Thoughts, Words, and Actions; what you forget, and is quite gone out of your Memories, is set down in the Book of Conscience.

2. Consider, Conscience is a Witness, an impartial Witness, an Accuser of Evil; and tho he lies still a great while, he will rouse up at last, and with his cruel Charges and Accusations accuse the Soul; as in the Case of Joseph's Brethren: *And they said one to another, Verily we are guilty concerning our Brother, in that we saw the Anguish of his Soul, when he besought us, and we would not hear; therefore is this Distress come upon us.* ^{Gen. 42.21}

3. Conscience is not only a Witness, but a Judg, and hath power to condemn the wicked and the guilty Soul; it sits upon the Throne, as God's Attorney-General, to award Life or Death, as the States and Conditions of Men are. *If thy Heart condemn thee, God is greater, &c.* ^{1 Joh 3. 20, 21.}

4. Conscience doth often the Work and Office of a Tormentor; wo to them that fall into his enraged hands here, but much more sad will it be with them whom he shall torment in Hell. 'Tis he that is the gnawing Worm that never dies, where the Fire shall never be quenched. But, Mark 9. 44.

5. There is no bearing in this World the Pain and Torment of an accusing Conscience. *Tiberius* the Emperor was so followed with Grief and Horror by his own Conscience, that he confessed in the Senate-House he suffered Death daily; and *Charles* the Ninth of *France*, that Monster of Mortals, after the dreadful Massacre, could never endure to be awaked in the Night without Musick, such was the dreadful Anguish and Horror he found in his own Conscience. *Francis Spira* also may be here recited among the rest, whose Conscience terrified him at that rate, that the Account of his fearful Case is left to Posterity. It was Conscience that put *Judas* into such an Amaze, and forced him to hang himself, after he had betrayed our Blessed Saviour. And many other Examples, both ancient and modern, we meet with, both of Men and Women, that have destroyed themselves, as not being able to bear the cruel Torments of an accusing Conscience; and others from hence have confessed their Guilt, and so delivered themselves into the hands of Justice.

6. That Man can never have good Days, that keeps an evil Conscience.

7. On the other hand, he that hath a good Conscience needs never be sad, nor can he be without good Days; for as Trouble and Horror of Conscience is the greatest Trouble, so Peace of Conscience is the greatest Joy. That Man can never want Musick (saith *Mr. Caryl*) that speaks in Confort, and is harmonious with himself. A good Conscience is the poor Man's Riches, and the rich Man's chiefest Jewel, a Jewel worth keeping. It is (saith one) the best Pillow to sleep on, and the best Dish to feed on. *A good Conscience is a continual Feast*; so the *Geneva-Translation*. A good Conscience with a Dinner of Herbs, is all Varieties; but a bad Conscience makes all Feasts and Pleasures like the Hand-writing on *Belshazzar's Wall*. Prov. 15. 15. Dan. 5. 5.

8. Labour to get and keep a good Conscience, because an evil one spoils all the good and best Actions of thy Life, it renders thy Prayers to be sinful.

9. Consider, Conscience is privy to all thou thinkest, knoweth what Evil hath been done by thee in private, seeth all the Evil thou hast committed, and all the Good thou hast omitted the doing of; and one day, if evil, it will lay all open before the Eyes of God, Angels, and Men, and come in as a Witness, to charge and condemn thee for ever. O therefore get a good Conscience. Rom. 2. 15.

10. Take heed how thou carriest thy self towards Conscience, because it hath a Regal Power in thy Soul, a Commission either to accuse or excuse: and if he condemns thee as an Unbeliever, or as a false Hypocrite, by the Light and Authority of God's Word, God will also (assuredly) condemn thee (unless thou dost repent) in the great Day. 1 John 3. 20.

11. Consider what a glorious Mercy it will be, to have such a Friend as Conscience witness for thee, when thou art wrongfully accused and condemned by Men. This was that which bore up *Job*, and holy *Paul*, in their Troubles. *My Heart shall not reproach me, &c. This is our rejoycing, the Testimony of our Conscience.* Job 27. 6. 2 Cor. 1. 12.

Quest. Some possibly may enquire here, *How a good Conscience may be known, or what Characters may be given of it?*

Answ. I shall give you some Rules to judg of a good Conscience, both *Negatively* and *Positively*.

First, *Negatively*.

1. A blind, ignorant, and misguided Conscience is not a good Conscience. Some think that God concerns not himself with their Actions, takes no notice of their Hearts, Words, or Lives. Others think that God is made up wholly of Mercy, and tremble not at his Justice, and so conclude it is an easy thing to get to Heaven. One (that I have heard of) said, That if it were as easy to get the Riches of this World, as it was to get Heaven, he would not care; or to that effect: not remembering that it is as hard to enter into the Kingdom of Heaven, (especially for rich Men) as it is for a Camel to go through the Eye of a Needle, and that the Righteous shall scarcely be saved. Others think, that those Men are Fools that make such a Stir and Ado about Religion, thinking that is the best Religion that is easiest to the Flesh, and is most free from outward Trouble; whereas the Scripture saith, that *whoever will live godly in Christ Jesus must suffer Persecution*. Some think the Laws of Men must be

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their Rule in all Matters of Faith and Religion; and whatever Magistrates command, must be done, &c.

2. A drouzy and sleepy Conscience is not a good Conscience. A Conscience that is not thoroughly awakened, will let a Man alone in Sin; such can sleep upon the Brink of the greatest Danger, tho they are just falling into the Gulph of Eternity; yea, can sleep under the most awakening Ministry; tho Hell-Fire be thrown (as it were) in their very Faces, yet Conscience giveth them not one Jog.

3. A guilty Conscience is not a good Conscience, when Conscience flies into a Man's Face for this or that Sin, some horrid Pollution or other, loved, and lived in.

4. A seared Conscience, a Conscience that hath no feeling in it, is not a good Conscience.

5. A despairing Conscience is not a good Conscience. Such as think their Sins are greater than God can or will forgive, notwithstanding Christ hath said, *All Sins and Blasphemies against the Father and the Son shall be forgiven unto Men*; and those, that believe not there is Life for them in Christ, make God a Liar.

Secondly, *Positively*.

1. That Man hath a good Conscience, that walks uprightly and faithfully to his Light, according to what he knoweth. If he hath only a natural Light, and walks up faithfully to that, then he hath only a natural good Conscience; there is Moral Sincerity spoken of in the holy Scriptures, as well as Godly Sincerity. *Abimelech* in this respect had a good Conscience: *In the Sincerity of my Heart, and Innocency of my Hands, have I done this.*

Here I might shew how a natural good Conscience may be known from a Conscience evangelically and spiritually good; take two or three Hints.

(1.) He whose Conscience is only naturally good, is usually a proud Man; *Lord, I thank thee, I am not as other Men, &c.* Such seek their own Glory, they sacrifice to their own Net, and burn Incense to their own Drag; all centers in Self, the Principle of their Action is Self. A Saint, when his Gifts are highest, his Heart is lowest; when his Spirit is most raised, his Heart is most humble.

(2.) A Man that hath only a natural good Conscience, his great endeavour is to still the Noise, and stop the Mouth of it; but never looks to have the Guilt removed, and Filth washed away by Christ's Blood; he seeth no need of a Saviour: *I was alive once without the Law, &c.* He is like a Child that hath got a Thorn in his Flesh, who wipeth away the Blood, but taketh no notice or thought how to get out the Thorn. If bare Performance of Duties, whether natural or divine, will still or quiet the Conscience, the Conscience is but naturally good.

2. When Conscience compares a Man's Ways by the perfect Rule of God's Word, by which he walks, and finds it agreeable thereto.

3. An evangelical good Conscience findeth a Man as careful of his Duty towards God, as he is of his Duty towards Man; and as careful of his Duty towards Man, as of his Duty towards God. *Herein do I exercise my self, to have always a Conscience void of Offence towards God, and towards Man.*

4. An evangelical good Conscience always stirs up to Obedience and Conformity to God's Word, from the sight of the Excellency of it, and Purity that is in it: *Thy Word is very pure, therefore thy Servant loveth it.*

5. He hath a good Conscience, whose Conviction and Trouble for Sin is universal, when it is deep, when the Spirit searcheth into the bottom: *Come, saith the Woman of Samaria, see a Man that hath told me all that ever I did. And they were pricked in their Hearts.*

6. He hath an evangelical good Conscience, who is troubled for Sin, not simply because of Shame, or because of inward Guilt, or fear of Punishment, but because God is and hath been offended, his Spirit grieved, and his Soul defiled, and made unlike God; his Trouble riseth from the sense of the hainous Nature of Sin.

7. When Conscience findeth that no Conviction, either of Sin or Duty, is slighted by the Soul, but tenderly nourished.

8. When a Man will suffer any Punishment or Loss, before he will offer violence to his Conscience, and sin against God.

9. When Conscience cannot find any Sin hid, spared, born with, or connived at in the Soul, no sweet Morfel under the Tongue.

10. When Conscience finds a Man the same in private that he is in publick, and that he is not of a Pharisaical Spirit, doth nothing to be seen of Men, or for vain Glory's sake.

11. When

11. When Conscience cannot find any Duty or Ordinance, which the Soul is convinced of, to be neglected, tho he is exposed to Reproach thereby. To obey God in Baptism, is called the Answer of a good Conscience; Conscience calls for obedience to this, and to all other Ordinances of the Gospel, when convinced of them.

12. And lastly; When Conscience beareth Testimony to a Soul, that it loveth God and Jesus Christ above all things in this World, &c. *He that hateth not Father and Mother, &c. cannot be my Disciple.* That is, if he hath not a lesser Love to them; for the lesser Love in Scripture is called a Hatred, which our Saviour openeth in another place, *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me, &c. Yea doubtless I account all things but Loss, &c.* Phil. 3. 9, 10.

Quest. *How shall a Man get and keep a good Conscience?*

Ans. 1. He must get his Heart sprinkled with the Blood of Christ. *Let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, &c.* See that you experience that the Blood of Christ hath as effectually purged your Consciences from dead Works, as the Blood of Bulls and Goats sanctified to the purifying of the Flesh. Heb. 10. 22. Heb. 9. 14.

2. He must take heed of all such things as offend his Conscience; Conscience is a very tender thing, the smallest thing will make it bleed.

3. He must take heed of evil and corrupt Principles; an erring Conscience is not a good Conscience.

4. Labour to sit under a Soul searching Ministry.

5. Take heed of vain Glory, and all secret Evil; Conscience prieth into thy most inward Thoughts; beware of Speculative Sin.

6. Labour to keep thy Tongue. *Whoso keepeth his Mouth, and his Tongue, keepeth his Soul from Trouble.*

7. Labour to bring thy Heart into every Duty, beware of Hypocrisy.

8. Do not grieve or offend thy Conscience in any thing; tho the Matter may be in it self lawful, yet thou must not do it, if thou hast a doubt in thy Spirit about it: *He that doubteth is damned,* that is, condemned in his own Conscience. But much more take heed of doing that which is by all owned to be utterly unlawful. Rom. 14. 23.

9. Labour in all Acts to be sincere. Conscience hath power to give in Testimony concerning thy Integrity; if thy Heart be unsound, and not upright, Conscience will soon discover it, and reproach thee for it, and thou wilt not be able to hold out to the end: and sad will it be to have thy own Conscience witness against thee, when thou comest to lie on a sick Bed; an evil Conscience will be a bad Death-Bed Companion.

O how doth this reprove those that sin, and regard not the Checks and Rebukes of their own Hearts! Conscience in the great Day will be more than ten thousand Witnesses against them.

THE

1. In these places of the Holy Scripture, Zion or the Church of God is called a City. Zion was a Fort or Mount in Jerusalem, and the Temple was built upon it: hence the Church of the Jews was called (as some conceive) *the Church of Zion*, because it was built upon it: but after it was a Name or Title given to the Church, whether Jews or Gentiles. Heb. 12. 18. *Ye come to Mount Zion, to the City of the living God, the heavenly Jerusalem.*

2. God's People may be called by the Name of Zion, or Jerusalem. As we were naturally like Jerusalem, the Fort of the Jebusites, and sinners and enemies to God.

3. But by Grace we are overcome, (like as Jerusalem was) by the Name of Zion.

4. Because the Church is fortified by the Name of Zion, and chief Place and Residence in this better Condition.

5. In respect of her known and Glory. As Jerusalem was renowned above all Cities, so God's Church is now above all People and Societies in the World.

THE Seventh HEAD OF

Metaphors, Allegories, and Similes,

WITH
Other Borrowed TERMS;

Relating to the

Church of GOD.

The Church called the City of God.

Psal. 87. 3. Glorious things are spoken of thee, O City of God. Selah.

Psal. 46. 4. There is a River, the Streams whereof shall make glad the City of God, the holy Place of the Tabernacle of the Most High.

Isa. 26. 1. We have a strong City, &c.

Isa. 33. 20. Look upon Zion, the City of our Solemnity, &c.

Isa. 62. 12. And they shall call them the holy People, &c. And thou shalt be called a City sought out, not forsaken.

Mat. 5. 14. Ye are a City set on a Hill, that cannot be hid.

IN these places of the Holy Scripture, *Sion*, or the Church of God, is called a City. *Sion* was a Fort or Mount in *Jerusalem*, and the Temple was built upon it; hence the Church of the Jews was called (as some conceive) by this Name *Zion*, because there they assembled: but after it was a Name or Title given to the Church, whether Jews or Gentiles, *Heb. 12. 12. Ye are come to Mount Sion, to the City of the Living God, the heavenly Jerusalem.*

God's People may be called by the Name of *Sion*, or *Jerusalem*,

1. Because we were naturally like *Jerusalem*, the Forts of the *Jebusites*, viz. Sinners and Enemies to God.

2. Because by Grace we are overcome and conquered, (like as *Jerusalem* was) by the true *David*.

3. Because the Church is fortified by the Almighty for his own use, and chief Place and Residence in this nether Creation.

4. In respect of her Renown and Glory. As *Jerusalem* was renowned above all Cities, so God's Church is now above all People and Societies in the World.

5. Because

5. Because it is viewed and gazed upon by all Strangers; she may well be compared to a Looking-glass, as *Zion* signifies.

6. In respect of her Laws; for as the Law and publick Worship were at *Jerusalem*, so Christ's Laws and publick Worship are maintained in the Church. Hence God is said to love the Gates of *Zion*, more than all the Dwelling-Places of *Jacob*.

Psal. 87. 2.

Observ. The Saints, or Church of God, is the City of God, or may fitly be compared to a City.

In opening of this Metaphor, we shall shew the Nature, Trade, Government, Privileges, and Glory of the City of God.

Metaphor.

A City is a Place built by Men, for a People to inhabit, or dwell in.

II. A City is usually compassed about with Walls, that it may thereby become more safe and secure to dwell in; and some Cities have two or three Walls, to make them more impregnable.

about him? As the Mountains are round about them that fear him, &c.

Secondly; The Protection of the holy Angels: The Angels of the Lord encamp round about them that fear him, &c.

Thirdly; God, in an extraordinary manner, is as a Wall of Fire round about her; Zechar. 2. 5, every one of his Attributes is a gracious Defence to the Church.

III. Some Cities are bravely situated, they are built upon a Hill.

IV. A City is built of many Materials, and in it are many Buildings or Houses, set in rare Uniformity, curiously joined and compacted together.

are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone: In whom all the Building fitly framed together, groweth to an holy Temple in the Lord, &c. In whom ye also are builded together for an Habitation of God, through the Spirit. *Jerusalem is builded as a City that is compact together.*

V. A City hath its particular Laws, Institutions, and Customs, by which it is governed.

VI. A City hath a supreme Governor in it, who rectifies all Disorders and Confusions, that otherwise would be therein, considering the Multitude of its Inhabitants.

Parallel.

The Church is built by Christ, for a Habitation for God: Upon this Rock will I build my Church, &c. In whom ye are builded together for an Habitation of God, through the Spirit. *Mat. 16. 18 Eph. 2. 22.*

II. The Church of God hath strong Walls about it. We have a strong City; Salvation will God appoint for Walls and Bulwarks. The Church hath a threefold Wall about it.

First; The Wall of God's Providence. Hast not thou made a Hedge (or Wall) about Jerusalem; so the Lord is round about her. *Job 1. Psal. 125. 2.*

Psal. 34. 7.

III. The Church of God is famous upon this account: Beautiful for Situation, the Joy of the whole Earth is Mount Zion; on the sides of the North, the City of the great King. Ye are as a City set upon a Hill. *Psal. 48. 2. Mat. 16. 18.*

IV. The Church of God is built up of many living Stones, consisting of divers particular Societies, or spiritual Houses. Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God: And *Eph. 2. 19, 10, 21, 22.*

are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone: In whom all the Building fitly framed together, groweth to an holy Temple in the Lord, &c. In whom ye also are builded together for an Habitation of God, through the Spirit. *Psal. 122. 3.*

V. The Church of God also hath special Laws, Institutions, and Customs belonging to it, by which it is in all things governed, which are contained in the holy Scripture, the great Charter and Statute-Book of the Church.

VI. The Church of God is not without a good Government, and a Supreme Magistrate, viz. the Lord Jesus Christ, who is the chief Judge and Law-giver, or Head of this spiritual Corporation.

Metaphor.

VII. A City hath, besides the chief Governor, and principal Magistrate, divers inferior Officers, for Administration of Justice, and well governing thereof.

VIII. A City hath some special Trade belonging to it, by which its Inhabitants are enriched.

IX. Many Cities have Merchants in them, who trade into remote parts of the World, and fetch their Merchandize from afar.

mon compared to Merchants Ships. [See Merchants Ships.] Saints have (like other Merchants) their Correspondent, Jesus Christ, who makes glorious Returns of all they venture, or send to Heaven: For every Duty rightly performed, he makes Returns of Mercy; for Tears of godly Sorrow, he returns them the Oil of Joy. *Thou wilt (saith holy David) put my Tears into thy Bottle.* By which means the spiritual Citizens grow rich in Faith, Hope, Experience, &c. [See the Parable of the Merchant-man.]

Now touching the Trade, Traffick, or Merchandize of this City, upon which its Wealth and Prosperity doth wholly depend, take what follows.

First; Their Trade is heavenly. *Wherefore, holy Brethren, Partakers of the heavenly Calling, consider the Apostle and High-Priest of our Profession, Jesus Christ.* And as they are all Merchants, and use one Trade, so they all deal with one and the same Benefactor, from whom they have quick Returns; they fetch their Goods from afar. Something touching the Excellency of the Trade of the City of God, I shall hint in a few Particulars.

Secondly; As touching her Commodities, or the Merchandize which her Citizens deal in.

First, Negatively;

1. They are not prohibited Goods.
2. They are not counterfeit Goods.
3. They are not temporal and corruptible Goods.

Secondly, Affirmatively, and more directly, they are;

1. Soul enriching Commodities, things that are of very great worth and value. *The Merchandize of Wisdom is better than the Merchandize of Silver, and the Gain thereof than fine Gold.* Prov. 3.14

2. They are needful things, such things as we cannot be without. Some things that Merchants of a City deal in, and fetch from afar, tho they are of great value, yet we may very well subsist, and live comfortably without them, as Pearl, and precious Stones, &c. But there is an absolute Necessity of all those things the Citizens of this City trade in and for.

3. They are such Commodities as will make the Nations and Persons that buy them happy for ever; and indeed there is no true Happiness without them.

Quest. *What is the Traffick of this City of God?*

Answ. The first thing that I shall mention, is the Truth; this he offers to Sale: *Buy the Truth, and sell it not,* Prov. 23. 23. The Church is called the *Pillar and Ground of Truth*, 1 Tim. 3. 15. Truth is only to be found in this City, or in the Ware-Houses of the Citizens of Zion, viz. the Word of God, and the Hearts of Believers.

The second thing, is a Soul-converting Gospel, and blessed Ordinances. *The Law goeth forth of Zion, and the Word of the Lord from Jerusalem,* Mic. 2. 4.

The third thing they deal in, are the Gifts and Soul-enriching Graces of the Spirit, Hope, Love, Humility, &c. things of very great worth.

Parallel.

VII. So the Church of God hath inferior Officers under Jesus Christ, which the Citizens by the appointment of Christ are required to substitute and ordain, to govern and keep all things in good Order.

And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, &c. Ephes. 4. 8; 9, 10, 11, 12.

VIII. The Church or City of God hath a spiritual Trade belonging to it, which all the Citizens do and ought always to follow, by which they are also greatly enriched.

IX. The Saints or Citizens of Zion are all Merchants, who trade daily to Heaven; they fetch their blessed Merchandize from thence: *Our Conversation is in Heaven.* Hence the Church is by *Solo-* Phil. 3. 20. Prov. 41.

Metaphor.

Parallel.

The fourth is Justification; every true Sinner makes it his Business to get this precious Treasure.

The fifth thing is the Peace of God, which passeth all Understanding, one of the rarest Commodities in the World.

The sixth thing is, Union and Communion with God. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.* 1 Joh. 1.3.

The seventh thing is, Peace of Conscience: *Herein do I exercise my self, to have always a Conscience void of Offence, towards God, and towards Men.* Acts 24.16

The eighth thing is, Sanctification, or a holy Life; they who trade not in this Commodity, are none of the true Sons and Citizens of Zion.

Ninthly, the Pearl of great price, worth more than ten thousand Worlds.

Tenthly; The last thing that I shall mention is, Eternal Life, a Crown of Glory 1 Pet. 1.4; that fadeth not away.

X. A City whose Commerce lies principally in a Foreign Trade or Merchandizing, hath usually a navigable River belonging to it, by which Means their Commodities, or those Goods they deal in, are brought home to their very Doors; as we see by experience. What infinite Profit doth the River *Thames* yield this famous City! and what would its Trade be worth, were it not for it?

not for this River, what would become of this City? we should soon be impoverished and undone. It is the holy Spirit that enriches and cheers the Hearts of all gracious Souls. *There is a River, the Streams whereof make glad the City of God, the holy Place of the Tabernacle of the Most High.* Psal 46.4. It may not be amiss here to consider,

1. From whence this River comes.
2. The Nature of the Water.
3. The divers Streams thereof.

First; The River comes, 1. From a Rock, *Numb. 28. 8, 11.* This Rock was first smitten, and then the Water came out abundantly.

2. It comes from an infinite inexhaustible Fountain; 'tis said to proceed from the Throne of God and the Lamb. Rev. 22.12

Secondly; Touching the Nature of this River; tho we have spoken of it under the Third Head of Metaphors in the first Volume, yet we will touch a little upon it here. It hath, besides other Properties of spiritual Water, these divers Qualities.

1. It will heal all the Diseases of the inward Man; it will soften, and make very tender and pliable, and break in pieces a hard Heart.

2. It will cure the Soul of spiritual Blindness; nay, it will open the Eyes of him that was born blind.

3. It will infallibly cure all spiritual Consumptions, that spiritual Waste or Decay of Faith, Love, Zeal, Hope, &c. which seizeth sometimes upon many Christians.

4. It will bring down the Tympany of Pride, and make a Man very humble, and little in his own Eyes; the more of the Spirit, the more humble.

5. It will cure all manner of spiritual Deadness or Deafness, making a Man very lively and diligent to hear good Counsel and Instruction, as *Lydia* experienced. Acts 16.14

6. It is good against the Tremblings of the Heart, and will make a Man bold and courageous in the Cause of Christ, in evil Times. *We cannot but speak the things which we have both seen and heard.* Acts 4.20

7. It is an excellent Remedy to purge out all noxious and evil Humors of the Soul, from whence many Distempers flow, making a Man sound at Heart, and holy in Life.

8. It will effectually restore a lost Appetite, and make a Man relish well the Food of God's Word, causing it to be sweeter to him than Honey, or the Honey-Comb. Psal. 119. 103.

9. It

See River under the 3^d Head of Metaphors &c.

Metaphor.

Parallel.

9. It will preserve from the Plague of Sin, of what sort soever it be, tho a Christian be amongst infected Persons every day.
10. It will revive a fainting and drooping Spirit.
11. It will set and make whole all broken Bones, as *David* and thousands others *Psal. 27. 13* have found by experience.
12. It will cure the Leprosy, and all old running Ulcers, and also all fresh Wounds of the Soul, tho never so deep, stinking, and loathsome.
13. It is good against Weakness of the Hands, and Feebleness of the Knees. *1 Theff. 5. 14.*
14. It is sovereign good against spiritual Barrenness, making the Godly to bring forth much Fruit. *2 Pet. 1. 9.*
15. It will clear the Sight, and make a Man to see afar of.
16. It infallibly cures the sleepy Disease, or the spiritual Lethargy of the Soul, so *1 Theff. 5. 6* that they shall not sleep as others do.
17. It cures all Diseases of the Tongue and Mouth, and an unfavoury Breath, *Jam. 3. 5, 6* that common Sign of a foul Stomach.
18. It cures all spiritual Lameness; it causeth a lame Man to leap as an Hart, and *Isa. 35. 6.* never halt any more between two Opinions.
19. It perfectly cures all Distempers of the Head, occasioned by Error, and erroneous Principles, that corrupt the Understanding.
20. It is Water of Life, he that drinks of it shall never die. *Joh. 4. 14.*
- Thirdly; This River hath three special Streams, 1. The Stream of Ordinances. 2. The Stream of heavenly Graces. 3. The Stream of Divine Promises. Sinners come to these Waters, O come before the Stream be turned another way. See *River and Water of Life.*

XI. In a glorious City usually is the King's Palace, or his chief Place of Residence, which tends much to its Honour and Renown.

everlasting Honour and Renown of the Church. *The Lord dwelleth in Zion. Sing praises, for the Lord hath chosen Zion, he hath desired it for his Habitation. This is my Rest for ever; tho he be the high and lofty One that inhabiteth Eternity, yet he dwelleth with them that are of an humble and contrite Spirit.* The special and most gracious Presence of God is with his People.

XI. The Church is the Habitation of God. *The Lord dwelleth in Zion, in Judah is God known; his Name is great in Israel; in Salem also is his Tabernacle, and his Dwelling-place in Zion.* This is for the

Psal. 9. 11. Isa. 8. 18. Psal. 76. 1, 2, 3. Psal. 132. 13, 14. Isa. 57. 15.

XII. A City hath some certain Privileges, Freedoms, and Immunities belonging to it, which Strangers have nothing to do with; Foreigners may not dwell within the Walls of some Cities.

therein shall be forgiven their Iniquity. 1. This is a glorious Privilege and Freedom, if we consider the abominable and hainous Nature of Sin, which is opened in the first Volume, under the third Head of Metaphors. 2. Because of that which is couched and comprehended under the Blessing of Pardon; when God absolves a poor Sinner, he not only forgives, but also forgets, their Sins and Iniquities he remembers no more. 3. Because it is a Freedom from the Guilt of it. 4. Because it is a Freedom from the Power and Dominion of it. 5. It is a Freedom from the Punishment of it, *Rom. 8. 1. 1 John 5. 24.* 6. Because 'tis a purchased Freedom, it was obtained by a great Sum, viz. the Sum of God's great Love and Grace, with the Sum of Christ's Blood. Remission is through Christ's Atonement. 7. Because it is a sealed Freedom, it is made over to the Soul by the King's own Seal, the Spirit of God, that great Seal of Heaven. 8. Because it is a lasting Freedom; the Sins of Believers are forgiven for ever, they shall never be laid to their Charge.

Rom. 6. 14.

Eph. 1. 13, 14.

The second Privilege of this City is, Gospel-Fellowship, free Access to the Lord's Table, and Communion with the Saints: *They are made to sit down together in heavenly Places in Christ Jesus.*

Eph. 2. 6.

The

Metaphor.

Parallel.

The third Privilege is Right to the Ministry; they may all lay claim to the Ministers and Ministry of the Word: *Whether Paul, or Apollo, or Cephas, all are yours.* 1 Cor. 3. 27, 28. They, and all their Gifts and gracious Endowments, are the Saints.

The fourth Privilege is, their undoubted Right to the City-Stock, or the Churches Patrimony.

1. The Stock of Prayers; sincere Souls have a Right to all the Prayers of the Church.

2. To that Store and spiritual Provision, viz. the Bread of Life, &c. that is laid up in her. *God will bless the Provision of Zion, and satisfy her Poor with Bread.* Psal. 132. 15.

3. The Stock of Promises. God hath promised to bless, comfort, strengthen, beautify, build up, and save *Sion*, and consequently every Saint and Member thereof; for all those, and many more like Promises, are directly made to every sincere Soul or Citizen of *Sion*.

The fifth Privilege is, free Access to the Throne of Grace:

Eph. 2. 18.

Sixthly, a Dwelling-place there. This is a glorious Privilege; they dwell near the King, behold him in the Galleries every day; they dwell in God's Courts, nay, in his House: *Blessed are they that dwell in thy House, they will be still praising thee.* Psal. 84. 4. *They that are planted in the House of the Lord, shall flourish in the Courts of our God, they shall bring forth Fruit in old Age, &c.* Psal. 92. 13.

1. 'Tis a strong and sure Dwelling-place: *He shall dwell on high, his Place of Defence shall be the Munition of Rocks.* Isa. 32. 18. Isa. 33. 16.

2. 'Tis a rich and glorious Dwelling-place.

3. 'Tis a pleasant Dwelling-place.

4. 'Tis an honourable Dwelling-place.

5. 'Tis and shall be a peaceable Habitation. *Look upon Zion, the City of our So-lemnities: Thine Eyes shall see Jerusalem, a quiet Habitation, a Tabernacle that shall not be taken down; not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken.* Isa. 33. 20.

Seventhly; They have a Right and Privilege to chuse their own Officers; every free Citizen hath his Voice at every Election. No Minister, Bishop, or Deacon, may be imposed upon them without their own free Consent.

Eighthly; They have Right to all the Blessings and privileges of the River, the Streams whereof make glad all the Inhabitants, the Nature of whose Water you have heard.

Ninthly; They have a Right to the City-Guard, which always attends them, whithersoever they go, or whatsoever they do, when they are about their proper Work, which are the good Angels.

Tenthly; The last Privilege I shall mention is, Sonship. *But to as many as received him, to them gave he Power (or Privilege) to become the Sons of God. Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* Joh. 1. 12. Gal. 4. 6.

XIII. Some Cities have a common Stock in them, out of which the poor decayed Citizens are often supplied and helped in their Distress, and thereby delivered from utter Beggery.

and by this means they are kept from Ruin, and being utterly undone. *My God shall supply all your Needs, according to his Riches in Glory, by Christ Jesus.* Eph. 3. 8. Phil. 4. 19.

XIV. A City hath also a strict Watch appointed to keep the Gates, and to see that no Accident happen in it, to the hurt and detriment thereof.

in Power, one of them being able to destroy all the Churches Enemies. These keep the Saints day and night; they encamp about them, and see that no Evil comes unto them. Besides them, God is said to watch over his People continually, who is called, the *Watchman of Israel*, and the *Saviour thereof in the Day of Trouble.* Unless Psal. 127. 1, 2.

Metaphor.

the Lord keep the City, the Watchman waketh but in vain. Besides, there are the Ministers of the Gospel, who are called *Watchmen*.

XV. A great and famous City hath Towers and Battlements belonging to it, not only for Ornament, but also for Strength, and Security from Evil.

for ever and ever, and he will be our Guide until Death. The Name of the Lord is a Strong-Tower, &c. Every one of the blessed Attributes of God are as so many Towers of Safety to his Church. [See Strong-Tower in the First Head of Metaphors.]

XVI. In a City, notwithstanding the many noble and honourable Personages, or worthy Patrons, that dwell therein, yet there are some ill and unworthy Members that get a being there, which tends much to its Blemish and Reproach.

before of old ordained to this Condemnation, ungodly Men, turning the Grace of God into Lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, These ill and loose Professors bring a great Reproach upon the Church of God; but there is a Day coming, when the Church shall be freed of them. *There shall be no Canaanite in the House (or City) of God.*

XVII. The Citizens of a great and glorious City are much affected with, and highly esteem and love the City where they dwell.

do not remember thee, let my Tongue cleave to the Roof of my Mouth, if I prefer not Jerusalem above my chiefest Joy. Many Reasons may be given, why the Godly are so much taken with Zion.

1. Because it is the place of their Birth; they were born, or rather born again in her. *And of Zion it shall be said, This and that Man was born in her, and the Highest himself shall establish her.* *Verf. 6. The Lord shall count, when he writeth up his People, that this and that Man was born there.*

2. Because 'tis the City of their Father, and so their blessed Inheritance; all the glorious Immunities thereof are theirs.

3. It is a City redeemed or purchased by Christ's most precious Blood, he gave himself for it. *Ye are bought with a Price.*

4. 'Tis built by God, and for God; it is the Place that he hath chosen, he esteems highly of it. He is said to *rejoyce in Zion, he loves the very Gates thereof, more than all the Dwelling-places of Jacob.*

5. It is a splendid and most glorious City; her Foundation is laid with precious Stones, yea, the choicest Saphires; her Streets are paved with that which is more rare than the purest Gold.

XVIII. Some Citizens who are industrious, grow very rich, and attain to great Honour among their Neighbours; and those are quickly known, and taken notice of; they may be discovered in divers respects.

Parallel.

XV. The City of God is famous in respect of its Towers, and Places of Security. *Walk about Zion, and go round about her; mark well her Bulwarks, consider her Palaces, that ye may tell it to the Generation following: For this God is our God*

until Death. The Name of the Lord is a

XVI. So the City of God, notwithstanding all the holy and eminent Saints and Servants of God who dwell therein, yet hath in it some wicked and ungodly Ones, who by Craft and Hypocrisy get a being there, tho when known they are turned out, as the incestuous Person, *Hymeneus, and Alexander was. For there are certain Men crept in unawares, who were*

ungodly Men, turning the Grace of God into

XVII. So the Citizens of Zion have an honourable respect, and high esteem for God's Church, as appears particularly in *David: If I forget thee, O Jerusalem, let my right-hand forget her Cunning; if I*

let my right-hand forget her Cunning; if I

let my right-hand forget her Cunning; if I

let my right-hand forget her Cunning; if I

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Metaphor.

1. Rich Men, wealthy Merchants, can trust, or stay a great while for their own, when poor Men must have all presently paid down. The clearest Promise, or firmest Covenant, will not serve their Turn, without some considerable part presently paid.

2. Rich Citizens have a great Stock lying by them.

They have a Stock of Faith, much Faith, when others have but a little; a Stock of good Works, having done much for God, and for his Church, &c.

3. Rich Citizens have abundance of precious Things, rare Merchandizes to delight in, as Gold, Silver, and many other rich Commodities.

4. Rich Men do not live upon their Labour, as poor Men do. Some rich Men work, and take as much pains as the poorest Man in the City; but their Work is pleasant, and more delightful to them, than the Labour of one that is very poor.

5. Rich Men go finer, or are generally more richly adorned, than the Poor; you may know a rich Citizen by his costly Ornaments, by his rich Robes, and Chains of Gold about his Neck.

6. Rich Citizens do usually bring up their Children more nobly, and give them more Learning, and better Education, than the Poor generally do or can.

They train them up in the Fear and Admonition of the Lord, taking God for a Patern herein, who maketh the Word and Rod a Blessing to his Children.

7. Rich Citizens live high, keep a good Table, in comparison of what the Poor do, or are able.

8. Rich Citizens can bear Burthens, Taxations, and Losses, better than the Poor.

Parallel.

1. So those who are spiritually rich, Jam. 2. 5. rich in Faith, rich Merchants of Mount Zion, the City of God, can trust, they can stay patiently, in expectation of the Good of the Promise, (as Abraham, who Rom. 4. 10 was strong or rich in Faith) when others cannot rely upon a bare Promise, or take God's single Word for the accomplishment of this or that.

2. So those who are rich Citizens of Zion, rich in Grace, have a Stock of blessed Experience, (as David had.)

3. So rich Citizens of Zion have abundance of rare and precious things in their Ware houses, (viz. their Hearts) as Love, Peace, and Joy in the Holy-Ghost. Gal. 5. 22.

4. So rich Citizens of Zion, tho they work hard for God: *I laboured more abundantly than they all.* Yet their Work is sweet and pleasant to them, because they work not for Life, or for a Livelihood; they rest not upon doing, but live by Faith: but poor Saints live more upon doing than believing; they have but little of that, or any other Grace. 1 Cor. 15. 10. Gal. 2. 20.

5. So rich Saints are more adorned with the Garment of Humility, *with the Ornament of a meek and quiet Spirit, which is in the sight of God of great Price.* They can deny themselves, are patient under sufferings, endure all things contentedly for Christ's sake; they have much Wisdom, as an Ornament of Grace upon their Head, and Chains of Gold about their Neck. 1 Pet. 3. 1, 2, 3. Prov. 1. 9.

6. So rich Saints, such as have much Grace, who are great Dealers, and have got much by Trading in spiritual Things, bring up their Children more vertuously, and give them better Education; they give them better Counsel, better Exam-

ples than others; they train them up in the Fear and Admonition of the Lord, taking God for a Patern herein, who maketh the Word and Rod a Blessing to his Children. Gen. 18. 19. Eph. 6. 4. Psal. 94. 11, 12.

7. So those who are spiritually rich, have many precious Morfels, yea, blessed Variety of choice things; they are often feasted by Christ, and are with him in the House of Wine, and delight themselves in Fatness; their good Conscience is to them a continual Feast. Cant. 2. 4. Prov. 15. 15.

8. So those who are spiritually rich, can best bear up under cross Providences, Persecution, and Losses for Christ's sake.

Metaphor.

9. Rich Men can do for others ; poor Men can do but little for their poor Friends or Neighbours, when the Rich can do much.

10. Rich Men can best strive with Difficulties, and live in Years of Scarcity, when others who have but just from hand to mouth, are in such times in danger of starving, or to be reduced to great Extremities.

XIX. Some Cities, tho rich, yet are in a comparative sence but small, but little Cities.

she is but little : *There was a little City, and few Men in it.* This City is the Church of God, &c. *Babylon* is a great City. In comparison of the Wicked, Christ's Flock is but a handful of People, as it were.

XX. A City, tho very strong, yet is sometimes besieged, and hath many Enemies.

And marvellous it is, so small a City should hold out so bravely unto this Day, especially considering what mighty Enemies have, and do besiege her.

Object. But here it may be objected, Hath it not been overcome ? is it not said, *The Holy City was trodden under foot ?*

Answer. It is only the outward Court. God hath had his Church in all Ages, tho forced for a time to flee into the Wilderness, from the Face of the Dragon.

Quest. By whom is this City besieged ?

Answer. 1. By the Devil, called a great King, and the King of the Bottomless Pit. Eccles. 9.

2. By Antichrist, the First-born of Satan. He hath for above twelve hundred Years laid Siege against it, using all manner of Engines, Craft, and Cruelty, to batter her down, and finally to destroy her. 14. Rev. 12.

3. She is besieged by the World, by wicked Men, Men of earthly and carnal Principles, who abhor *Zion*, and say, Let her be defiled, raze her, even to the Foundation thereof. Psal. 137.7

4. She is besieged by Sin, and the Flesh, a secret Enemy, who sain in a clandestine way would betray her ; this Enemy doth her the most Mischief.

5. She is besieged by a Multitude of false Teachers ; these likewise have done great Hurt and Dammage to the Church of God, who labour by evil Doctrine to poyson all her Inhabitants. 2 Pet. 2. 1,2.

6. And besides all this, there have been sad Divisions within her also ; she has been as a City divided, and yet she stands.

7. There have been sad Breaches made in her Walls, so that many have been let in that way, who should have been kept out.

8. Many that seemed to be for her, have deserted her, and joined with the Enemy, and yet still she holds out.

9. And, which is worst of all, few of those who have been in the City have bravely acquitted themselves, by Zeal and Holiness, to defend her, and yet she holds out still.

Parallel

9. So those that are rich in spiritual Experience, in Faith, and good Works, can do much for weak Christians by Prayer, by Advice, and good Counsel. *Moses* Exod. 17. 11. did mighty Things by Prayer for *Israel*. The fervent Prayer of a righteous Man Jam 5.16. availeth much.

10. So those who are strong, and very rich in Faith, and all other Graces, are help'd to bear up and pass through a Difficulty, in Time of Want and Scarcity, better than weak or poor Christians will ; only God hath for their Comfort and Encouragement promised to supply their Wants, and will (if sincere) also relieve them, that they shall not faint or perish in the Years of Famine. Phil. 4.19. Psal. 84.11

XIX. The City of God, in comparison of great *Babylon*, is but a small City, notwithstanding all her Glory, Grandure, and Greatness, (as you have heard) Luke 12. 32. Eccles. 9. 14. Rev. 17.18

XX. The City of God, this little City, is besieged ; *The Daughter of Zion is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumers, as a besieged City.* Isa. 1.8.

Rev. 11. 2.

Rev. 12. 6.

Quest.

Quest. From whence is it that she is helped to bear up against all these sore and grievous Assaults, Batteries, and Calamities?

- Ans. 1. This City (as you have heard) is built upon a Rock, it has a sure Foundation, which cannot be removed. Mat. 16. 18.
2. The Lord of Hosts hath fought for her; 'tis he that hath been on her side, he hath defended Mount Zion, and the Hill thereof; he hath took part with her, and doth at this day. Psal. 125. 2
Isa. 31. 4, 5
3. She holds out, because God hath decreed her Standing, and that her Enemies shall not prevail. Zech. 11. 8, 9.
4. She is defended, because she is the Place which the Lord loveth, and hath purchased with the Blood of his own dear Son. Psal. 74. 2.
5. Because it is the Place where God's Honour dwells: *I have loved the Habitation of thy House, the Place where thy Honour dwells.* Psal. 26. 8.
6. Again, she still remains, because she is (tho a little City, yet) a strong City: *We have a strong City.* She hath strong Fortifications, strong Walls and Bulwarks. Isa. 26. 1.
7. 'Tis because God's own Habitation (as you have heard) is in her; God is a Wall of Fire round about her, and the Glory in the midst of her. Psal. 31. 21. & 135. 21.
8. She is defended by reason of the Strong-Tower she hath in her; so long as her Tower stands, how can she be battered down? And her Tower is impregnable. The Enemy may sooner pull the Sun out of the Firmament, than undermine or batter down, deface or demolish the Tower of Zion, which is the Name of the Lord. See *Strong-Tower.* Prov. 18. 10.
9. She is defended, because in her are the Laws, Statutes, Ordinances, and holy Institutions of her King, the Lord Jesus, where he is worshipped and adored in Spirit and Truth. Isa. 2. 3.

Inferences.

Hence all that dwell in Zion may be provoked to a diligent Improvement of their great Privileges, to the end they may be enriched with all those spiritual Riches, and dignified with that Honour that appertaineth to a true Denizen thereof.

2. Take Comfort and Encouragement also, whatever the Attempts of the Enemies are, yet about all her Glory shall be a Defence. All those whose Feet stand within her Gates, may read Honour, Safety, and Salvation as it were written upon her Walls. Isa. 4. 5.

3. Let it be your Delight to prefer her above your chiefest Joy; as she is called the holy City, so be ye also holy, that you may declare your selves unto what City it is you do belong. Psal. 137. 6

4. How may this call home all those that are gone astray, and invite all that profess good Will unto Zion, to let their Feet stand within her Gates, for the Lord hath desired it for his Habitation. Holy David made this his one thing desirable, viz. to dwell in God's House, to be a Denizen of this City; and why should not you? Psal. 27. 4.

5. Let it be a Warning to all Zion's Enemies, to take heed how they lift up their hands against her, or reproach God, and them that dwell in Heaven; let them lay down their Arms, and fight against her no more. *The Lord shall roar also out of Zion, and utter his Voice from Jerusalem, and the Heavens and Earth shall shake: But the Lord will be the Hope of his People, and the Strength of the Children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy Mountain, &c.* Joel 3. 16.

The Church compared to the Moon.

Cant. 6. 10. *She is fair as the Moon.*

THe Moon is called in Hebrew *Lebanah*, of her Whiteness, and bright Shining. The State of the Church, all Expositors agree, is signified hereby.

The Church may in many respects be compared to the Moon.

Simile.

Naturalists affirm, the Moon receiveth her Light from the Sun.

II. The Moon receiving Light by the Beams of the Sun, she shines forth, and giveth Light to the World.

as God, hath his Light in himself; but as Mediator, hath his Light from the Father, to communicate it to the Church, that the Church may give Light to the World. *Ye are the Light of the World.*

III. The Moon giveth Light to the World only in the Night.

IV. The Moon, tho very fair and bright, yet (as Naturalists observe) hath her Spots.

V. The Moon hath her various Aspects: sometimes she is in the Full, and sometimes in the Wane; sometimes she shines more glorious, and sometimes less; and yet still the same Moon. She doth not (saith an ancient Writer) always shew her Light in her full Orb: she sometimes so decreaseth, that there seemeth to us not to be any Moon; yet she is not then destitute of the Sun-Beams, tho it seem otherwise to our Sight.

Church is such that it cannot be obscured, so that the Perfidiousness of Enemies, and Antichrist, can do nothing against it? They cannot indeed destroy the Church, but they can bring it into a narrower Compass, and drive it into Holes. The Church (saith *Augustin*) is like the Moon, which sometimes shines wholly, being enlightned with the Sun-beams, and sometimes is deprived of a great part of her Light; so the Church shines sometimes most gloriously, and sometimes is so obscured that she hardly appears at all.

Parallel.

THe Church hath all her Light from Christ, the Sun of Righteousness. Mat. 4. 2.

II. So the Church receiving Light from Christ, she shines forth in Brightness and Glory. The Sun gives Light, but receives none; the Moon both gives Light, and receives Light: So Christ,

as God, hath his Light in himself; but as Mediator, hath his Light from the Father, to communicate it to the Church, that the Church may give Light to the World. *Ye are the Light of the World.* Mat. 5. 14.

III. So the Church gives her Light forth to enlighten Sinners, whilst the Night of this World lasteth.

IV. So the Church, tho pure and holy, yet in her self is not without Spots of Sin. No Saint is without Blemishes. *If we say we have no Sin, we deceive our selves, and the Truth is not in us.* 1 John 1. 8.

V. So the Church is under various States and Changes. She doth not always shine as at Full Moon, or send forth a full Brightness, but is sometimes so obscured, that she appears hardly visible; she was forced into the Wilderness, from the Face of the Dragon, and Romish Beast: yet it is certain, the Church is always in being. *Posse putes nobis persuadere, eum esse Ecclesie statum, ut obscurari nequeat, ut nil Perfidia, nil Hostes, nil Antichristus valeat? Delere hi quidem Ecclesiam nunquam possunt sed in angustias compingere, & compellere in latebras possint,* saith *Whitaker*. Thinkest thou that thou canst persuade us, that the State of the

Rev. 12. 6.

Inferences.

Inferences.

Hence we may learn to look, and earnestly expect to receive all our Light as well as Life from Christ, the Light of the World, and earnestly pray with *David*, *Psal 4.6.* that he would lift up the Light of his Countenance upon us, that forasmuch as we have no Light but what is communicated from him unto us, he would dart continually his glorious Beams into our Hearts, that we may indeed be as shining Lights in *Mat. 5.16.* this dark World.

2. This may also humble the most glittering Saints, to consider that they cannot shine so bright in this World, but that their Spots may be discernible to themselves and others, which may excite them to apply themselves daily to the Sun of Righteousness for cleansing. *Mal 4.2.*

3. To keep clear, and shine as much as possible, that the poor, benighted, dark World may obtain Benefit by them, and confess it to the Glory of God. *Let your Light so shine, &c.* *Mat. 5.16.*

4. Take Comfort from hence, notwithstanding your various Changes, Ebbings, and Flowings in this World, for that the Enemy may as soon change the Ordinances of the Moon, as make an utter end of God's Church, as you have heard.

5. What a dreadful Doom will such be sure to have, that love Darkness so, as that they do not only condemn, oppose, and endeavour to pull the Moon, *viz.* the Church, out of her Orb; but so wicked are they, they slight and condemn the Sun, from whence she receives all her shining Brightness. Let such read, *Job 5. 14. They meet with Darkness in the Day-time, and grope in the Noon-day, as in the Night: To whom is reserved the Blackness of Darkness for ever, except Grace prevent by giving them Repentance.* *2 Pet. 2.17*

The Church the Temple of God.

1 Cor. 3. 16. Know ye not that ye are the Temple of God.

2 Cor. 6. 16. For ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them, &c.

THe Church is the Anti-type of *Solomon's Temple*, and we shall therefore run the Parallel with respect to that.

Type.

THe Temple was built with costly Stones, well hewed, squared, and polished, before they were laid into the Building.

II. In the Building of the Temple there was no Noise heard of Hammer or Ax; and the House, when it was in building, was built with Stones made ready before they were brought thither; so that there was neither Hammer, nor Ax, nor any Tool of Iron heard in the House, whilst it was in building.

III. Others besides *Solomon* were concerned in the building of the Temple, as *Hiram King of Tyrus*, and

Parallel

So the Church of God is built with spiritual Stones, who are well hewed and polished by the Word and Spirit, before added to, or laid into the heavenly Building. *1 Pet. 2.3, 4, 5, 6. Acts 2.40, 41.*

II. So in the building of the Church, there should be no need of the Hammer, or the Ax, to square and hew by Repentance the Stones of this Building, being every way prepared, and made fit before. Conversion is the polishing Work, and those that receive unconverted Persons, violate the holy Rule of God's Word, for that maketh Work for the Hammer and Ax in the Temple. Hence *Solomon* saith, *Prepare thy Work without, and make ready thy things in the Field, and after build thy House.* *Prov. 24. 27.*

III. To shew, that in the building of the Church of God, the Gentiles as well as the Jews, are concerned; they

Type.

and the *Zidonians*, who hewed the Timber for it.

^{1 Kings 6. 21.} IV. The Temple was a most rare and glorious Structure; it was overlaid with fine Gold upon carved Cedar.

^{1 Kings 6. 4.} V. In the Temple were many Windows, to let in Light abundantly.

VI. In the Temple were several Degrees of Galleries or Lofts, each one above another, and larger each than other.

VII. The Walls of the Temple were covered round about with Cherubims, Palm-Trees, and Flowers.

VIII. *Solomon* consecrated the Temple unto the Lord.

IX. There was Musick used in the Temple.

X. In the Temple was the Ark of the Testimony, and in the midst of the House 'tis said he set it.

^{2 Chron. 7. 15.} XI. The Glory of the Lord filled the Temple; God promised to dwell therein, and hear the Prayers that should be there made. *I have hallowed this House, (saith God) that thou hast built, to put my Name there for ever; and mine Eyes and my Heart shall be there perpetually.*

Type.

THE Temple was built with dead and senseless Stones.

II. The Stones were polished and hewn by the hands of Men.

III. The Temple that was built by *Solomon*, was utterly destroyed by the *Babylonians*.

Parallel.

they all concur together, to build up an holy Temple in the Lord. ^{Eph 2. 21.}

IV. To shew the Beauty and Glory of the Church, which is adorned with the Gifts and Graces of the Spirit. The Church is inwardly pure, very rich and beautiful. Hence the King's Daughter is said to be *all glorious within.* ^{Psal 45. 17}

V. So in the Church, the Light of the Gospel, and the blessed Spirit, shines gloriously; these let Light in in great abundance.

VI. So in the Church God hath placed Degrees of Officers, some greater and higher in Glory than others; as Apostles, Pastors, Teachers, &c. ^{Eph. 4. 11.}

VII. To note (saith Mr. *Guild*) the Protection of the Church by the Ministry of Angels, tho they are not seen, and its peaceable, victorious, and flourishing State under the same.

VIII. So did Christ his Church unto the Father. ^{Joh 17.}

IX. Which signifies that Joy of Heart, and heavenly Melody, that is in the Church, amongst the faithful and sincere Converts thereof. ^{Eph. 5. 19.}

X. So in the Church is God's Word and Covenant of Grace, born by Christ, and by his true Ministers, by preaching and publishing the same.

XI. So the glorious Presence of God is in his Church, he dwelleth in *Sion*, and from thence the Perfection of Beauty shines forth, and the Promises of blessed Grace, Peace, Pardon, and Acceptance, is made to them who dwell therein. His Eye is always upon the Righteous, his Ears open to their Cry, and his tender Compassion is ever toward them. ^{1 Pet. 3. 12.}

Disparity.

THE Church is built with living, sensible, and lively Stones. ^{1 Pet. 2. 5.}

II. These Stones are hewn and polished by the hand of the Spirit.

III. The Church of God can never be destroyed; the Gates of Hell shall never prevail against it, so as utterly to overthrow it: tho it is not denied, but the outward Courts have been trodden down by the Popish Gentiles. ^{Mat. 16. 18. Rev. 11. 2.}

A Parallel between the second Temple, built in the Days of *Nehemiah*, and the Church of God built in the latter Days.

Metaphor.

THE Temple that was built in the Days of *Nehemiah*, was first destroyed by the literal *Babylonians*.

II. The Temple was built in a troublesome Time; they wrought with one hand, and held a Sword in the other.

III. The Temple was rebuilt by such as had been for many Years in the *Babylonian Captivity*.

IV. The Builders of this second Temple were look'd upon as poor, weak, and contemptible Persons, in comparison of *Solomon*, and those that built with him.

V. The Builders of this Temple were greatly mock'd and jeer'd. There were *Sanballat*, *Gesham*, *Tobiah*, and others, who in reproachful manner said, *What will these feeble Jews do? will they make an end in a Day? If a Fox go up, he shall even break down their Stone-Wall.*

VI. The Builders of this Temple had much Rubbish to remove, before they could go on with their Work.

Stones being almost quite lost amongst this Rubbish, and others ready to mistake, and instead of a Stone of *Sion*, they take a Stone of *Babylon*.

VII. The Builders of this Temple were hindered; and for a time the Work ceased.

VIII. Many People were very backward about rebuilding the Temple, in the Days of *Haggai* and *Nehemiah*, crying, the Time was not come that the House of the Lord should be built.

IX. Tho many cruel Enemies endeavoured to hinder the rebuilding of the Temple, yet the Work went

Parallel.

Signifying the Church of God should be greatly defaced and spoiled, and the outward Courts trodden down by the mystical *Babylonians*, and afterwards rebuilt, or rather, repaired again. Rev. 11. 2, 3

II. Signifying, that the Church of God should be rebuilt in a troublesome time, and that great Opposition should be made against them.

III. Signifying, that the rebuilding of God's Church should be by such as had been a long time in spiritual Captivity, under the mystical *Babylonians*, or Mother of Harlots.

IV. Signifying, that those whom God would raise up to repair the waste Places of *Sion*, in the latter Days, should be poor, weak, inconsiderable Persons, very unlikely to perfect so great a Work as Reformation is. What was *Luther*, and others whom God employed, to the holy Apostles, who were the first Builders?

V. So the Rebuilders in these latter Days have been greatly reproached and contemned by the Enemies of Christ; those that are truly religious, called feeble, weak, and foolish Ones, &c. nay, Hereticks, Schismatics, and many other reproachful Names have been, and still are daily given to them, and their Work much slighted and despised also.

VI. So the Builders of God's Church, in these latter Days, have had much Popish Rubbish to remove, much Filth of humane Inventions, and Traditions of that Church being in their way; some

VII. So the Builders of God's House, or Reformers in Religion, have often been hindered or obstructed in these latter Days.

VIII. So have many Souls been very backward about the Work of Reformation, or repairing the House of God; they have dwelt in their cieled Houses, and let the House of God (as it were) lie waste.

IX. So the Enemies now, as in former Times, strive to hinder the repairing of God's House; yet the Work of Reformation shall in due time be perfected;

Parallel.

ected, to the Joy of all sincere Christians.

X. So the Work in these Days goes on, not so much by the Power of Men, or human Help, as by the Power of God, and his Spirit.

XI. So the Church of God in the latter Day, will be far more glorious than it was ever yet since the beginning of the World, which will be accomplished, as will be shewed in respect of these things following.

1. God will destroy all the Enemies of his Church. *The Adversaries of the Lord shall be broken in pieces, out of Heaven God will cut off.* Yet a little while, and the Wicked shall be cut off. &c. And all that lift up a hand against

3. God, to make her glorious, will unite all her Children together in Love : *They shall serve the Lord with one Consent ; and no more Divisions shall be amongst them.* Isa. 11. 13. Ezek. 37. 16, 17, 19. Zeph. 3. 8, 9. Zech. 14. 9. *There shall be one Lord, and his Name one.*

4. God will enlarge her Borders. *The Children of the Barren shall say again in my Ears, The Place is too strait for me, give me Room that I may dwell. Isa. 59. 20. The Fulness of the Gentiles shall be brought in, they shall come like Doves to the Windows. Isa. 60. 3, 4, 5.*

5. The Jews shall be called, and both Jews and Gentiles shall make but one Sheep-fold : *And there shall be one Sheep-fold, and one Shepherd.* Ezek. 37. 22. John 10. 16. Isa. 19. 19, 20, to the end.

6. The Glory of the Church will be great in respect of Knowledg. *All the Earth shall be filled with the Knowledg of the Glory of the Lord, as the Waters cover the Sea.* Numb. 14. 21. Isa. 11. 9. Hab. 2. 14.

7. Her Glory shall be great in respect of the Abundance of Peace which shall be in the World in that Day : God will make Wars to cease to the ends of the Earth; such a Day never was in the World yet. *Psal.* 46. 8, 9. & 72. 7. *Isa.* 2. 4. *Mich.* 4. 3, 4.

8. *The Mountain of the Lord's House shall be exalted above the Mountains, and lifted up above the Hills, and all Nations shall flow unto it. The Saints in that Day shall possess the Gates of their Enemies.* Jer. 30. 20. Mich. 4. 2.
Isa. 2. 1.

9. The Glory of the Church will be great in respect of Holiness. God will bring his People into the Fire, and make his Church very pure. *Isa. 1. 25, 26, 27. Mal. 3. 2. Psal. 110. 2, 3. Zech. 13. 8, 9. There shall be no Canaanite in the House of the Lord, no unclean Person shall dwell therein.*

10. Her Glory shall be great by Christ's coming to her: *Thine Eyes shall see the King in his Beauty.* Isa. 33. 17. *He shall be King over all the Earth. I have set my King upon my holy Hill of Sion.* God will dwell with Men in a more glorious manner than he ever yet dwelt with them.

11. In that her Glory shall abide, and the Kingdom shall not be left to another People. *Dan. 2. 44. Dan. 7. 27.*

Inferences.

Inferences.

Let us pray for the Day of *Sion's* Glory, and never give God rest, until he hath made *Jerusalem* a Praise in the whole Earth : *Thy Kingdom come, &c.*

2. Let not the Godly be discouraged, whatever Troubles they are now attended with ; Clouds of Darknes shall soon flie away : *At Even-tide there shall be Light.* Zech. 14:7

The Church compared to an Olive-Tree.

Hosea 14. 7. *His Branches shall spread, and his Beauty shall be as the Olive-Tree.*

The Church of God is compared in this place to an Olive-Tree.

Simile.

Part of the Beauty of the Olive-Tree consists in its Greenness, it is always green ; few Trees that bear Fruit are like the Olive in this respect.

II. The Olive-Tree is renowned for Fruitfulness, it abounds mightily with Fruit. *Pliny* saith, If care be not taken, its Fruit so loads it, that it even breaks it down.

III. The Olive-Tree beareth not only much Fruit, but also profitable Fruit. Olives are rare things. What Tree brings forth better Fruit than the Olive-Tree ? Its Fruit is mollifying, feeding, strengthening, healing ; its Oil makes your Lamps to burn.

IV. The Branches of an Olive-Tree were formerly used to signify Peace.

that hath the Fruit of the Olive, *viz.* Grace, shall soon see the Dove, *viz.* the Spirit, bringing the Olive-Branch : but, as *Noah's* Dove did not bring the Olive-Branch, till the Waters were abated ; so the Flood of Iniquity must be abated, the Waters of Wickedness sink and be dried up, before a Man can receive a sure Sign or Token of Peace and Reconciliation with God.

Inferences.

Hence let Saints, who are planted in the House of the Lord, labour to be like the Olive-Tree, not only to bring forth much Fruit as to quantity, but good and right Fruit, in respect to its quality.

Parallel.

So the Church of God, and every sincere Soul, is green and flourishing. Greenness notes Life and Sap to be in the Branches ; the Branches of the Divine Olive, *viz.* the Saints, are never without spiritual Moisture, or the Sap of Grace in their Hearts and Lives : *His Leaves shall not fail.* Hence *David* said, *He was like a green Olive-Tree in the House of the Lord.* Psal. 1. 3: Psal. 52: 8:

II. The Church is fruitful now, but shall be much more fruitful unto God hereafter ; her Beauty shall be as the Olive-Tree in this respect. She shall abound in Children, and abound in Grace, and true Holiness.

III. So the Church brings forth good Fruit, not only a great quantity, but Fruit that excels in its Nature or Quality, *viz.* Faith, Love, Meekness, Patience, Charity, &c. even all the Fruits of the Spirit, (or as they are in another place called, the Fruits of Righteousness.) *Gal. 5: 22: Jun. 3: 17:* Grace is of a mollifying, feeding, strengthening, and healing Nature ; Grace makes the Lamp of Profession to burn clear, whereby others see, or have much Light. *See Oil.*

IV. A Saint is for Peace. They are Peace-makers ; they desire nothing more than Peace with God, and Peace with Men : *I am for Peace,* saith *David.* He Psal. 120: 7

The Church compared to an Inn.

Luke 10. 34. — *And brought him to an Inn.*

BY the *Inn*, most Expositors (that I have met with) understand that Christ means the Church, which may be fitly compared to an Inne.

Metaphor.

AN Inn is a Place to entertain Travellers, whilst they pass from one Country or City to another.

In an Inn is a Host, who is to take care of Strangers or Travellers that come thither, and to help them to whatsoever they need.

III. An Inn is a Place of Refreshment for Travellers, where they meet with convenient Food, and sweet Repose in their Journey. A Man may have in some Inns what Food he pleaseth, either Milk or strong Meat, choice of Diet.

IV. An Inn sometimes lodgeth (unknown to the Host) evil Persons, Thieves, and Deceivers.

V. An Inn is a very desirable Place to Men in their Journey.

VI. An Inn is not a Place to abide long in; the Traveller takes up his Abode in it but a Night or two, and he is gone.

Metaphor.

IN an Inn there is little to be had without Money; if a Man hath not Money or Credit, he is no Guest for them.

II. A Man that comes to lodge in an Inn, tho he hath never so good Entertainment, yet he is not contented

Parallel.

SO the Church is a Place to entertain Christians, whilst they pass through the Wilderness of this World, to the Land of Promise; or through the Valley of Tears, to the Mount of Joy.

II. In the Church are Pastors, or faithful Ministers, who wait to receive all poor Sinners, who come to take up their Lodging there, and make them very welcom.

III. So the Church is a Place of Soul-refreshment to all spiritual Travellers and Pilgrims. There is both the sincere Milk of the Word, and strong-Meat, all things ready the Soul needs. Some are for one sort of Diet, some for another. In the Church also is sweet Repose, there Christ giveth Rest to the Weary.

IV. So the Church, notwithstanding all the Care that is taken by her Officers, doth sometimes receive or take in false Professors, such as are unsound at Heart, Hypocrites, and deceitful Workers.

V. So is the Church of God; hence *David* longed after the Courts of God's House.

VI. So the Church Militant is no long abiding Place; Christians stay in it but for a short time; 'tis a Place of Refreshment (as it were) for a Night. Here we have no continuing City, we are Strangers, as all our Fathers were; when we come to Heaven, we shall abide with the Church Triumphant for ever.

Disparity.

THE Church is a Place for the Poor, for such as have no Money, they are welcome thither. The Doors of this Inne are always open to all sincere Souls, whether they be poor or rich.

II. But he that comes to take up his Lodging in the Church, or spiritual Inn, if he be sincere, desireth not to go out from thence any more; he desireth to dwell

Metaphor.

tented to stay there, he makes ready in the morning to go forward in his Journey.

Luk. 2. 8.

III. An Inn may be so full of Guests, that a weary Traveller, especially if he come late, can have no Entertainment, but is forced to seek it elsewhere: *There was no Room for them in the Inn.*

in the Poor, and the Maimed, and the Halt, and the Blind, and they do accordingly, yet there is Room. As there can be no want of any Accommodation, of spiritual Food, so there is no want of Room. All that have been called by the Word and Spirit, and compelled by Grace to come in, in all Ages, have had blessed Entertainment; and as God hath enlarged and encreased Converts, so he hath enlarged and encreased the Church, by three thousand at a time.

Acts 2. 40.

IV. Commonly those that lodge in an Inn are Strangers and Foreigners, and staying but a night, or a very short time, have no acquaintance with any that dwell therein.

Disparity.

dwell therein as long as he liveth: tho our abiding in this World is but compared to a Night. *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the Days of my Life.*

Psal. 27. 4.

III. The Church was never yet so full, but that there was Room for all those that were weary and heavy-laden. All that ever truly travelled towards *Sion*, have found Entertainment there; nay, tho the Servants of the Lord have been sent into the Streets and Lanes, to fetch

Mat. 22. 3, to 14.

IV. But the Saints that are in the spiritual Inn, the Church, *are no more Strangers and Foreigners*, but therein make their abode: for tho it be said, 'tis but for a Night, or a Day, &c. yet 'tis as long as they live; and they get very great Acquaintance with those that dwell therein.

Eph. 2. 19.

Inferences.

Bless God, that he hath provided such a Place of Refreshment for poor weary Travellers.

2. You that look upon your selves to be Strangers and Pilgrims in this World, may learn from hence where to take up your Lodging.

3. Also it may inform God's People, and faithful Ministers, what care they ought to take in receiving Men and Women into the Church: Inn-keepers will examine all suspicious Persons.

The Church compared to a Vine.

Psal. 80. 8. *Thou hast brought a Vine out of Egypt; thou hast cast out the Heathen, and planted it, &c.*

Verse 14. *Behold, and visit this Vine, &c.*

Cant. 2. 15. — *For our Vines have tender Grapes, &c.*

Hos. 14. 8. — *And flourish as the Vine.*

The Church is compared to a Vine.

Metaphor.

A Vine is no beautiful Plant, yet very fruitful; it abounds with inward Sap.

Parallel.

SO the Church, altho she doth not seem so beautiful to carnal Eyes, yet she is very fruitful to God. The Trees of the Lord (that is, the Saints of God) are full of Sap, full of Divine Vertue, or good Fruits.

Psal. 104. 6

Metaphor.

II. A Vine spreads forth its Branches, and accordingly grows much in a short time.

and the Boughs thereof were like the goodly Cedars: *She stretched out her Branches to the Sea, and her Boughs unto the River.* Israel, God's ancient Vine, grew wonderfully; and so did the Gospel-Vine, how did it in a little time spread forth its spiritual Branches, Eastwards, and Westwards, over many Nations and Kingdoms! She extended her Boughs into *Parthia, Media, Mesopotamia, Egypt, Judea, Cappadocia, Pontus, Asia, Pamphilia, Lybia, Spain, Italy, England, &c.*

III. The Vine must have much Pains taken with it; it needs Pruning often, or else it will decay.

IV. The Vine is in it self but a weak Plant, and therefore needs Under-propping.

V. Tho the Vine hath many Branches, yet all have a Sufficiency of Sap and Nourishment from the Root, to make them fruitful.

VI. The Vine, if it be barren or unfruitful, is the most unprofitable of any Tree, and fit for nothing but the Fire. *Son of Man, what cometh of the Vine-Tree, above all other Trees, and of the Vine-Branches, which is amongst the Trees of the Forrest? Shall Wood be taken thereof, to hang any Vessel thereon? Behold, it is cast into the Fire to be burnt.*

Parallel.

II. So the Lord's spiritual Vine hath in former times exceedingly spread her Branches forth; the Mountains are said to be covered with the Shadow of it,

She stretched out her Branches Psal. 80. 8, 9, 10, 11. Israel, God's ancient Vine, grew wonderfully; and so did the Gospel-Vine, how did it in a little time spread forth its spiritual Branches, Eastwards, and Westwards, over many Nations and Kingdoms! She extended her Boughs into *Parthia, Media, Mesopotamia, Egypt, Judea, Cappadocia, Pontus, Asia, Pamphilia, Lybia, Spain, Italy, England, &c.*

III. So God takes much pains with his Church; it is pruned and purged, Joh. 15. 2; that it may bring forth the more Fruit.

IV. So the Church is in her self but weak, and needs to be born up by Christ. God is the Strength of his People; they are wholly supported by Him.

V. So the Church, tho she hath many Members, yet all receive a Sufficiency of Grace and Divine Virtue of the Root, (*viz.* the Lord Jesus) to make them fruitful.

VI. So are the Members of the visible Church, if unfruitful, good for nought, but to be cut down, and cast into the Fire, as our Saviour himself sheweth, *John 15. Therefore thus saith the Lord, As the Vine-Tree that is amongst the Trees of the Forrest, which I have given to the Fire to be consumed; so will I give the Inhabitants of Jerusalem: I will set my Face against them; they shall go out of one Fire, and another Fire shall consume them: And ye shall know that I am the Lord, &c.* Ezek. 15. 6.

The Church compared to a Dove.

Cant. 2. 14. *O my Dove, that art in the Clifts of the Rock, &c.*

Psal. 74. 19. *O deliver not the Soul of thy Turtle-Dove unto the Multitude, &c.*

That is, thy Church and People, who worship none but Thee, as the Turtle-Dove, that never entertains Conjunction with another; and who in their Affliction, like a Dove, express their Grief in Sighs and solitary Groans to thee; and which is unarmed, weak, simple, and meek, like the Turtle-Dove, which is esteemed the least among the Species of Doves, as *Aristotle* says. The *Chaldee* renders it, *The Soul of such as learn thy Law*, (that Word *תור* a Turtle-Dove, being of some affinity with *תורה* Law.) Christ calls his Church a Dove, by which Metaphor, saith *Glossius*, its Simplicity, Chastity, &c. is denoted.

Doct. That the Spouse of Christ, or a gracious Soul, is or may fitly be compared unto a Dove.

Metaphor.

Metaphor.

A Dove is a meek and harmless Creature: *Be ye innocent as Doves.*

II. The Dove makes her Nest in the Rock; her Safety, and Place of Abode is in the Cliffs of the Rock.

III. The Dove is a Creature that feeds not upon Carrion, as Eagles, Ravens, and other Fowls do, but only upon pure Grain.

of Mens Traditions; they hate Idolatry, only feed and live upon the pure Grain of

IV. The Dove is a Creature much molested by all Birds of Prey.

V. The Dove hath no other Defence, when molested, but by Flight.

VI. The Dove thinks not her self secure, till she be got into the Rock.

VII. The Dove is a Creature very chaste, and true to its Mate.

defy the Pope, that First-born of Satan, and all others who pretend to Headship, and Ecclesiastical Jurisdiction over their Consciences.

VIII. The Dove hath a lovely Eye, and 'tis always fix'd upon her Mate.

ned with Meekness and Modesty, having always their Eyes upon Jesus Christ; not daring to lift up their Eyes to other Lovers, but by holy Intention wait upon him alone in all their Devotion.

IX. The Dove loves to accompany with Doves; they will gather together by great Numbers, if they can.

X. The Dove mourns when she hath lost the sight of her Mate

David) *I did mourn as a Dove, (saith Hezekiah) mine Eyes fail with looking up. I shall not see the Lord in the Land of the Living. They shall be on the Mountains, like Doves in the Vallies, every one mourning for his own Iniquity.*

Parallel.

THe Saints of God are injurious to none, they seek the hurt of no Man, they are and ought to be *harmless, the Children of God, in the midst of a crooked and perverse Generation.*

II. The Saints make their Abode in the Rock Christ; they build only in him, and upon him; and indeed in the Cliffs of this Rock they rest, viz. in the Wounds, Piercings, Dyings, and Crucifyings of the Lord Jesus Christ.

III. Gracious Souls, or sincere Christians, do not feed upon the sensual Pleasures, and carnal Delights of this World, as the Ungodly do; nor will they feed upon, or receive in the detestable Carrion false Worship, and every evil Way, and God's holy Word.

IV. The Saints of God are persecuted and molested by all the Sons of Belial; they are chased like a Dove or Partridge upon the Mountains.

V. The Godly have no other way, when molested by Satan, and wicked Men, but to flee to God: *At what time I am afraid, I will trust in thee.*

VI. The sincere Christian looks not upon himself as secure, until he is got into Christ. *The Name of the Lord is a Strong-Tower, the Righteous run into it, and are safe.* They, like Noah's Dove, flee to the Ark.

VII. The sincere Christian, and Spouse of Christ, is very chaste to the Lord Jesus, will own no other Head or Husband, they

VIII. The Saints of God have a single and lovely Eye in Christ's Sight: they strive to be like the Dove, resisting Pride, Lust, and Wantonness, and to be adorned

with Meekness and Modesty, having always their Eyes upon Jesus Christ; not daring to lift up their Eyes to other Lovers, but by holy Intention wait upon him alone in all their Devotion.

IX. God's Children love Communion and Fellowship one with another, that they may mutually be comforted and edified in the Faith: *They flee like a Cloud, and as Doves to their Windows,* that is, to the House or Church of God.

X. A gracious Soul mourns when it hath lost the Sight of Jesus Christ; *Thou biddest thy Face, and I was troubled,* (saith

XI. The

Metaphor.

XI. The Dove is a very fruitful Creature, having Young almost every month in the Year.

XII. Doves love to be by the Rivers of Water.

XIII. Doves have Feathers of divers colours; and 'tis observed, when the Sun shines, their Beauty appears most, as if their Wings were covered with Silver, and their Feathers with yellow Gold.

XIV. The Dove was appointed by the Lord under the Law for a Sacrifice, and no other Bird or Fowl of Heaven but the Dove. And hence you read in the Gospel, that there were those that sold Doves in the Temple, which was (as it is thought) to accommodate such as came to offer Sacrifice.

XV. The Dove is said to be silly, and without Heart, wants Courage, &c.

Parallel.

XI. The Church is also very fruitful to Christ, (1.) In respect of bringing forth Children: *This and that Man it shall be said was born in her.* (2.) In respect of bringing forth the Fruits of the Spirit, and good Works. Psal. 87.

XII. Christians, or gracious Souls, love to be by the sweet Streams of living Water, by that River that makes glad the City of God; they love to drink of the Promises and Consolations of the Spirit. Psal. 23. 3.

XIII. The Saints are gloriously adorned with the Righteousness of Christ, and with the Gifts and Graces of the Spirit; and when the Sun of Righteousness shines, and sends forth his splendid Beams and Rays upon them, then their Graces appear and shine most glorious. Psal. 45.

XIV. The Godly are required to offer up themselves, both Body and Soul, as an acceptable Sacrifice unto God; and many of them have been commanded, and readily have yielded themselves up to God, in a way of suffering, for Christ's sake; and none but those who are God's own sincere Children, are accepted in offering up themselves, either in a way of doing or suffering. Rom. 12. 1.

XV. The Saints of God are of themselves in many things silly and foolish, wanting that Heart, Courage, and Magnanimity of Spirit, to stand up for God, his Truth, Interest, and People, as they ought to do. Prov. 15. 8.

Inferences.

IS Christ's Church, and so consequently every gracious Person, compared to a Dove, being meek, humble, harmless, chaste, and single-hearted to the Lord Jesus Christ? &c. Then we may assure our selves, that she that delights in Prey, Rapine, and Blood, as doth the *Romish* Church, is none of the Dove or Church of Jesus Christ.

2. Are the Eyes of a Dove by the Rivers of Water? do they delight in Springs, Fountains, and pure Rivers? and in this are they an Emblem of the Godly, who hate all filthy, loathsome, and detestable Traditions of Men, and delight only in the pure, unmixed, and Chrystal Streams of God's holy Institutions? Then all those, who, like Ravens, and other foul and unclean Birds of Prey, delight in Ditches, and in long standing, stinking Pools of this false Church, (where they defile themselves in searching for the detestable Carrion of Idolatry) are none of Christ's Dove-like People.

3. And let those that are the People of God, labour to be like the Dove, who is neat, and will not defile it self; let them see they keep their Hearts chaste to Christ, and avoid all Pollution of Sin in their Conversation. 2 Cor. 7. 1.

5. This also may inform the Godly, that 'tis no marvel if they are persecuted and molested by the Wicked.

5. And in the midst of all their Afflictions, Persecutions, and Temptations, this may comfort them: God hath prepared for his poor Doves a strong Place of Defence and Shelter, *viz.* the Rock Christ, whither let us in all Times of Danger flee by Faith and Prayer.

The Church compared to a natural Body.

1 Cor. 12. 13. — *All baptized into one Body.*
 Eph. 2. 16. — *Both unto God in one Body.*
 Eph. 4. 12. — *For the edifying of the Body of Christ.*
 Col. 1. 18. *He is the Head of the Body, the Church, &c.*
 Verse 24. *For his Body sake, which is the Church, &c.*

THe Body, *σῶμα*, (*Soma*) is frequently put for the Church or People of God, the Explication of which Trope is concisely opened in the following Parallel.

Metaphor.

EVery natural Body hath a Head.

Feet, and gave him to be the Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all. And he is before all things, and by him all things consist.
 Verse 17. *And he is the Head of the Body, the Church, &c.*

II. The natural Body hath many Members, and tho many Members, yet all make but one and the same Body.

1 Cor. 12.
14, 20.

III. In the natural Body are Members different in Strength, Usefulness, and Honour, as Arms, Legs, Eyes, Feet, Hands, Fingers, &c. But the weakest, and those that seem least honourable, are very useful, and the Body cannot be without them.

tho the Eye is of greater use than some other Members, yet the Eyes (or Ministers, who are as useful as Eyes to the Body) cannot say to the Hand, (or such to whom God hath given the Riches of this World to distribute unto others,) *We have no need of thee; nor can the Head say to the Feet, I have no need of you. Nay, and these Members of the Body, which seem to be more feeble, are necessary.*

IV. In the natural Body, if one Member suffer, all suffer with it.

V. All the Members of the Body natural, take care of, and seek the Good of the whole Body, and of each Member in particular.

VI. All the Members of the natural Body have their Nourishment from the Head.

Parallel.

SO the Church of God hath a Head, viz. the Lord Jesus Christ: He (God the Father) hath put all things under his

Eph. 1. 22.

Col. 1. 17, 18.

II. The Church of Christ consists of divers Saints, called the Members of his Body: Now ye are the Body of Christ, and Members in particular; and tho many, yet all make but one and the same mystical Body.

1 Cor. 12.
27.

III. So in the Church, the mystical Body of Christ, are different Members, both with respect to Honour and Usefulness; as Apostles, Prophets, Teachers; or, as the Apostle John hath it, Fathers, young Men, and Children. All are not Apostles, all are not Prophets, all are not Teachers, &c. But yet the weakest and most feeble Saints or Members are useful to the Church. As in the Body natural,

Eph. 4. 11.
1 Joh. 2. 13, 14.

1 Cor. 12.
20, 21, 22, 23.

IV. So in Christ's mystical Body, when one Saint suffereth, all do sympathize and suffer with him. If one suffer, all suffer; and if one Member be honoured, all the Members of the Body rejoice with him.

1 Cor. 12.
26.

V. So in the Church of God, every particular Saint doth, and ought always to seek the Welfare of the whole mystical Body of Christ: That there should be no Schism in the Body, but that the Members should have the same care one of another.

1 Cor. 12.
25.

VI. So all the Members of the mystical Body receive Nourishment from Christ, who is the only Head thereof; and from hence the Apostle condemneth those false

O Professors,

Metaphor.

Professors, and counterfeit Christians, who pretended to much Piety and Religion, but did not receive their Doctrine and Principles from Christ, nor were they united unto him by Evangelical Faith. *Not holding the Head, from which all the Body by Joints and Bonds having Nourishment ministred, and knit together, encreaseth with the Increase of God.* Col. 2.18, 19.

VII. In the natural Body, betwixt the Members and the Body there is a marvellous Nearness, or blessed Union.

VIII. The Body natural encreases in Strength, Bigness, and Beauty; according to the Age of the Body, is the Perfection and Excellency of it.

on to the Church in the latter Day: *The Lord shall rise upon thee, and his Glory shall be seen upon thee; and the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. Lift up thine Eyes round about, and see; all they gather themselves together, they come unto thee; thy Sons shall come from afar, and thy Daughters shall be nursed at thy side, &c.* to the end of the Chapter, compared with chap. 66. 8, 9, 10. where you may read of the Multitude that shall be added to her, and of the Abundance of her Glory. And as she shall grow in Bigness, so likewise she shall encrease in spiritual Knowledg, Faith, and Godliness. *For the Earth shall be filled with the Knowledg of the Glory of the Lord, as the Waters cover the Sea.* All the Officers, and glorious Gifts appertaining to them, that are given to the Church, are *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledg of the Son of God, unto a perfect Man, unto the measure of the Stature of the Fulness of Christ.* Isa. 60. 2, 9, Hab. 2.14, Eph. 4.11, 12, 13, 14.

Parallel.

VII. So there is a wonderful Nearness, and blessed Union between Jesus Christ, and every Member of his mystical Body: *For we are Members of his Body, of his Flesh, and of his Bones.* Eph. 5. 30.

VIII. So the Church encreases in spiritual Strength, Bigness, and Glory. The Church is but small and weak now, in comparison of what she shall be, when she is come to her full Growth, and perfect State. There will be a great Additi-

Inferences.

THis clearly shews what infinite Benefit the Godly receive from Jesus Christ, and what Dependency they have upon him. What can the Body do without the Head?

2. How happy are all true Believers! how near and dear are they to the Lord Jesus! what greater Union is there, than that between the Members and the Head! *No Man ever hated his own Flesh, but nourisheth and cherisheth it, as the Lord the Church.* Eph. 5. 29.

3. What will become of those evil and wicked Men, that seek to destroy the Church and Saints of God! Do they not herein strive to break Christ's Bones, and tear his Flesh in pieces? What will they do in the Day of Vengeance, when he comes forth to plead the Controversy of Zion. Isa. 63. 4.

4. This reproves that Church, that pretends it self to be Christ's Body, and yet flights and grievously neglects his Members, nay, his most useful Members. The Church should be as careful and tender of her Ministers, as the natural Body is of its Eyes. Shall the Eye suffer, or be in danger of being put out or spoiled, and the Hand refuse to relieve and defend it, when it is in its power?

The Church compared to a Vineyard.

Psal. 80. 15. *And the Vineyard which thy Right-hand hath planted.*

Isa. 5. 1. *Now will I sing to my well-beloved, a Song of my Beloved, touching his Vineyard.*

Verse 7. *For the Vineyard of the Lord of Hosts is the House of Israel, and the Men of Judah his pleasant Plant.*

A Vineyard, the Place where Vines are planted, metaphorically signifieth the Church. The Church is compared to a Vineyard.

Metaphor.

THe Land that is made into a Vineyard, is a Piece of Ground taken out of a Wilderness, or other common Ground, designed to that special use.

II. A Vineyard is fenced or walled in, to secure it from wild Beasts, and others, who may offend or hurt it.

his People. 1. Every one of his Attributes (as we have elsewhere shewed you) is a Fence or Security to her; his Power is a Fence, his Wisdom is a Fence, his Mercy is a Fence, his special Providence is a Fence. 2. The holy Angels are as a Wall or Fence to the Church, and to every particular Saint; they were as a Wall of Safety to the Prophet, 2 Kings 6. 15, 16. 3. There is about the Church the Fence or Wall of Ordinances, Church-Government, and Discipline. — The Reason why God makes a Wall about his People, is opened under Metaphor, *God a Husband man*; also the Nature and Strength of it, to which we refer you.

Quest. Perhaps some may enquire, *How much Ground doth this Hedg or Wall take in?*

1. It taketh in all the Bodies of God's People; no Disease, Sickness, or Affliction whatsoever can come upon those that truly fear and serve the Almighty, but what he lets in. This appears in the case of Job; and by what David saith, *My Life is in thy hand*, &c.

2. This Wall comprehends more especially the Souls of Saints; no Temptation, Persecution, or Trial, can come upon them, but what God lets in. His special Eye, Care, Protection, and Divine Providence is so over them, that not a Hair of their Heads shall fall to the Ground without his Notice; that is, He hath interested himself in all the Concernments of his Children, yea, even in the smallest Matters.

3. This Wall takes in their Houses, and all they have: *Hast thou not made a Hedg about him, and about his House, and about all he hath, on every side?* The Devil could not touch any of Job's Sheep, Oxen, or Asses, until God opened the Door for him; much less his Sons, Daughters, Body and Life. *Suffer us* (said the unclean Spirits to Christ) *to go into the Herd of Swine.* They could not destroy those Swine, before permitted or suffered by the Almighty.

III. A Vineyard is planted; the choice things that grow there, come not up of themselves.

Parallel.

SO the Church is taken out of the Wilderness of this World, being separated from all People, to be a peculiar People to God: By Nature Saints were as barren and fruitless as Sinners.

II. So the Lord's Vineyard hath a Wall or Fence about it: Saith the Lord, *I will be a Wall of Fire unto her round about.* What use soever a Fence is to a House, Garden, or Vineyard, the same is God to

his People. 1. Every one of his Attributes (as we have elsewhere shewed you) is a Fence or Security to her; his Power is a Fence, his Wisdom is a Fence, his Mercy is a Fence, his special Providence is a Fence. 2. The holy Angels are as a Wall or Fence to the Church, and to every particular Saint; they were as a Wall of Safety to the Prophet, 2 Kings 6. 15, 16. 3. There is about the Church the Fence or Wall of Ordinances, Church-Government, and Discipline. — The Reason why God makes a Wall about his People, is opened under Metaphor, *God a Husband man*; also the Nature and Strength of it, to which we refer you.

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III. So the Church is planted by the Lord, and every goodly Plant that grows therein. Hence God the Father is called an Husbandman. *The Men of Israel are called his pleasant Plants.*

Metaphor.

IV. A Vineyard is digged up, and well-manured, before it is planted which is not done without much pains.

Luk 13.6.
Cant. 6.11
& 7.12.
V. A Vineyard hath many Vines planted in it, and not only so, but also Fig-Trees, Pomegranates, and other excellent Fruit-Trees.

some barren, as is signified by our Saviour, *Luke 13. 6. He spake also this Parable: A certain Man had a Fig-Tree planted in his Vineyard, and he came and sought Fruit thereon, and found none.* Luk. 13. 6.

VI. A Vineyard needs much pruning and watering; the Stones also must be gathered out of it: hence there are Vine-dressers appointed to look after it.

VII. Vineyards were wont to be hurt by Foxes, by the wild Boar, and other evil Beasts; it hath many Enemies.

such as seem devout, and very humble, and yet preach hurtful and poysonous Doctrine, yea, bring in damnable Heresies, which greatly tend to the spoiling of God's Vineyard. And then the Church is greatly annoyed also by the wild Boar, as *David* shews, *The Boar of the Wood doth waste it, and the wild Beasts of the Field devour it.* Psal. 80. 13. By which are meant the cruel Enemies the Church met with in those Days; like as in these latter Times, she hath the Pope, who may fitly be compared to a wild Boar; and the bloody Papists, to ravenous Beasts, Beasts of Prey, such as continually delight in Blood and Rapine, and to tear the Lambs out of Christ's Fold, or destroy the precious Bunches of the tender Grapes.

VIII. A Vineyard is continually watched over, lest any thing should annoy or hurt it.

IX. Many that are idle are call'd into a Vineyard to work.

Kingdom of Heaven is like unto a Man that is an Householder, which went out early in the morning to hire Labourers into his Vineyard; and when he had agreed with the Labourers for a Penny a day, he sent them into the Vineyard. And he went out, and saw others standing idle in the Market-place. Mat. 20. 2, 8.

X. He that is employed to plant and dress a Vineyard, or is a faithful Labourer therein, is allowed to eat of the Fruit thereof, besides his Reward at night.

Parallel.

IV. The Church of God, and every gracious Soul, may be said to be digged, or the fallow Ground of their Hearts by *Hof. 10. 12* powerful Conviction broken up, and thereby prepared to receive the good Seed, or to have a Principle of Grace planted in their Hearts.

V. So in the universal Church are many particular Congregations or Communities of Christians, who are as so many choice Vines in God's Sight; it also abounds with Plants, some fruitful, and

some barren, as is signified by our Saviour, *Luke 13. 6. He spake also this Parable: A certain Man had a Fig-Tree planted in his Vineyard, and he came and sought Fruit thereon, and found none.* Luk. 13. 6.

VI. So the Church of God must have much pains taken with it, or it will soon decay; there is need of pruning, and cutting off superfluous Branches, and gathering out other things that offend: Hence God hath appointed his faithful Ministers, who are *Workers together with him*, to take care and charge of it. Hence *Paul* saith, *I have planted, and Apollo watered.* 2 Cor. 6. 1, 1 Cor. 3. 6.

VII. So the Church of God is often vexed, and greatly hurt by the Foxes, little Foxes, namely, false Teachers, who for their Subilty and Cruelty are called Foxes. By *little Foxes*, some understand

such as seem devout, and very humble, and yet preach hurtful and poysonous Doctrine, yea, bring in damnable Heresies, which greatly tend to the spoiling of God's Vineyard. And then the Church is greatly annoyed also by the wild Boar, as *David* shews, *The Boar of the Wood doth waste it, and the wild Beasts of the Field devour it.* Psal. 80. 13. By which are meant the cruel Enemies the Church met with in those Days; like as in these latter Times, she hath the Pope, who may fitly be compared to a wild Boar; and the bloody Papists, to ravenous Beasts, Beasts of Prey, such as continually delight in Blood and Rapine, and to tear the Lambs out of Christ's Fold, or destroy the precious Bunches of the tender Grapes.

VIII. So God is said to watch over his People. *In that day sing unto her: A Vineyard of red Wine; I the Lord do keep it every moment, lest any hurt it. I will keep it night and day.* Isa. 27. 2, 3.

IX. So God calls Men into his spiritual Vineyard, to labour therein, with the Promise of Reward. See *Mat. 20. The Kingdom of Heaven is like unto a Man that is an Householder, which went out early in the morning to hire Labourers into his Vineyard; and when he had agreed with the Labourers for a Penny a day, he sent them into the Vineyard. And he went out, and saw others standing idle in the Market-place.* Mat. 20. 2, 8.

X. So those whom God employs as Planters and Vine-dressers in his spiritual Vineyard, ought to eat of the Fruit thereof, viz. have a sufficient Maintenance allowed them. *Who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock,* 1 Cor. 9. 7, 14.

Metaphor.

Parallel.

a Flock, and eateth not of the Milk of the Flock? even so the Lord hath ordained, that they who preach the Gospel, should live of the Gospel.

XI. It is expected by the Owner of a Vineyard, that after much Cost and Pains is bestowed upon it, it should bring forth much Fruit.

XI. So after God hath bestowed much Pains and Cost with a People, (as he did with Israel: *What could have been done more to my Vineyard than I have done in it?*) he expects Fruit: And he looked it should bring forth Grapes, and it brought forth wild Grapes. Isa. 5. 4.

XII. A Vineyard, having had great Labour and Cost bestowed upon it, and not yielding Fruit answerable to the Charge, greatly grieves and troubles the Owner, causing him to lay it desolate, and care no more for it.

XII. So when a People have had much Cost and Pains bestowed upon them by the Lord, and yet they remain barren and unfruitful, walking like Men, and bringing forth sour Grapes, Grapes of Sodom, rather than good Fruit, He is greatly offended and grieved thereat, and many times dealeth by that People, Church, or Nation, as he threat-

ned to deal by Israel of old. *I will take away the Hedge thereof, and it shall be eaten up; and break down the Wall thereof, and it shall be trodden down: And I will lay it waste, it shall not be pruned, nor digged, but there shall come up Bryars and Thorns; I will cause the Rain to rain upon it no more, &c. Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.* Isa. 5. 3, 4, 5, 6, 7, 8, 9.
Which of all Judgments is the most severe; God deliver his Church in England from so sore a Stroke. Mat. 21. 43.

Inferences.

THis may teach the Church and People of God to take heed they answer the Pains and Cost God hath been at with them. It is not a little, but much Fruit that God expects from us; and not only Grapes, but good Grapes, sweet Grapes, viz. Fruits of Righteousness. Jam. 3. 18. Rom. 5. 17.

II. And let all the Plants in this spiritual Vineyard see to it, that they are Plants of God's own planting; for if they are not, they shall be plucked up. Mat. 15. 13.

III. And let those that his own Right-hand hath planted, see also that they be well rooted. 1. A Tree not well rooted bears but little Fruit. 2. A Tree not well rooted is subject to be shaken and blown down. 3. A Tree not well rooted is in danger of being pluck'd up.

1. Labour to be rooted in all the Essentials of true Religion.

2. And in all the Principles of Instituted Worship.

3. And in all the Graces of the holy Spirit, in Faith, Love, &c. Eph. 3. 17.

IV. It may also be of use to encourage and comfort the Church of God, whilst it remains fruitful to him. How safe and secure is that Vineyard, that God hath so gloriously walled in on every side! In vain are all the Strivings and Strength of bloody Rome: if God openeth not the Door for them, they can never prevail against us.

5. It also may be for Reproof to loose and slothful Professors; O what Danger do their Sins expose God's Church to!

The Church compared to a Virgin.

2 Cor. 11. 2. *I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.*

A *Chast Virgin.* This Simile alludes to the legal Type of the High-Priest, who might marry none but a Virgin, Lev. 21. 14.
Note. The Church (or a gracious Soul) is by the Apostle compared to an espoused Virgin: *I have espoused you, i. e.* I have been an Instrument or Spokesman in the hand of my blessed Lord and Master herein.

Simile.

A Virgin is a Person that is not defiled, one that hath been kept pure from Fornication and Uncleanness.

upon Mount *Sion* are said to be Virgins; those are they which were not defiled with Women, that is, with the Mother of Harlots, mystical *Babylon*, nor with any of her Daughters; for they are Virgins, that is, true and chaste to Christ.

II. A chaste Virgin, that is espoused to an Husband, is greatly beloved by him.

III. A Virgin espoused to an Husband, longeth for the Wedding-day.

IV. A Virgin espoused, greatly prizeth every kind Token of Love from her Friend, and delights to hear from him.

V. A Virgin espoused is a Man's Wife.

Parallel.

THe Church of God, and every sincere Christian, is kept pure from Idolatry, viz. the inordinate Love of this World, and all Antichristian Worship. Hence the Forty four thousand

II. So the Church, and each sincere Christian, is dearly beloved by the Lord, who is said to *rejoyce over his People, as a young Man rejoyceth over his Bride.* Isa. 63. 4, 5.

III. So the Church longeth for the Return of the Bridegroom, when Christ will take her to himself. *The Marriage of the Lamb is come, &c.* Cant. 8. 14. Rev. 19. 7, 8.

IV. So all sincere Souls wonderfully prize every precious Token of Christ's special Favour to them. *Let him kiss me with the Kisses of his Mouth, for his Love is better than Wine.* Cant. 1. 1.

V. So is the Church the Wife of Christ.

The Church compared to a Wife.

Isa. 54. 5. *Thy Maker is thy Husband.*

Rev. 21. 9. *I will shew thee the Bride, the Lamb's Wife.*

BY the Metaphor, *Esponsals*, which is the most pleasant Metaphor of all, the spiritual Union between Christ and the Church is expressed, Hos. 2. 19, 20. From the Names of *Husband* and *Wife*, Metaphors also are taken, Isa. 54. 5. where God calls himself *בעל*, the Husband of the Church, and hence *Zion* is said to be *בולה*, *Beulah*, that is, *married*. Isa. 62. 4, 5.

Note, The Church of Christ is the Wife of Christ.

Metaphor.

Metaphor.

Parallel.

A Wife is one who hath made a solemn Contract with, and is married to an Husband.

II. A Woman that entreth into a Marriage-Relation with an Husband, gives her self wholly to him. The Husband gives himself to her, and she by way of Return gives her self unto him; they consent to take each other.

turn gives it self unto Christ: I will be thine, saith every sincere Convert, I will be for thee, and not for another. Hence 'tis said, *They gave themselves to the Lord.* Blessed Jesus, saith the Soul, such as I am and have, I give to thee; I am a poor sorry Piece, infinitely unworthy to wash the Feet of the Servants of my Lord, O how undeserving then of thy Acceptation! my best is too bad, my all is too little for thee: But since it is thy Pleasure to accept of such a Gift, I do with my whole Soul give my Self, my Strength, my Time, my Talents, and all I have, am, or can do, for the Glory of thy holy Name. Rom. 7. 15.

III. A faithful Wife, in marrying her self to one Husband, renounceth all other Men, and keeps her self chaste and faithful to him.

become dead to the Law by the Body of Christ, that ye should be married to another, even to him who is risen from the Dead, that we should bring forth Fruit unto God. Rom. 7. 15

IV. The Wife obeyeth and revere-
renceth her Husband; as Sarah,
who called her Husband Lord.

V. A faithful Wife strives to
please her Husband. *But she that
is married, careth how she may please
her Husband.* 1 Cor. 7. 34

VI. A Wife by marrying an
Husband is interested into his
Estate, and hath a legal Right to
what is his.

VII. A Wife, by marrying an
Husband, is brought into a near
Union and Communion with him:
*They are no more twain, but one
Flesh.* Mat. 19. 6.

unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and the Church. Hence the Apostle saith, *He that is joined to the Lord, is one Spirit.* This is a most blessed Union, a full Union, a lasting Union; (1.) a full Union. The whole Person of Christ is joined to the whole Person of a Believer, and the whole Person of a Believer is joined to the whole Person of Christ. Not only Christ's Human Nature is joined to a Believer, but his Divine Nature also; and so not only the Body of a Believer is joined to Christ, but his Soul is joined also. This may administer much Consolation to dying Saints: The Body, as well as the Soul, is the Lord's, and

SO the Church, and every true Christian, hath made a solemn Contract or Covenant with, and is married to the Lord Jesus.

II. So a gracious Soul in this spiritual Marriage gives it self to Christ, and Christ gives himself to the Soul. I will be thine, saith Christ, to love thee, thine to save thee, thine to crown thee, and make thee happy; I, with all my Riches, and rich Treasure of Grace and Glory, will be fully thine, and for ever thine. And on the other hand, the Soul by way of Re-

turn gives it self unto Christ: I will be thine, saith every sincere Convert, I will be for thee, and not for another. Hence 'tis said, *They gave themselves to the Lord.* Blessed Jesus, saith the Soul, such as I am and have, I give to thee; I am a poor sorry Piece, infinitely unworthy to wash the Feet of the Servants of my Lord, O how undeserving then of thy Acceptation! my best is too bad, my all is too little for thee: But since it is thy Pleasure to accept of such a Gift, I do with my whole Soul give my Self, my Strength, my Time, my Talents, and all I have, am, or can do, for the Glory of thy holy Name. 2 Cor. 8. 5.

III. So all true Christians renounce Sin, Self, and the Law in point of Justification, and all Lovers whatsoever, and keep themselves chaste and faithful to Christ. *Wherefore, Brethren, ye also are* Rom. 7. 15

IV. So the Church obeys and reverences the Lord Jesus Christ, and owns him to be her Lord.

V. So the Church, and each true Christian, strives to please the Lord Jesus. *That ye may walk worthy of the Lord in all well-pleasing, being fruitful in every good Work, &c.* Col. 1. 10.

VI. So the Soul, by marrying of Christ, is interested into all Christ's Riches; he hath a sure, a new Covenant-Right to whatsoever Christ hath; the Riches both of Grace and Glory are become his hereby.

VII. So the Church, and each true Christian, by entering into a Marriage Relation with the Lord Jesus, is brought into a very near Union and Conjunction with him. *For this cause shall a Man leave Father and Mother, and shall join* 1 Cor. 6. 17

unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and the Church. Hence the Apostle saith, *He that is joined to the Lord, is one Spirit.* This is a most blessed Union, a full Union, a lasting Union; (1.) a full Union. The whole Person of Christ is joined to the whole Person of a Believer, and the whole Person of a Believer is joined to the whole Person of Christ. Not only Christ's Human Nature is joined to a Believer, but his Divine Nature also; and so not only the Body of a Believer is joined to Christ, but his Soul is joined also. This may administer much Consolation to dying Saints: The Body, as well as the Soul, is the Lord's, and

Metaphor.

and therefore shall not be lost, he will raise it up at the last Day. From hence Christ sympathizeth with his People, he feels and is sensible of all their Sorrows, he looks upon their Sufferings as his Sufferings. *I was hungry, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; naked, and ye clothed me not; sick, and in Prison, and ye visited me not. In all their Afflictions he was afflicted.* Joh. 6.39. Mat. 25.35. Isa. 63.9.

Parallel.

VIII. A Wife, by Marriage-Relation, is taken up with much sweet Peace, Joy, and Complacency in that Estate: her Husband is better to her than ten Sons, as *Elkanah* said to *Hannah*. 'Tis a Relation made up of Love and Delight.

the Sons of Men, the chiefest of ten thousand.

is none on Earth that I desire besides thee. Thou hast ravished my Heart, (saith Christ) my Sister, my Spouse. How fair and pleasant art thou, O Love, for Delights! turn away thine Eyes, for they have overcome me. He shall rest in his Love. And on the other hand, what saith the Spouse, the Wife of Christ? I sat down under his Shadow with great Delight, and his Fruit was sweet unto my Taste. He is altogether lovely. Stay me with thy Flagons, comfort me with Apples; for I am sick of Love. The Saints (saith one) are called Christ's Spouse, because of the unparallel'd Love that is between them; and (saith another) Christ calls himself our Bridegroom, that he might insinuate the Greatness of his Love, which decays not with Time; and he calls us his Spouse, not his Wife, noting, that our Love to him should be always new, always lively and vigorous. Psal. 45. Cant. 5.10. Psal. 73.25. Zeph. 3.17. Cant. 5.

IX. A tender and dear Wife is greatly troubled when her Husband seems to be offended and angry with her, and strives to pacify him again, and is never at Rest or Peace, until she finds his Love towards her as formerly, and all things right between them.

X. The Wife, by her Marriage with her Husband, is delivered from Arrests for Debts; no sooner is she married, but her Husband is liable to that Danger, it falls upon him, he must see to satisfy and pay what she owed.

XI. The Wife that is married to a Prince, or mighty Potentate, is thereby greatly exalted, or raised to Honour, becomes a Queen the same day the Marriage is consummated, and hath the Attendance of his Servants.

IX. So a gracious Soul, if Christ be offended, and withdrawn from him, is greatly cast down and grieved. *Thou hiddest thy Face, and I was troubled; I opened to my Beloved, but my Beloved had withdrawn himself, and was gone. My Soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no Answer. Where is the sounding of thy Bowels, and thy Mercy towards me? are they restrained? Be not wroth very sore, O Lord, neither remember our Iniquity for ever; behold, we beseech thee, we are thy People.* Cant. 5.6. Isa. 63.15. & 64.9.

X. So in like manner, no sooner is a Soul espoused or married to Christ, but all his Debts to Law and Justice fall upon Christ, and he pays all; He stands between Wrath and us, Justice and us; He keeps off all Danger of Arrests, and Fear of Imprisonment; He hath Riches enough. All is cleared the day the Soul closes in with him, tho whole Mountains of Guilt were upon us before.

XI. So the Church being married to Christ, the Lord Jesus, the Prince of Heaven and Earth, is raised to the greatest Honour imaginable; she is made hereby a Princess, and hence called a Queen: *On thy right-hand did stand the Queen, in Gold of Ophir.* The Saints also have the Attendance of Christ's Servants, the holy Angels: *They are sent forth to minister to them that are Heirs of eternal Life.* Psal. 45.9. Heb. 1.14.

XII. The

XII. Christ

Metaphor.

XII. The Wife that is married to a rich and godly Husband, is thereby freed from much Care and Trouble; for he provideth for her, and manageth all her Concerns. It is true, altho every Husband is bound by the Law of that Relation to provide for his Wife, and free her from Care as much as he can; yet some are poor, and unable to do it, and hence the Wife is involved in as much Care and Trouble as he.

XIII. A Wife brings forth Children, and is many times very fruitful to her Husband; and when she hath brought them forth, takes care of them, feeds and nurseth them.

XIV. A Wife hath the Privilege to know her Husbands Mind; for many things which are kept secret from others, are made known to the Wife.

Metaphor.

A Wife may soon lose her Husband; Death (we see) many times takes him away, and she is thereby made a Widow, and her Children fatherless.

Parallel.

XII. Christ frees his People from all inordinate and unnecessary Care: *Cast all your Care upon him, for he careth for you.* 1 Pet. 5. 7. He manageth all our Concerns in Heaven, always appearing before God for us: *We have an Advocate with the Father, Jesus Christ the Righteous.* 1 Joh. 2. 1. And he manageth all our Affairs on Earth, in a way of Grace, and Divine Providence; works all our Works in us, and for us: He gives and loves, saves and feeds us, and will never leave us, till he hath brought us to Heaven. *He became poor, but we were no Losers thereby, for by his Poverty we are made rich.* 2 Cor. 8. 9.

XIII. So the Church is fruitful to Christ, bringing forth many Sons and Daughters to him, whom she takes care of, feeds, and nurseth, as the Mother does her Children. *For thus saith the Lord, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream. Then shall ye suck, ye shall be born upon her sides, and dandled upon her Knees, as one whom his Mother comforteth, &c.* [See Mother.] Isa. 66. 12, 13.

XIV. So the Secrets of the Lord are with them that fear him, and he will shew them his Covenant. *Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive, the things which God hath prepared for them that love Him: But God hath revealed them to us by his Spirit.* Psal. 25. 14, 1 Cor. 2. 9, 10.

Disparity.

But the Church cannot lose her Husband. Christ *dieth no more*, he is immortal; and therefore she can never be a Widow, nor her Children fatherless. *I will not leave you comfortless,* (the word is, *Orphans.*) He is an everlasting Husband. Rev. 1. 18, Joh. 14. 18.

Inferences.

Stand and wonder! Doth Christ espouse and take to Wife such a poor and contemptible Creature as Mankind! What disproportion is there between a King and a Beggar, between an Ant and an Angel? a far greater disproportion there is between Jesus Christ and Sinners. He is high and great; but we are base and vile: He is blessed and glorious; we are wretched and miserable: He is a mighty King, King of Kings; and we poor Slaves and Vassals, yea, the worst of Slaves, Vassals and Slaves to Sin and Satan.

2. From hence you may perceive the unspeakable Nearness there is between Christ and his People; can there be a sweeter and more glorious Union than this! If we consider the Properties of it, it is a spiritual, a real, an operative, an enriching, an intimate, an indissoluble Union, to be Bone of his Bone, and Flesh of his Flesh. What can any Soul desire more? What greater Happiness, what more glorious, (saith one of the Ancients) than this Union!

3. What Doctrine can yield greater Comfort to Believers, who are thus happily espoused and married to Jesus Christ! We say, such and such are well disposed of, happily

happily married; O Soul, how well art thou disposed of! What! married to Christ, to the Son of God, to the King of Heaven and Earth!

4. This may shew the Saints their Duty, and put them in mind of their Covenant. Soul, thou hast vowed, and canst not go back.

5. And may be of use, especially to all that stand related as Husband and Wife in the Church, for Husbands to make Christ their Pattern in their Carriage and Deportment towards their Wives; and likewise Wives to make the Church their Example in their Behaviour towards their Husbands, as the Apostle giveth direction. Eph. 5. 21.

6. Lastly; What Terror doth this speak to the Enemies of the Church! If the Church be the Wife of Christ, what will they do that so much abuse her, and continually seek her Life? Let them know, He will appear in Wrath and Vengeance to save and deliver her, and will tear them in pieces in a short time.

The Church compared to a Bush on Fire.

Exod. 3. 2. *And the Angel of the Lord appeared unto him in a Flame of Fire out of the midst of a Bush; and he looked, and behold the Bush burned, and was not consumed, &c.*

According to Ainsworth, and divers other Expositors, by the Bush is meant the Church of God in great Affliction, the severe Trials of God's People being often set forth in the holy Scriptures by Fire, by a Flame of Fire, and sometimes by a smoking Furnace; as in Abraham's Vision, Gen. 15. 17. *And behold a smoking Furnace, and a burning Lamp, that passed between the Pieces.* By Gen. 15. 17 the smoking Furnace was signified to Abraham, Israel's great Affliction in Egypt; and by the Lamp, the Law of God that afterwards was given; or, as some understand it, the Lamp of Deliverance, or that Salvation God would work for them, &c. for that the Salvation of God is like to a Lamp that burneth, Isa. 52. 1.

Quest. Why is the Church of God compared to a Bush, to a burning Bush? The Scripture usually sets out the Church by things whose Natures or Qualities are excellent, things that are of great Worth, &c. And why should she be compared to a Bush, to a Bramble-Bush, for so Ainsworth and others read it?

Ans. Some of the Reasons of it, according to our weak Judgment, are hinted in the following Parallels.

Metaphor.

A Bush is a thing of small worth and value, few esteem or regard a Bramble-Bush; stately Trees are viewed and prized, and some of them valued highly, but so is not a Bush.

II. A Bramble-Bush, as it is a thing of no Worth or Value, so it is a thing that hath no Beauty in it, in comparison of other Trees; it is in no wise taking to the eye. Some things that are of no great worth, seem very glorious and beautiful;

Parallel.

SO likewise the Church of God was then, and is now, a thing of small value, of little or no esteem in the eyes of wicked Men; it was no more regarded by proud Pharaoh, and many of the Egyptians, than a sorry Bramble-Bush. Hence the Apostle speaketh of the Church, as being very contemptible in the sight of Men. *We are made as the Filth of the World,* 1 Cor. 4. 13 *and are the Off-scouring of all things unto this day.*

II. So the true Church of God is not cloathed with outward Beauty, not arrayed in Purple and Scarlet, deck'd with Gold, precious Stones, and Pearls, like the Mother of Harlots; but seemeth low, Rev. 17. 4 *base, and contemptible to a carnal Eye, her Beauty being all hidden: The King's Daughter is glorious within.* And 'tis from hence the World values her no more. Psal. 45. 13
Christ

Metaphor.

beautiful; but there is none of this in a Bramble.

III. A Bush is not only a thing of little worth in the esteem of Men, but it is in it self really of small value. What is a Bramble worth? what is it good for, but to be cut down, and cast into the Fire?

and tho converted and changed by the Power of God's Grace, yet there remaineth something still of the Old Man and evil Nature in them. And God, in other Places of Scripture, where he compareth them to a *Vine*, to *Lillies*, to a *Garden*, to *Golden Candlesticks*, &c. speaks of them with respect to what they are by his special Grace in Christ Jesus. But here, in comparing them to a Bush, he hath respect (as we conceive) to what they are in themselves, and by Nature, to set forth their own Unworthiness, that so he might thereby raise *Moses* his Wonder, to see the mighty Condescension of the Blessed God, in having regard to such a poor and undeserving People, to dwell in them, and in keeping and preserving them in the midst of such fierce and cruel Enemies, when a small Spark might easily consume and destroy them in an instant; but that he stretcheth forth his glorious Arms of Grace and Divine Power for their Succour and Relief.

IV. There is one thing more touching a Bush, which for Illustration sake I shall here mention, not that the Spirit of God had respect to it in this Vision, viz. A Bush is a common Receptacle for Birds; 'tis the Place where they lodg, make their Nests in, and are secured from many Dangers that do attend them.

the Lord; and from the uttermost Parts of the Earth we have heard Songs, even Glory to the Righteous. And indeed in our Judgment the Godly are compared to Birds principally upon this Consideration, i. e. in respect to their Singing, which is laid down in several places of Scripture as an undoubted Duty; I wish that Christians, who are not in the practice thereof, would consider of it. But to proceed, How safe is the Bird, when she getteth into the Bush? so are the Saints, when they are got into the Church; God being a Wall of Fire round about her, and her Defence and Glory on every side.

V. It is a strange and marvellous thing, to see a Bramble-Bush on fire, and not consumed; this made *Moses* to turn aside: *I will turn aside to see this great Sight.*

were) many Fires being kindled on her by wicked Adversaries, and yet she is not consumed! How many Plots and Hellish Contrivances were there on foot against poor *Israel* in *Egypt*? First, They made a Law, that the Midwives should kill all their Men-Children, when they did their Office. Secondly; When that would not take, (because the Midwives feared God, and saved the Men-Children alive: *They feared God, ('tis said) and did not as the King of Egypt commanded, &c.*) then they thought of another way, another Plot was set on foot, a new Fire (as it were) was kindled, which was to cast all the Men-Children into the River: And Pharaoh charged all his People, saying, Every Son that is born ye shall cast into the River, and every Daughter ye shall save alive. Hence poor *Moses* was cast into the Flats, who afterwards was an Instrument in the hand of God, by working many Signs and Wonders, and

Parallel.

As Christ made himself of no Reputation, *Phil. 2. 7.* so the Church for a while remaineth among Men in a like State; no carnal Eye that seeth her, doth at all desire her.

III. So the People of God, considered abstractively, (as they are in themselves) what are they? what Worth or Excellency is in them? All the Beauty and Glory of the Church is from Christ. They are naturally vile Sinners, and are called Thorns, Bryars, and pricking Brambles; *Mich. 7. 4.*

IV. The Church of God is the chief Place for the Saints of God to dwell or make their Abode in, who in the Song of Songs are called Birds: *The time of the singing of Birds is come, &c.* Which (saith Reverend Mr. Ainsworth) signifies the Saints, who feeling the Comforts of God's Word and Spirit, do sing the Praises of God, with Psalms, and Hymns, and spiritual Songs. *They shall lift up their Voice, they shall sing for the Majesty of* *Cant. 2. 12* *Isa. 14. 16.*

V. So it is a strange Sight, a Prodigy, a Mercy to a Wonder, enough to astonish all true thinking Christians, to see the Church of God, the unworthy, frail, polluted, weak, (and declining) Church, as set on fire, yea, all on a Flame, (as it

Metaphor.

Parallel.

appeared to help and deliver *Israel*, (one that *Pharaoh* little thought of.) Thirdly; But this not taking so effectually neither, they were most cruelly oppressed by hard Servitude, and forced to make their full Tale of Bricks, and yet Straw is denied them; which made the Lives of God's People bitter unto them. Fourthly, and lastly; When they desired liberty to go and worship God, this was denied them, by no means would *Pharaoh* consent to it, but made his hands heavier and heavier upon them. Thus were they in the Fire and Furnace of Affliction, and yet graciously preserved, notwithstanding their Enemies were so many, so cruel, and so mighty above them. And this was that great Sight that God in a Figure shewed to *Moses*; and this great Sight is to be seen at this Day, in this and other Nations. O what Hellish Plots and Contrivances have been on foot for many Years last past, especially for the space of two or three Years! How many Fires have been kindled to consume the poor Church of God in *England*, and other adjacent Nations! What Plots and Sham-Plots have the Popish Enemies set on foot, since the Time that *Dr. Oates* first discovered the Grand and Hellish Intrigue! And yet how wonderfully hath God wrought to save us to this Day, notwithstanding we are an unworthy People, and as little deserving this Divine Favour (in our selves) as ever any were, who ever lived in any Age of the World! The strange and perfidious Actings of the Enemy to destroy us, and the strange and wonderful Workings of Divine Providence to preserve us, have been so admirable, that succeeding Ages, who shall read the History of these Times, will (doubtless) scarcely believe them, but rather conclude they are meer Romances.

VI. Here I might note also, for Illustration sake, that a Bramble-Bush is attended with Thorns, and often offends and wounds such as roughly and unadvisedly meddle with it.

VI. So such as roughly and unadvisedly touch and handle the Lord's People, do but prick and wound themselves thereby; as most plainly appeared in the Case of *Pharaoh*, and the *Egyptians*. What became of them? Those that afflict God's People, shall be afflicted, nay, wounded.

And I will undo all that afflict thee. God knoweth how to make *Jerusalem* a burthen-
som Stone for all People: *All that burthen themselves with it shall be cut in pieces, tho*
all the Earth should be gathered together against it. Hence Christ gave persecuting *Saul*
Warning of the Danger: *'Tis hard for thee to kick against the Pricks.* Those that kick
against God's Church, do but kick against the Pricks; they do but hurt, wound, and
undo themselves thereby. Zeph. 3. 19.
Zech. 12. 3
Acts 9. 5.

As for *Disparities*, they are many, and so obvious to all, that I shall pass them by; for tho the Church of God is here represented by a Bramble-Bush, yet she is in Christ's sight as a Lilly among Thorns; and her Worth and Glory through the Lord Jesus is so great, that she very far surpasseth all the People and Families of the Earth. Nothing of all created Things doth Christ think good enough to set forth and illustrate the Beauty and Excellency of his Church and People by, however unworthy she is in her own sight, or in the eyes of the sinful World.

Inferences.

AdmiRe the Grace and Love of God, the Almighty *Jehovah*, that inhabiteth Eternity, that he should out of his abundant Favour, good Will, and great Condescension, dwell in a poor Bramble-Bush! Who is able to conceive of this rich and undeserved Favour!

2. It also informeth us, how it comes to pass that the poor Saints and Church of God are preserved to this day: 'Tis because God is among them, God dwelleth in the Bush: The Lord dwelleth in *Sion*, to comfort, revive, uphold, save, and deliver her in the Day of Trouble.

3. It may serve to humble us, and lay us low in our own eyes. What are the best of God's People by Nature, and in themselves, but as a Bush, Bryar, or Thorny Hedg? 'Tis God who hath made us to differ from others.

4. It may deter the Wicked, and for ever be a Warning to them, to forbear persecuting God's People; for that it will prove at last to their utter Ruine; they kick but against the Pricks.

5. Remember the good Will of Him, and seek his Blessing, that dwelt in the Bush.

The

The Church compared to a Mother.

Cant. 8. 1. *O that thou wert as my Brother, that sucked the Breasts of my Mother!*

Gal. 4. 26. *Jerusalem, which is above, is free, which is the Mother of us all.*

BY *Mother* in these Scriptures is meant the Church of God, or as some expound it, the Universal Church. As God is a Believer's Father, so the Church is his Mother.

Metaphor.

A Mother is the Wife of an Husband; it imports a Marriage-State. Every godly Woman that is a Mother, can shew who is (or was) her Husband.

II. A Mother is one that beareth and bringeth forth Children.

III. A Mother travails, and is in great Pain, in bringing forth Children.

Church may be said to travail two manner of ways: (1.) By Preaching, Prayer, and by other godly Means and Endeavours, to bring forth poor Sinners out of a State of Nature into a State of Grace. *Paul was said to travail in Pain, till Christ was formed in those to whom he preached.* (2.) She travaileth by Preaching, Prayer, Tears, and Sufferings, and other lawful Ways, to bring forth her Children out of a State of Bondage, and external Slavery and Captivity, into a State of perfect Peace, Joy, and Prosperity, free from all outward Violence and Thralldom, according to the Promise of God; *Therefore will I give them up, until the Time which she that travaileth hath brought forth.* — *Then the Remnant of his Brethren shall return unto the Children of Israel.* — *She being with Child, cried, travailing in Birth, and pained to be delivered.* — *For I have heard a Voice as of a Woman in Travail and Anguish, as of her that bringeth forth her first Child.* The Voice of the Daughter of Zion, that bewaileth her self, that spreadeth forth her hands, saying, *Wo is me now, for my Soul is weary because of Murderers.* Be in pain, labour to bring forth, O Daughter of Zion, like a Woman in Travail. *For now shalt thou go forth out of the City, and thou shalt dwell in the Field; and thou shalt go even to Babylon, there shalt thou be delivered, the Lord shall redeem thee from the band of thine Enemies.*

IV. A Mother, when she hath brought forth her Children, layeth them to her Breasts, to feed and nourish them, and letteth them lie in her very Bosom, taking abundance of Care and Compassion of them.

Parallel.

THE Church is the Spouse and Wife of Christ. *For thy Maker is thy Husband, the Lord of Hosts is his Name.* *Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ, that ye should be married to another, even to him that is raised from the Dead, that we should bring forth Fruit unto God.*

II. So the Church beareth and bringeth forth Children to Christ: *Of Zion it shall be said, This and that Man was born in her.* Hence the Saints are called Sons, Daughters, and Children of Zion.

III. So the Church is said to travail, and be in pain, in bringing forth of Children to Christ: *As soon as Zion travailed, she brought forth her Children.* The

IV. So the Church of God, when she hath in a spiritual manner brought forth Children, she giveth them her two precious Breasts, which are the sound and sacred Doctrine of the Old and New Testament; those she draweth forth, to give her new-born Babes the sincere Milk of the Word, that they may grow thereby.

Metaphor.

Prov. 31.1

V. A godly Mother giveth good Counsel and Instruction to her Children. It was a great Mercy to *Timothy*, that he had such a good Woman as *Eunice* to be his Mother, who took care to give him good Education, and brought him up religiously; 'tis said, he *knew the holy Scriptures from a Child*.

curfed Fopperies, idle, ridiculous, and superstitious Ceremonies, which are a Reproach to the Christian Religion, and a great Hindrance both of the Jews and Heathens from owning of it. They are all holy Rites, pious and undeniable Laws, and just Rules of Discipline, consonant to the holy Word of God, that she teacheth all her Children.

VI. A Mother ought to be obeyed and revered in all things by her Children; her just Commands must be submitted to. 'Tis a great Evil to rebell against a Mother.

VII. A wise and godly Mother greatly loves, and is tender of all her Children. She taketh care to carry it evenly towards every one of them; not to indulge any one out of a fond and great Passion, and slight another, because not so beautiful and amiable to look upon.

VIII. A tender Mother hath much Compassion and Bowels towards her weak, sick, and helpless Children; her Heart akes many times for such.

IX. A gracious and godly Mother loveth those Children best, that are most dutiful, and who dearly love, and are most like their Father.

X. A Mother is allowed by the Father to chastize or correct those Children, that grow heady and proud, or any ways misbehave themselves, to the dishonour of the Father, and reproach of the Family.

Parallel

V. So the Church of God giveth good Counsel and Instruction to all her Children. Saints are not only fed by the Church, but well taught also. *Solomon* exhorts the Sons of Wisdom to *bear the Instruction of their Father, and not to forsake the Law of their Mother*. The true Church teacheth nothing for Doctrine, but what she hath received from the Mouth of Christ. She doth not, like the Mother of Harlots, teach for Doctrine

Prov. i.8.

VI. So the Church of God ought to be obeyed and revered in all things. 'Tis an abominable Evil to slight or disobey the Church, our spiritual Mother. Her Instructions and Admonitions must be received with all due care and readiness; and those who stubbornly and obstinately refuse to submit, are guilty of great Sin.

VII. So the Church of God taketh care to carry it tenderly, and with much Wisdom, to all her Children. She acts not partially towards them, to countenance one more than another; the weak and poorest Saint is as dear to our spiritual Mother, as the strongest and richest of them.

VIII. So God's Church is filled with Bowels of Pity and Compassion towards her weak and distempered Members. How is she troubled for such as are under Temptations, or fallen into any spiritual Distemper of the Soul! The Churches Bowels should exceed the Bowels of a natural Mother to her sick Children upon this account.

IX. So the Church of God loveth those Children or Saints best, that are most diligent, dutiful, and obedient to Christ, and to all the good and wholesome Laws of the Family; who love, and are most like God, in Mercy, Heavenly-mindedness, in good Works, and Acts of Pity and Charity to the Poor; these she esteems and prizes highly.

Mat. 5.45.

X. So the Church is allowed, nay, required by Christ, to correct by gentle Reproof, those Children or Members that do transgress the Law of God; and if they grow heady, proud, and stubborn, she reproves them sharply; but if that will not reclaim them, but that they still proceed

Metaphor.

Parallel.

proceed in a rebellious Mind, and misbehave themselves, she proceeds further, and taketh the Rod of Church-Discipline, and withdraws her self from them, and denieth them to come to the Table with the rest of her Children: Nay, if they fall into any scandalous Evil, to the Reproach of Christ, his Truth, and the Household of Faith, she chastizeth them with the Rod of Excommunication, and putteth them quite out of the Family. *Deliver such an one unto Satan, for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus.* 1 Cor. 5. 5.

XI. A Mother is sometimes allowed, in the absence of the Father, to be chief Governess in the Family; and to chuse, according to the direction of the Father, a Steward over her House, and other inferior Officers; and as they behave themselves, she ought to encourage them, and continue them, or otherwise turn them out of their Offices.

are unfaithful in their Places, she hath power to correct, and turn them out: always provided, she acts according to Rule: *Against an Elder receive not an Accusation, under two or three Witnesses.* 1 Tim 5. 1

XII. A Mother, tho her Children prove never so vile and ungodly, hath no power to kill them: if she doth, tho they are her own Children, she is deemed by the Law as a Murderer, and as such must die.

fore the Mother of Harlots, for putting to Death such as she calls Hereticks, is deemed, by the Law of God and Nations, a Murderer, and, as such, must and shall in God's due time die. *Her Plagues shall come upon her in one day, Death, Mourning, and Famine, and she shall be utterly burnt with Fire; for strong is the Lord God that judgeth her.*

XIII. It is a great and high Honour to a Mother, that her Children and Family are well governed, having their Food in due Order; and that her Children and Servants are all at her Beck, and dearly love one another; and when none of them are missing at Dinner, or Duty-time.

to see Saints live together in Love and Unity, always making Conscience of those Laws, that respect the well ordering, and religious Government of the Family or Household of God!

XIV. Some Mothers have Daughters who have Children.

XI. So the Church of Christ in his absence is appointed to govern all the Affairs of his House, and according to those holy Laws and Directions left by him, ought to chuse a Steward, viz. a Bishop, Minister, or Pastor, to take the Charge of the great Affairs of the Family, and other inferior Officers, as Deacons, &c. to take care of the Poor: And as the Pastor or Deacons behave themselves, she ought to encourage him or them, and continue them in their Places; but if they fall into Sin, or neglect their Work, and

XII. So the Church of God, tho some of her Members prove very vile, and will not be under her Government; or turn Hereticks, sucking in damnable Errors: yet the most she can do, is, to pass the Censure of Excommunication against them: *An Heretick, after the first and second Admonition, reject, &c.* And there-

Tit. 3. 9, 10

Rev. 18. 8.

XIII. So 'tis the Honour of the Church of Christ, when all her Children humbly and faithfully submit themselves to good Order and Discipline, when all of them carefully attend their respective Duties, and do not absent themselves, when she calleth them together at Times of publick Worship, or upon any other occasion, as to rectify Disorders, or chuse Officers, &c. O how lovely and amiable is it, and how doth it tend to the Glory of the Church,

Psal. 133. 1, 2.

XIV. So the Universal Church hath many Daughters, many particular Churches, which are very fruitful to Christ.

There are many Disparities, wherein the Church excelleth other Mothers, which I leave to the ingenious Reader to find out.

Inferences.

Inferences.

THis should teach Believers to reverence and obey the Church of God, as dutiful Children do their godly Mother, in all things.

2. And take care they do not grieve her.

3. To have relenting Bowels towards her in all her Troubles. Shall our Mother be in Distress, and ready to be devoured by hungry Lions? and shall not her Children be in bitterness of Soul for her? When *Sion* is afflicted, we should be afflicted; when her Eyes are wet, shall ours be dry? when she is sad, should not we be sad too?

4. How doth this greatly reprove them, who instead of comforting of her in her Widowhood State, add to her Sorrow?

The Church compared to a Garden.

Cant. 4. 12. *A Garden enclosed is my Sister, my Spouse, &c.*

Verse 16. *Awake, O North Wind; and come thou South Wind, and blow upon my Garden, &c.*

Cant. 5. 1. *I am come into my Garden, my Sister, my Spouse.*

THe Church of Christ is or may fitly be compared to a Garden.

Metaphor.

A Garden is a Piece taken out of common or waste Ground, appropriated to more special Use than the rest.

II. The Ground of a Garden before it is planted, is as barren, and as unprofitable, as the rest out of which it was taken.

III. In a Garden no choice or rare thing cometh up naturally of it self, until it is sown or planted therein.

IV. A Garden, before it be sown or planted, must be digged, purged, and well prepared.

Hence 'tis said of God's Vineyard, when he was resolved to bring Judgment upon it, *It shall not be pruned, nor digged.* Hence God calleth upon them to plow up their fallow Ground, and *sow not among Thorns.*

V. A choice Garden is walled or well fenced about, for its Security from Danger and Spoil.

Parallel.

THe Church of God (and every Believer, or Member thereof) is taken out of the common Mass of Mankind, to be a chosen and select People to Christ.

II. The People of God, and Soul of every Believer, naturally were as barren, blind, sinful, Enemies to God, and every way as vile and rebellious, as any other Sinners in the World. *And were by Nature the Children of Wrath, as well as others.* *Who hath made thee to differ from another?* &c. Eph. 2. 3.

III. So no spiritual good Thing can grow or spring up in our Hearts, until the Seed of Grace is sown in us, or a Divine Principle of Life be implanted.

IV. So must our Hearts, like fallow Ground, be digged up with powerful Convictions of the Word and Spirit, that so Grace may the better take Root in us.

V. So the Church of God, or every Christian, is hedged or walled in. *Hast thou not made a Hedge about him, and about all he hath, on every side?* &c. God is said to be a *Wall of Fire round about Jerusalem.* [See Vineyard.] Job 1. 10. Zech. 2. 5.

Metaphor.

VI. A choice Garden hath in it many Plants, Herbs, and Flowers, of great Worth and Value, both for Pleasure and Profit.

VII. A Garden must have much Cost bestowed upon it, and much Pains taken with it, or it will soon decay.

VIII. A Garden hath some Weeds in it, which must (as they appear) be pluck'd up, or they will spoil and hinder the Growth of the precious Flowers and Herbs that grow therein.

IX. A choice and fruitful Garden is valued highly by the Owner thereof; he esteems it above an hundred times so much fruitless Land. One Acre made into a curious Garden, is prized above many Acres of common barren Ground.

loved thee: Therefore will I give Men for thee, and People for thy Life. Wicked Men are like barren Mountains; they are the King's Waste, such whom he sets but little by.

X. A rare and fruitful Garden will afford Fruit to plant others; many Gardens upon this account have (as it were) sprung out of one.

XI. A Garden must be often watered, or else it will soon fade, and the Fruit thereof wither away, and the choice Flowers will hang down their Heads.

XII. A Garden must have the Door carefully kept and look'd after, lest Thieves and other Spoilers should get in, and ruine it.

let in. Christ's Garden should be as a Garden enclosed, and Fountain sealed, to all Unbelievers. But yet let them be never

Parallel.

VI. So in the Church are many choice, pleasant, and profitable Plants, of God's own right-hand planting: *'Tis sown Jer. 5.8. with holy right Seed, ye Men of Israel are his pleasant Plants.* All choice and saving Graces, and Gifts of the Spirit, are found in God's Garden.

VII. So must the Church of God have much Pains bestowed upon it, it must be kept diligently; As God spares for no Cost and Pains, so should his Servants be industrious, or else the Church will soon decay.

Prov. 4.23

VIII. The Church is not without some corrupt Members in it, which injure it, like as Thorns and Nettles do a Garden, which as they are discovered, are pluck'd up, and cast out. And also in the Hearts of the best Christians, Weeds are apt to spring up, from that Root of Bitterness that naturally is within them, whereby many are troubled and defiled, which if not pulled up, will hinder their Growth in Grace.

IX. The Church of God (tho it be as it were but a little Spot, a small Remnant, in comparison of the World) is highly prized by Jesus Christ; he esteems of his own People above all the People of the Earth. Hence he calleth them his Inheritance, his Jewels, his peculiar Ones: *I gave Egypt for thy Ransom, Ethiopia and Seba for thee. Since thou wast precious in my Sight, thou hast been honourable, and I have*

1 Pet. 2.9.

Isa. 43.3,4

X. So from the Church of God that was first planted in *Judea*, many blessed Churches proceeded in a little time. By means of the Fruitfulness of that one spiritual Garden, seven Gardens more were planted in *Asia*, viz. *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia*, and *Laodicea*, besides many others which we read of, &c.

Rev. 1.11

XI. God's Garden must be often watered by the Divine Rain, or Dew of Heaven, viz. the Word and Spirit of God: *My Doctrine shall drop as the Rain.* And without these Waterings from above, the Fruit of the Church will soon fail; all our Growth and Greenness is continued by the means of the Word and Ordinances.

Deut. 32.2

1,2.

XII. So the Door of the Church must be carefully kept by such as have the Charge of it, (viz. the Ministers or Pastors thereof) or the Danger is great; it behoveth them to take care who they let in. Christ's Garden should be as a Garden enclosed, and Fountain sealed, to all Unbelievers. But yet let them be never so careful, some Deceivers or Hypocrites will

Metaphor.

will, as in former Times, creep in; 'twas so when the chief Gardener himself was upon the Earth, there was a *Judas* among the twelve Apostles.

XIII. The chief Owner of a Garden loves to take his Walks in it, to see how the Plants and precious Fruits do flourish.

Golden Candlesticks. Let us get up early to the Vineyards, let us see whether the Vine flourish, whether the tender Grapes appear, and the Pomegranates bud forth; there will I give thee my Loves.

XIV. In a Garden (as it is found by Experience) Worms do much hurt, especially when they get to the Root of Plants or Flowers. They may seem very green and flourishing, when there are some devouring Worms gnawing at the Roots, by which means in a little time they die, are pulled up, and cast away.

XV. In a Garden, whatsoever choice Flower the Owner of it seeth is fully ripe, if he hath a mind to it, he crops it off, and takes it to himself.

saith Mr. *Caryl*, it is Harvest-time with him. Tho in a natural Capacity, he may be cut down whilst he is green, or cropp'd in the Bud or Blossom; yet in his spiritual Capacity he never dies before he is ripe; God ripens his speedily, when he intends to take them out of the World speedily.

XVI. A Garden flourisheth best, that hath the sweet, warm, and splendent Rays of the Sun shining upon it. How sweet do the Flowers and precious Herbs smell, when the Rain distills, the South Wind blows, and the Sun sweetly breaks forth upon it!

XVII. A Garden is attended with several Seasons, Winter as well as Summer. And tho in the Winter many Flowers seem decayed, and their Glory gone; yet a Winter's sharp Frosts, and cold North Winds, are as necessary as the Summer, for the killing of the Weeds and Worms, which otherwise would abound.

Parallet.

XIII. So the Lord Jesus, who is the Owner and only Proprietor of his Church, loves to take his Walks in it: *I am come into my Garden, my Sister, my Spouse.* Cant. 5.1

He is said to walk in the midst of the seven Vineyards, let us see whether the Vine flourish, whether the tender Grapes appear, and the Pomegranates bud forth; there will I give thee my Loves. Cant. 7.12

XIV. So in the Church, Sin, which may be compared to a Worm, or hurtful Vermine, doth exceeding much Detriment. A Christian seemeth very green, amiable, and fair to the Eye, like some Plants full of Leaves; but there is some cursed Worm, some secret Lust, that mars his Root, and in time he withers, and dies, and is pluck'd up, and cast away. This may be a Caution to all to take heed.

XV. So in the Church, those Flowers or precious Saints Jesus Christ seeth are fully ripe for Heaven, he crops off by Death, and taketh them to himself. A godly Man dies when he is ready and ripe for Death. When a holy Man dies,

saith Mr. *Caryl*, it is Harvest-time with him. Tho in a natural Capacity, he may be cut down whilst he is green, or cropp'd in the Bud or Blossom; yet in his spiritual Capacity he never dies before he is ripe; God ripens his speedily, when he intends to take them out of the World speedily.

XVI. So the Church never thrives, nor flourisheth, but when the Sun of Righteousness shineth in a gracious manner upon it; when the Rain or spiritual Dew descends, the South Wind of the Spirit bloweth, and the Sun of Righteousness sweetly shineth, what a fragrant Scent doth the Church of God, and gracious Ones then send forth! Hence Christ calleth for the South Wind to blow upon his Garden, that the Spices thereof may flow forth. Cant. 4.16

XVII. The Church hath its Winter as well as its Spring and Summer-Season; nay, and the nipping Frosts, and North Winds of Temptations and Afflictions, are as profitable to the Saints, as the Summer of Comfort, Peace, and Prosperity; for God seeth need of the one, as well as the other, to destroy those Weeds of Corruption, or indwelling Sin, that is in our Hearts. If need be, ye are in Heaviness, through manifold Temptations. 1 Pet. 1.6

Disparity.

Disparity.

THere are divers *Disparities*: Christ's Garden excelleth all other Gardens. They are the Plantations of Men; this is planted by Christ: Their Fruit is temporal and fading; this is spiritual and lasting: They that plant other Gardens, cannot make them grow; but Christ can. And many others might be minded, which I here omit.

Inferences.

THis shews what a vast Difference there is between the Church, and the World. What is a howling and barren Wilderness, to a choice and lovely Garden?

II. Bless God that this precious Garden is not spoiled, and its Hedge of Divine Providence not removed, nor pluck'd up.

III. Let us pray, (tho it be surrounded about at this day with cruel Enemies) that it may never be moved, taken, and trodden down, by Romish Wolves, or other ravenous Beasts of Prey.

IV. Let the Adversary tremble, whose evil Intent is fully discovered, how they proceed in their Designs against God's Church, Christ's spiritual Garden, since it is so prized by him, and his own proper Inheritance, he alone being the Proprietor thereof. How often doth he say, *My Garden, my Vineyard*? It appears it is his,

1. In that he bought the Ground with the Price of his precious Blood, to make a Garden of it.

2. He hath at his own Charge planted and sown it.

3. He keeps it, and waters it, and watcheth over it Night and Day.

Isa. 27. 2, 3

4. 'Tis he only that gathereth the Fruit of it. Wo therefore to them that adventure to crop, and pull up, and destroy any of its choice Flowers! They that touch God's People, Christ's Lillies, touch the Apple of his Eye.

V. Let the Saints of Christ also learn from hence to be fruitful, Christ hath been at great Cost and Pains in order thereunto. And that you may be so,

1. See that you are Plants of his own planting, otherwise you will be pluck'd up.

2. See that you are well-rooted; such bring forth most Fruit.

3. Take heed of the Worm at the Root.

4. Take heed whom ye chuse for Garden-Dressers, and look to your Hedge or Wall of Church-Discipline. You must know your Bounds, the Garden of Christ must not be opened into other Men's Fields. Keep your Communion entire; remember, you are bounded by Christ's Laws and Institutions; take heed you do not, with *Ephraim*, mix your selves with other People.

The Church compared to a Lilly.

Cant. 2. 2. *As the Lilly among the Thorns, so is my Love among the Daughters.*

Christ calleth his Church his Love, and compareth her to a *Lilly among Thorns*. By *Daughters* are meant (as some conceive) other Churches, who pretend themselves to be the Spouse of Christ. *Daughters* (saith the Learned *Wendelin*) are either Nations, Strangers to the Church of Christ, which nevertheless are joined to us by the common Ligaments of Humanity, and descend from the same Creator, and therefore called *Daughters*; or else such as profess their Names among the Citizens of Zion, the Church of Christ. But as the Church is compared to a *Lilly*; so, with the greatest Elegancy, the *Daughters* are compared to *Thorns*.

Simile.

A Lilly is a very sweet Flower, so fragrant, that Naturalists tell us, a Man's Senses will be easily turned with the Strength thereof.

Parallel.

So there is nothing sweeter to Christ, than the Church, the Spouse: *Thou art all fair, my Love, there is no Spot in thee. The Smell of thy Ointment is better than all Spices, Spikenard, and Saffron,*

Q 2

Calamus,

Simile.

Parallel.

Calamus, and Cinamon, with all Trees of Frankincense, Myrrh and Aloes, with the chief Spices. The Church, and faithful Children of God, are unto Christ a sweet Savour. And 'tis said, Noah built an Altar to the Lord, and took of every clean Fowl, and offered Burnt-Offerings on the Altar; and the Lord smelled a sweet Savour. Gen. 8. 40, 41.

II. A Lilly is an exceeding white Flower; nothing more pure, nothing whiter, saith the same Author, than a Lilly.

there is no Spot in thee. Hence said to be clothed in fine Linnen, clean and white. Christ, her blessed Bridegroom, gave himself for her, that he might sanctify and cleanse her, with the washing of Water, by the Word; that he might present her to himself a glorious Church, not having Spot, or Wrinkle, or any such thing; but that she should be holy, and without Blemish. Eph. 5. 25, 26, 27.

III. The Lilly is a very fruitful Flower; one Root (saith *Pliny*) often yielding fifty Pods. The Dew of Heaven, the Heat of the Sun, and Fatness of the Soil, make it fruitful.

his Divine Heat into it. In what part of the World, (in the space of a few Years) hath it not taken Root? In the former Age, after the Roman Winters of the Alpine Snow had for some Ages depressed this Flower, and reduced its Leaves to admirable Paucity, inasmuch that they were scarcely visible to the World, and had circumscribed its Roots into a narrow Space, how great and swift were the Increasings of it, the Heavens, which before seemed shut, again bedewing of it! Then that Word (saith he) we saw fulfilled, which was promised in Times past to Israel: I will be as the Dew unto Israel, and he shall grow as the Lilly, and cast forth his Roots as Lebanon. His Branches shall spread, and his Beauty shall be as the Olive-Tree, and his Smell as Lebanon. Germany, England, France, Italy, Spain, Poland, Hungary, Denmark, Sweden, hath, (and what Country of Europe hath not?) within a few Years, seen the Roots and Branches thereof spread, and smelt its Odor. The Popish Waves, Flames and Axes, could neither suffocate, burn, nor cut up the Flower, Leaves, nor Roots of this Lilly. The Shadow of the Highest hath restrained the Flames; his Spirit bound up or constrained the Waves; his Right-hand withheld the Axes, that grinning and grinding Dragon, that the Beast and false Prophet could do nothing, &c. Mal. 4. 2. See Vine. Hos. 14. 4, 5.

IV. The Lilly is a very tall Flower; few Flowers (as *Pliny* observes) are higher than the Lilly.

threatning Rock, Mat. 16. 18. not to be overthrown by any of the Enemies battering Rams, nor to be reached by any Power of the Dragon. This is that chosen Generation, royal Priesthood, holy Nation, peculiar People, who are said to dwell on high: And tho they now seem to creep low upon the Ground, and wander as it were in Darkness; yet dwelling in God, they rest secure, &c. and shall in due Time be exalted above the Hills, and the highest Mountains of the Earth. 1 Pet. 2. 9. Mich. 4. 1, 2.

V. The Lilly is a Flower most gloriously adorned, and lovely to look upon; so that our Saviour saith, *Solomon in all his Glory was not adorned like one of these.* It is furnished with beauteous Accomplishments; its Form is excellent, with six Leaves curiously set, and within

IV. So the Church and People of God are the tallest or highest People in the World, they dwell on high. Christ's Spouse is secure in that most high and Heaven-

threatning Rock, Mat. 16. 18. not to be overthrown by any of the Enemies battering Rams, nor to be reached by any Power of the Dragon. This is that chosen Generation, royal Priesthood, holy Nation, peculiar People, who are said to dwell on high: And tho they now seem to creep low upon the Ground, and wander as it were in Darkness; yet dwelling in God, they rest secure, &c. and shall in due Time be exalted above the Hills, and the highest Mountains of the Earth. 1 Pet. 2. 9. Mich. 4. 1, 2.

V. The Church and Spouse of Christ is very glorious; her Clothes are said to be wrought Gold: *She shall be brought to the King in Raiment of Needle-Work.* Hence said to be as fair as the Moon, as clear as the Sun. The Church, with every sincere Soul, is gloriously adorned, furnished with beauteous Accomplishments: (1.) With the imputed Righteousness of Christ, a transparent and sparkling Ornament.

Simile.

within are seven Grains, and all within of the Colour of Gold, hanging down their Head; much of the Glory of the Lilly is inward.

layeth them down) are seven. Yet notwithstanding all this Glory, with which Christ's Spouse is adorned and beautified, she is not proud; but, as taught by the seven Grains of the Lilly, or Graces of the Spirit, doth humbly hang down her Head. Her chiefest Beauty is internal: *The King's Daughter is all glorious within.*

VI. The Lilly is a Plant that (as Naturalists tell us) doth shoot up suddenly, nay, and that it doth grow very much in the Night.

VII. The Lilly is among Thorns; Thorns are things of little Worth, low and base things, in comparison of Lillies.

VIII. The Lilly growing among Thorns, is hurt thereby. That being a tender Flower, the Thorns coming up with it, which are of a rough and pricking Nature, the Lilly receives much Injury, not only in its Growth, but also they tend to spoil its Beauty.

There shall be no more a pricking Bryar to the House of Israel, nor any grieving Thorn. Ezek. 18. 24. Moreover, the Church should be as Lillies among Thorns for Beauty and Purity; they ought to out-do and excell the Ungodly, as far as the Lilly doth the Thorn: As beautiful as a Lilly among Thorns, (saith Mr. Ainsworth) as innocent as Doves among ravenous Birds.

Simile.

A Lilly is a natural Plant, and Flower of the Field.

II. There is no care taken of the Lilly that groweth among Thorns; any are suffered to pluck them up.

III. A Lilly is a Flower that soon fades and withers away, and is at last cast into the Oven.

Parallel.

nament. (2.) The Gifts of the Holy Spirit, which may answer to the Leaves of the Lilly. (3.) The Graces of the Spirit, which may answer to the Grains within the Lilly, which (as St. Peter 2 Pet. 1. 6, 7, 8. Psal. 45.

VI. So God's Church, when his Blessing is upon it, thrives marvellously in a short time. To make this appear, consider in the Primitive Time, when the Dew of Grace fell upon the Christian World, what abundance of Lillies sprung up suddenly? Three thousand converted by St. Peter at one Sermon.

VII. The Church of God grows in the Field of this World, amongst base and vile Sinners, who are compared to Thorns and Briars. Acts 2. 40. Isa. 27. 4.

VIII. The Church, like the Lilly, growing amongst the ungodly and persecuting World, are greatly wronged thereby. The Inhabitants of Canaan, that Israel Num. 3. 53 drove not out, were said to be *Pricks in their Eyes, and Thorns in their Sides*, by which they were sorely perplexed and vexed. There is a Time coming, when the Lilly, the Church of God, shall be injured by these cursed Thorns no more:

Not one Hair of your Heads shall perish. Ezek. 18. 24. Moreover, the Church should be as Lillies among Thorns for Beauty and Purity; they ought to out-do and excell the Ungodly, as far as the Lilly doth the Thorn: As beautiful as a Lilly among Thorns, (saith Mr. Ainsworth) as innocent as Doves among ravenous Birds.

Disparity.

THE Church is a heavenly or supernatural Flower, a Plant of God's right-hand planting.

II. God takes great care of his People, He has made a Fence about them, nay, He himself is as a Wall of Fire on every side, and doth keep his Church, and water it every moment: *He keepeth it night and day, lest any should hurt it. Not one Hair of your Heads shall perish.* Zech. 2. 5. Isa. 27. 3. Mat. 10. 30.

III. The Churches Beauty and Glory is encreasing: *The Path of the Just is as the shining Light, which shineth more and more unto the perfect Day.* Her Glory shall never fade, but she shall be made an eternal Excellency. Prov. 4. 18.

Inferences.

Inferences.

THis may teach all true Christians to admire and exalt the free Grace of God, in making so great a Difference between them, and the Wicked amongst whom they live.

2. It shews also what care he taketh of them, in preserving them whilst they grow among Thorns, who do not only prick them by Persecution, but would utterly root them up.

3. They are hereby called upon, not to rest satisfied with the Name of Christians only, but to be earnest with the Lord, that whilst the Wicked do daily manifest themselves to be as Thorns, they may be as Lillies, holy and heavenly-born Souls, growing up more and more in Grace and Holiness.

The Church compared to a Merchant-Ship.

Prov. 31. 14. *She is like unto Merchant-Ships.*

Isa. 54. 11. *O thou afflicted, and tossed with Tempests, and not comforted!*

THe Church of God in these Scriptures, as Expositors observe, is compared to a Ship, to a Merchant-Ship.

Simile.

A Merchant-Ship tradeth from one Place to another; she fetcheth her Merchandize from afar.

II. A Merchant-Ship hath a skilful Pilot, to steer and guide her the right way, that so she may not split upon Rocks or Sands, or any other way miscarry in her Voyage.

III. A Merchant-Ship is tossed oftentimes upon a troublesom and tempestuous Sea, and yet keeps up, and is preserved in a wonderful manner, upon boisterous Waves.

IV. A Ship is steered by the Compass from one Place to another.

V. A Merchant-Ship takes in several Passengers, of divers Kinds and Nations, who sail in her to their desired Haven.

VI. Some Merchant-Ships have Nets belonging to them, which are cast into the Sea, to take up Fishes, and bring them into the Ship.

VII. A

Parallel.

THe Church of God trades to Heaven, she fetcheth her spiritual Merchandize from thence: *Our Conversation is in Heaven.*

Phil. 3. 20.

II. The Church of God hath a most expert and skilful Pilot, viz. Jesus Christ, to steer her Course through the Seas of this World, that so she may not be split upon the Rocks of human Inventions, nor the Sands of false Doctrine, Error, and Heresy.

III. So the Church of God is often tossed with Tempests, or subject to, and vexed with the Incurfions of an envious and persecuting World, the Ungodly being compared to the troubled Sea.

Isa. 57. 25.

IV. So the Church of God is guided in her Passage to Heaven, by the Compass of God's Word, in respect of Doctrine, Discipline, and Conversation: *Thy Word is a Light unto my Paths.*

Psal. 110. 105.

V. So the Church takes in many Christians and Professors, and those of several Sorts and Degrees, who all declare they are bound with the Spiritual Ship, to the Land of Promise.

VI. So the Church of God hath the Gospel-Net, which by the hands of the Mariners, and skilful Fishers of Men, is cast into the Sea, or Multitude of People, by which means many Men are converted, and taken into this spiritual Ship.

Mat. 13. 47
Mark 1. 17

VII. So

Metaphor.

VII. A Ship sails sweetly along, when she hath a prosperous Gale; for unless the Wind blow, she cannot sail.

VIII. What common Dangers a Merchant-Ship is exposed to, all the Passengers who sail in her are liable to also, viz. to the same Tempests, the same Pirates, &c. Let *Jonah* and the Mariners be in the same Ship together, and tho the Storm arose for *Jonah's* sake, yet all the whole Ship's Company were in danger. So it was in *Paul's* Case, with those other Prisoners, Mariners, and Souldiers that were in the Ship with him. Let there be in the same Ship, (saith Mr. *Vartue*) a Prince going to receive a Crown, and a Malefactor going to receive Punishment, according to the Nature of his Offence; whilst they are in the Ship together, they are subject to the same Storms and Tossings, to be Sea-sick together, to the same Pirates, and alike ransacked and spoiled by them.

IX. When a Ship is in a Storm, all the Mariners have their Hands and Hearts full, they are at their Wit's end; every one takes hold of a Rope, and endeavours to the utmost to save and secure the Ship (if possible) from sinking.

X. Merchant Ships greatly enrich those Places, Cities, and Kingdoms to whom they belong, bringing to them rare and excellent Merchandizes, which are offered to Sale, or to be exchanged to Traders.

XI. A Ship's great Safety consists in her being well built, having a good Bottom, a skilful Pilot, and sure Anchors, &c.

for her Governour, or chief Pilot, who (as *Jerome* observes) sits at the Stern, and guides her Course as he sees good: And lastly, by having Hope (that precious Grace of the Spirit) for her Anchor: *Which Hope we have as the Anchor of the Soul, both sure and stedfast, &c.* The Nature of which is opened under the Fifth Head of Metaphors, concerning the Graces of the Spirit, to which we refer you.

Parallel.

VII. So the Church, under the powerful and sweet Influences of the Spirit, (which is compared to the Wind) is carried gloriously along towards her desired Haven; but if this spiritual Wind blow not, she is becalmed. *Joh. 3. 6, 7.*

VIII. So what common Dangers befall God's Church, all the Members thereof are more or less exposed and liable to the same. Let Enemies come, let Persecution arise against it, there are no sort of Men or Members, whether sincere or not, whilst they remain in the Church, or hold fast their Profession, let them promise themselves what Safety they will, who can be secure, or exempted from Violence. Tho as in a Ship, some speed oft-times better than the rest; as *Baruch* and *Jeremiah*, who had their Lives given them for a Prey, when Thousands were cut off, yet went into Exile. *Whosoever* (saith the Apostle) *will live godly in Christ Jesus, shall suffer Persecution. Through much Tribulation we must enter into the Kingdom of God.* Hypocrites, in a Day of common Danger and Persecution, are in the like Circumstances with those who truly fear God; Satan, that Arch-Pirate, and his Emissaries, will favour them no more than others, until they renounce their Religion, &c. *Jer. 45. 5.* *2 Tim. 3. 12.*

IX. So in an Hour of Trouble and Persecution, every Christian should do his best to secure and save the Church of God from sinking, or from being cast away, or lost. Every one should have their Hearts up to God, and their Hands to work wisely, for her and their own Safety. *Isa. 64. 17.*

X. So the Church of God, by daily Trading to Heaven, greatly enricheth poor Sinners. What she receiveth from Christ, her Merchants or Ministers offer to Sale, to the Nation or Nations where she lives: Truth, Peace, Pardon, the Pearl of great Price, and other excellent Merchandize, she furnisheth the World with. *Prov. 23. 23.*

XI. So the Churches Safety consisteth in her being truly constituted, according to the Apostolical Prescriptions, or that Pattern left in the Gospel by Christ, and the Primitive Saints; and in having Christ

Heb. 6. 1, 2

Heb. 6. 19.

Inferences.

Inferences.

THis may inform us, that Trouble and Persecution must be expected. No Ship sets out to Sea, but meets with Storms and Tempests at one time or another; and therefore the Mariners look for them, and provide accordingly, to secure the Ship, and save themselves; and so should spiritual Sea-faring Men do.

2. It may also be Matter of Comfort to the Godly. What assurance is here of Safety! Christ, who guides the Ship, can at his pleasure still the Seas, and make the greatest Storm in a Moment to be a Calm. *He stilleth* (as the Psalmist saith) *the Noise of the Seas, the Noise of their Waves, and the Tumults of the People.* Therefore tho Satan, that cruel Pirate, and other malicious Enemies of the Church, seek daily to sink this spiritual Ship; and tho he be a Spirit, and therefore of great Power against us, yet he is nothing to God, who is the Creating Spirit. That which is said of *Behemoth*, is no less true of him: *He that made him, can make his Sword approach unto him.* Let therefore the Power and Rage of our Enemies be never so great, and their Opposition at this day never so fierce against us, yet we have an Assurance from our blessed Saviour, that the Gates of Hell shall never prevail against the Church: She shall never be broken to pieces, nor suffer Shipwrack. *O thou tossed with Tempests, and not comforted!*

The Church compared to a Golden Candlestick.

Rev. i. 20. *The Golden Candlesticks are the seven Churches.*

MR. Brightman, and others, understand this Metaphor of *Golden Candlesticks*, is taken from the Candlesticks that were in the Tabernacle erected by Moses; and the Resemblance between these holds good in two or three Particulars, which take as follow.

Metaphor.

IN general, the Use of a Candlestick is to hold out the Light to others. *No Man* (saith our Saviour) *lighteth a Candle, and putteth it under a Bushel, but into a Candlestick; and it giveth Light to all that are in the House.*

that the People whom it concerned to know them, might see and read them; as amongst us, Proclamations are nailed to Posts in Market-Towns. Dr. White.

The Church holds out her Light three ways,

1. By her Doctrine; she having divers approved Ministers belonging to her, that she calleth forth to preach and publish the Word of Truth. Hence the Law is said to go forth of Zion, and the Word of the Lord from Jerusalem.

2. By her holy Discipline.

3. By her godly Example and Conversation: *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* Mat. 5. 16. *Walk as the Children of the Light,* Eph. 5. 8. The Church ought to meet publicly, to make a publick Profession.

II. Candlesticks of Gold are of great Worth, and seldom found but in the Houses of Princes.

III. Those

Parallel.

SO the Church holdeth out the Light of God's Word to all that dwell therein, in which respect the Apostle calleth the Church the *Pillar of Truth*, because she holds out the Truth to be seen, (saith *Weemse*) the Expression being taken from the Custom of many Nations, who are used to write their Laws in Tables, and so to hang them upon Pillars of Stone,

that the People whom it concerned to know them, might see and read them; as amongst us, Proclamations are nailed to Posts in Market-Towns. Dr. White.

II. So the Church is very precious in God's sight: *Ye shall be a peculiar Treasure unto me, above all People.* Hence they are called his Jewels. This Candlestick only belongs to the Prince of Heaven and Earth; they are Christ's Churches.

III. The

1 Tim. 3. 17.
Exercit. Divin.
Exer. 9.
Way to the true Church, p. 80.
Gurf. Theol. part 2. Col. 3. 24.

Exod. 19. 5, 6.
Mal. 3. 17.

Metaphor.

III. Those Golden Candlesticks had some part of them for Use, and some part for Ornament; there were Knobs and Flowers curiously set upon them.

IV. The throwing down, or removing of the Candlestick, throweth down and removeth the Light or Candle also.

Parallel.

III. The Church of God is not only of use to hold out the Light of God's Word; but it is also richly adorned with several choice and heavenly Graces, that make it, and every Member thereof, who truly fears God, amiable in Christ's Sight.

1 Pet. 3.3;
4.

IV. So when a Church is removed out of its place, the Light of God's Word is many times removed from a Nation or People likewise; which severe Judgment hath befallen the People of *Asia* long ago, by God's taking away or removing those seven famous Golden Candlesticks, or Churches, that once were there.

Inference.

Let the Saints and People of God take heed how they walk before Him: It be-
hoveth them to strive to recover themselves from whence they are fallen, lest He remove their Candlestick out of its place.

The Church compared to a Flock of Sheep.

Cant. 1. 7. Tell me, O thou whom my Soul loveth, where thou feedest, and where thou makest thy Flock to rest at Noon, &c.

Luke 12. 32. Fear not, little Flock; it is your Father's good Pleasure to give you the Kingdom.

The Church, or Saints of God, are compared unto a Flock of Sheep.

Metaphor.

Sheep are clean Beasts, tame and gentle; not wild, as Tigers, Lions, Foxes, or Wolves; nor unclean, as Dogs, Swine, &c.

II. Sheep are simple, a harmless Sort of Creatures, not crafty, ravenous, and devouring, as those Sort of Beasts above-mentioned.

nothing more than in Blood and Rapine, shedding the Blood of those who do not wrong or injure them, but desire to live peaceably in the Land.

III. Sheep are meek and patient under Sufferings: Hence our Saviour is said to be led as a Lamb to the Slaughter; and as a Sheep is dumb before the Shearer, so opened he not his Mouth. See Lamb.

Isa. 53. 7.

IV. Sheep

Parallel.

So the Saints of God are a People tamed, as it were, by God's Spirit, from that natural Wildness and Perverseness, made gentle, willing to come into Christ's Fold, cleansed from Impurity of Heart and Life.

II. So the Saints of God are holy; they are taught to be simple concerning Evil: Be ye (saith Christ) as innocent as Doves. They seek the Hurt of no Man; not like Romish Wolves, who delight in

Mat. 10. 16.

III. So the Saints and People of God are meek and patient under God's hand, both when they suffer for their Sins, or for the Trial of their Graces; as appeareth in Job, David, Stephen, &c. I held my Peace, I opened not my Mouth, because Lord, thou diddest it.

Psal. 39. 9.

R

IV. The

Metaphor.

IV. Sheep, as they are patient, so they are profitable, both in their Lives, and by their Death. There is scarcely any Creature that brings its Owner greater Incomes than Sheep; they are good both for Food and Cloathing.

Lot, he could do nothing till he was out of the City. What a Blessing was *Joseph* to his Master, whilst he abode in his House, and *Jacob* to *Laban*! They yield the World much Profit, by the Doctrine they preach, by the fervent Prayers they daily put up to Almighty God, and their holy and good Examples: *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* Mat. 5. 16.

V. Sheep are obedient, and ready to follow their Shepherd whithersoever he goeth. It is the Custom in some Countries, for the Shepherd to go before the Sheep, &c To which our Saviour alludes, *John* 10. 27.

VI. Sheep are incident to many Diseases, many of them are weak and feeble; which a good Shepherd taketh pity of, and endeavours to heal and strengthen them.

Flock: The Diseased have ye not strengthened, neither have ye healed that which was sick, &c. And therefore saith, He would himself take the Work into his own hands: *I will bind up that which was broken, and will strengthen that which was sick, &c*

VII. A Flock of Sheep must not be over-driven, lest they tire. *Jacob*, who was a skilful Shepherd, knew this, and therefore told *Esau* his Brother, that if the Flock were over-driven, they would die. Gen. 33. 13

VIII. Sheep are subject to go astray, and to be lost in a Wilderness; and upon that account need the Shepherd's Care, to seek them, and fetch them home to the Fold.

through the Neglect and Carelessness of the Under-Shepherds: *My Sheep, saith the Lord, wandered through all the Mountains, and none did search or seek after them. I have gone astray like a lost Sheep, seek thy Servant, &c.* Ezek. 34. 6 Pfal. 119. 176.

IX. Sheep must be led forth into green Pastures, to be fed: and a good Shepherd will take heed he puts

Parallel.

IV. The Saints are very profitable many ways; the Benefit the World receives by them, or for their Sakes, is very great; they are called the *Light of the World*, and the *Salt of the Earth*; now the Profit the World receives in both these respects, is not little. Had there been ten of those Sheep in *Sodom*, God had not destroyed it; besides, the Angel told

What a Blessing was *Joseph* to his Master, whilst he abode in his House, and *Jacob* to *Laban*! They yield the World much Profit, by the Doctrine they preach, by the fervent Prayers they daily put up to Almighty God, and their holy and good Examples: *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* Mat. 5. 16.

V. So Believers, and the Church of Christ, are obedient to him: *My Sheep* (saith he) *bear my Voice, and they follow me; and the Voice of a Stranger they will not follow.* *Thou shalt guide me by thy Counsel,* saith the Psalmist. Christ's Precepts are the Saints Directory, and his Practice their Pattern for Imitation. Hence *Paul* exhorteth the *Corinthians* to follow him, as he followed Christ. Joh. 10. 4. 5. Pfal. 73. 24. 1 Cor. 11. 1.

VI. So the Saints of God are subject to manifold Weaknesses, Temptations, and Afflictions, which moved the Almighty to great Compassion, and sorely to rebuke the Shepherds of *Israel*, for their Cruelty and great Remissness towards his

Flock: The Diseased have ye not strengthened, neither have ye healed that which was sick, &c. And therefore saith, He would himself take the Work into his own hands: *I will bind up that which was broken, and will strengthen that which was sick, &c*

VII. So the Saints or Flock of Christ must not be over-driven, they must be led gently along; and God taketh care to lay no more upon them than they can bear. *No Temptation hath taken you, but such as is common to Men; but God is faithful, who will not suffer you to be tempted above what you are able; and will with the Temptation also make way to escape, that ye may be able to bear it.* He will not lay upon us more than is right. 1 Cor. 10. 13.

VIII. So the Saints are subject to go astray from God, and to wander from his Precepts, viz. decline in their Zeal, Faith, and Affection to him, and his Ways, and to get wandering Thoughts after the World; and sometimes they wander,

through the Neglect and Carelessness of the Under-Shepherds: *My Sheep, saith the Lord, wandered through all the Mountains, and none did search or seek after them. I have gone astray like a lost Sheep, seek thy Servant, &c.* Ezek. 34. 6 Pfal. 119. 176.

IX. So Christ's Flock must be fed in good Pastures, viz. with sound and wholesome Truth, good Doctrine, Food that is fit and proper for them; they must

Metaphor.

puts them not into Fields or Meadows that are not proper for them; for some Grounds will soon rot and spoil them.

Charge to suck in the Poyson of Error and Heresy; for nothing rots and spoils Christians more than that. The Spouse from hence enquireth of Christ, *Where he feedeth his Flock?* that is, Where his blessed Gospel was truly and constantly preached, and his holy Ordinances duly administred, lest she should turn aside by the Flocks of his Companions, that is, such as call themselves so. Christ directs her to go forth by the Footsteps of the Flock, and feed their Kids besides the Shepherds Tents; That is, to follow the Doctrine and Footsteps of the Primitive Church, for that alone is our Rule in all God's holy Worship. *The Lord is my Shepherd, I shall not want: He maketh me to lie down in green Pastures, he leadeth me besides the still Waters.*

X. Sheep have a shadowy Place to rest in, when the Sun shines hot at Noon, which is a great Refreshment to them, where they chew their Cud; and being saved from the Vehemency of the scorching Sun, they with the greater Alacrity return to their Pasture.

Sun smite them, &c. Under the Shadow of thy Wings will I make my Refuge, until these Calamities be over-past. Hence Christ is said to be as the Shadow of a great Rock in a weary Land.

XI. Sheep have many Enemies, as Lions, Wolves, Bears, Dogs, Foxes, and the like; and all their Safety stands only in the Care of their Shepherd: otherwise these cruel Beasts, besides Men, who kill many in a Night, would soon tear them to pieces.

XII. A Flock of Sheep love to feed and lie down together; it is a difficult thing to scatter and divide them. If they are frightened by an Enemy, or pursued by Dogs, Foxes, or Wolves, and should be separated, they would soon get together again.

ter them by Persecution, they will soon get together again; as is signified, *Acts 4. 23. And being let go, they went to their own Company, &c.*

XIII. A Flock of Sheep are subject to take Soil and Filth, and therefore have need of washing.

Nature; and therefore it is they are washed by their Shepherd: *If I wash thee not, thou hast no part in me.* The believing Corinthians are said to be washed, they were before very unclean and filthy: *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God, who hath loved us, and washed us from our Sins in his own Blood.*

Parallel.

must not have Chaff of Mens Traditions, nor the corrupt Glosses of cloudy Doctors, that lived in the dark Time of the Church. It behoves Christ's Ministers to take heed they suffer not the Sheep under their

Charge to suck in the Poyson of Error and Heresy; for nothing rots and spoils Christians more than that. The Spouse from hence enquireth of Christ, *Where he feedeth his Flock?* that is, Where his blessed Gospel was truly and constantly preached, and his holy Ordinances duly administred, lest she should turn aside by the Flocks of his Companions, that is, such as call themselves so. Christ directs her to go forth by the Footsteps of the Flock, and feed their Kids besides the Shepherds Tents; That is, to follow the Doctrine and Footsteps of the Primitive Church, for that alone is our Rule in all God's holy Worship. *The Lord is my Shepherd, I shall not want: He maketh me to lie down in green Pastures, he leadeth me besides the still Waters.*

X. So the Saints and Church of God have a blessed Resting-place in the Time of the greatest Heat, Temptation, Affliction, and Persecution, or whatsoever may cause Disquiet, and grieve them; in the midst of which (saith Mr. Ainsworth) Christ giveth sweet Repose unto his Sheep; they have Peace in Him, tho Tribulation in the World. *They shall not hunger, nor thirst, neither shall the Heat nor*

Joh. 16. 33. Isa. 47. 10. Psal. 57. 1. Isa. 33. 2.

XI. So God's poor Flock have many strong and cruel Adversaries, who would soon tear them in pieces, and utterly destroy them, were it not for the precious Love and Care of Jesus Christ. *We are killed all the day long, and accounted as Sheep for the Slaughter;* hence called the Flock of Slaughter.

XII. So the Saints of God do greatly love to assemble together: *They that feared the Lord, spake often one to another, &c. They that fear thee, saith David, will be glad when they see me, because I have hoped in thy Word.* It is a hard thing to divide Christ's choice Sheep, their Hearts are knit one to another, as Jonathan's was to David's. And if wicked Men, like Dogs and Wolves, do endeavour to scat-

XIII. So the Godly and Faithful in Christ Jesus are very subject (as they are in themselves) to contract much Guilt and Pollution, Sin being of a defiling

If I wash thee not, thou hast no part in me.

The believing Corinthians are said to be washed, they were before very unclean and filthy: *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God, who hath loved us, and washed us from our Sins in his own Blood.*

Rev. 1. 5.

Metaphor.

XIV. Sheep will live where other Beasts cannot ; they will live upon very hard and barren Commons, where the Grass is exceeding short, and yet seem very well contented.

they should subsist, yet they make a good Shift to live upon the Providence of God, who careth for them, and are very contented and satisfied with such Pasture that God is pleased to put them into. *Altho the Fig-Tree shall not blossom, neither shall Fruit be on the Vine; the Labour of the Olive shall fail, and the Fields shall yield no Meat; the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stall: Yet will I rejoyce in the Lord, and joy in the God of my Salvation.* Hab. 3. 17, 18.

XV. There are oftentimes in a Flock of Sheep some Goats.

XVI. Sheep are very fruitful ; they multiply in a little Time exceedingly, tho many are killed by Butchers.

VII. In a Flock of Sheep are likely some fat and strong, and some lean Ones ; and the strong are sometimes observed to run upon, and abuse the weak, being grown very wanton ; these sometimes leap over the Fold, and the Shepherd hath much trouble with them.

XVIII. Sheep are sometimes separated from the Goats, for some special occasion known to the Shepherd.

Parallel

XIV. So the sincere and truly gracious Soul can live by Faith in a Time of Want and Scarcity, when the Hopes of other Men die, and pine away. And tho the World frown upon them, and they cannot see which way by an Eye of Sense

they should subsist, yet they make a good Shift to live upon the Providence of God, who careth for them, and are very contented and satisfied with such Pasture that God is pleased to put them into. *Altho the Fig-Tree shall not blossom, neither shall Fruit be on the Vine; the Labour of the Olive shall fail, and the Fields shall yield no Meat; the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stall: Yet will I rejoyce in the Lord, and joy in the God of my Salvation.* Hab. 3. 17, 18.

XV. So in the Church of Christ are some evil and corrupt Members, or such who are none of Christ's Sheep, Hypocrites, such as are unsound at Heart, who are also called Goats. Mat. 13. 47

XVI. So the Church of God is fruitful ; from a few they have often increased to a great Multitude: Nay, tho they have been many of them slaughtered by the persecuting Butchers of Babylon, yet they have rather multiplied the more; from whence that Maxim grew, *The Blood of the Martyrs is the Seed of the Church.* Acts 12. 40, 41.

XVII. So amongst the Flock of Christ are some fat and rich Saints, and some poor and lean Ones, who do not thrive ; you may take it both in a temporal and spiritual Sense: There are also some whom God rebukes and threatens, who are grown so head-strong, that they are waxed wanton and haughty, that they oppress and abuse the Poor; and these God saith he will destroy; they being grown fat, like *Jeshurun*, kick against the Lord, and will not live in subjection to his Church, nor abide in the Fold. Ezek. 34. 16.

XVIII. So the Sheep of Christ in the last Day shall be separated from the Goats, by the Lord Jesus: *Before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats; and he shall set the Sheep on his Right-hand, and the Goats on his Left.* Mat. 25. 32, 33.

Metaphor.

Sheep may be lost, and torn in pieces, and utterly destroyed by Lions, Bears, &c.

Voice, and I know them, and they follow me, and I give them eternal Life; and they shall never perish, neither shall any pluck them out of my hand: My Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand.

Touching other Properties and Things relating to Christ's Sheep, see the Metaphor, *Christ the good Shepherd.*

Disparity.

But none of Christ's Sheep can be lost nor perish; tho the Enemy may kill or destroy their Bodies, yet they cannot destroy their Souls. *My Sheep hear my* Mat. 10. 28 Joh. 10. 27, 28.

The Church compared to a House.

1 Tim. 3. 15. *But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God, &c.*

Heb. 3. 6. *But Christ over his own House, whose House are we, &c.*

The Church of Christ is compared to an House; the great God, whose Throne is above, hath also a Dwelling-place here below.

Metaphor.

Parallel.

See *Far-
tue's Pa-
rallels*, p.
400.

A House is a Habitation, a Place built for some Man or Men to dwell in.

was committed to thee, keep, by the Holy-Ghost which dwelleth in us. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you. 1 Cor. 3. 16.

II. A House is built by a wise Builder, upon a sure and firm Foundation; some are built upon Rocks.

III. A House is builded with, or doth consist of divers Materials, as Timber, Stone, Brick, &c. which are well hewed and squared before.

IV. A House hath some main and principal Parts appertaining or belonging to it, as Pillars, Beams, Rafters, &c.

compared to Cedars in Lebanon; those Trees are tall and durable. Cedar was used in building of Solomon's Temple, a Type or Figure of the Church; which denotes the Strength, Usefulness, Beauty, and Excellency of the Saints, (or some among them) who are called Pillars, Gal. 2. And when James, Cephas, and John, who seemed to be Pillars, &c. And Christ saith, *Him that overcometh will I make a Pillar in the Temple of my God.*

V. In a House, Pillars, Beams, and Rafters are of great (tho of different) use; all are to support, strengthen, perfect, and compleat the Building: the least Material is needful, and cannot be wanting.

yet one ought not to despise the other. As in a material House, Beams and Rafters, tho divers in Strength and Use, yet all have a firm Connexion amongst themselves, to make up one compleat Structure; even so in Christ's Church, tho there be divers Members, severally gifted and placed, as we see in the Body natural, yet (as the

The Church is the Habitation of the Holy-Ghost: *I will dwell in them, and walk in them, &c. For he dwelleth with you, and shall be in you. That good thing which*

II. The Church is built upon a sure Foundation, viz. Jesus Christ. *Another Foundation can no man lay, &c. Upon this Rock will I build my Church.*

III. So the Church doth consist of several Members, who are called or compared to Stones: *Ye also, as lively Stones, are built up a spiritual House, an holy Priesthood.* And these Stones are also well hewed and squared, by the Word and Spirit of God.

IV. So the Church or House of God hath some famous Pillars, Beams, and Rafters, as the Holy-Ghost calleth them: *The Beams of our House are Cedars, and our Rafters of Fir.* The Righteous are

V. So in the House of God, the Prophets, Apostles, Pastors, Teachers, Deacons, &c. are of great Use, tho of different Offices; and all for the support of every part of the spiritual Building; and the least Member cannot be spared. Some are strong, and some are weak; some have five Talents, and some but two;

Apostle

Metaphor.

Parallel.

Apostle there shews, *verse 25.*) *there should be no Schism in the Body*, but such a Con-^{1 Cor. 12.} junction of one another, as they have of themselves a holy Sympathy in Supportation,²⁴ Suffering, and Rejoycing.

VI. The House of a Prince, when built, is furnished, and most richly adorned, that it may become a meet Habitation, according to the Degree, Glory, and Grandure of him who is to dwell therein.

VII. A House is a Place of Security; it defends from many Dangers, which those are exposed unto, that are harbourless, and forced to lie without Doors; besides, some Houses have Walls about them.

VIII. A House is a Place of Repose, a Resting-place; it is hence greatly desired, by every one that belongs to the Family that dwells therein.

IX. A House hath a Way that leads to it, and a Door that openeth into it, that so those who are Strangers, may be readily directed how to find it.

Saith the Lord, Stand in the Ways, and see, and ask for the old Paths, where is the good Way, and walk therein, &c. This good old Way is the Way of Repentance, Faith, and Baptism; the Saints of the Primitive Time walked all in this Way, and knew no other Door into the Church: *And they that gladly received the Word, were baptized; and the same day there was added to them about three thousand Souls.*

X. A House is a Place of Devotion; there a Man reads, prays, meditates, and instructs his Family.

XI. A House is subject to go to decay, and therefore needs often to be repaired. *By the Slothfulness of the Hands the House droppeth through.*

VI. So the Church and Temple of God, being built for the glorious Prince of Heaven and Earth, is most richly and curiously adorned with the precious Gifts and Graces of the Holy-Ghost: For as the Materials of this House are Silver, Gold, and precious Stones; so its Ornaments or Furniture doth infinitely excell, it being the King's Palace: *The King's Daughter is all glorious within.*

^{Psal. 45. 13}

VII. So the Church is a Place of Security, God having made such a blessed Wall about her: *And the Lord will create upon every Dwelling-Place in Mount Zion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a flaming Fire by Night; for upon all her Glory shall be a Defence. I will (saith God) encamp about mine House, because of the Army, because of him that passeth by, &c.* He hath promised to be a Wall of Fire round about her. *Zech. 2. 5.*

VIII. The Church of God is a sweet Place of spiritual Repose. *Sion* is called a peaceable Habitation, and sure Dwellings, and a quiet Resting-place.

^{Isa. 32. 18, 19.}

IX. So the Church or House of God hath a Way that readily leads to it. In a strict Sence, Christ is both the Way and the Door. If any enquire more directly, how they may find the Way into the Church, if they take the Counsel of the Holy-Ghost, they cannot miss. *Thus*

^{Jer. 6. 16}

X. So the Church of God is the principal Place of Publick Devotion; there Prayers are made, the Word is preached, and the Sacraments are duly administered.

XI. So the Church of God will soon decay, if it be not often repaired by a wise and careful Discipline.

^{Acts 2. 41, 42.}

Metaphor.

Metaphor.

AN earthly House in which Men dwell, is the Work of Mens Hands.

II. A House is built with such Materials as are without Life.

III. Some Houses are left desolate, without Inhabitants, and so go to decay, and at length fall.

my Rest for ever, here will I dwell, for I have desired it. And as for sanctified Ones, they are not only Dwellers in it, but the very Materials of it; so that it can never be without them. It being also founded upon a Rock, cannot fall: *The Gates of Hell* Mat. 16. 18 *shall not prevail against it.*

IV. Other Houses are liable to be destroyed, either by Fire, or razed by an Enemy, so that one Stone may not be left upon another.

so much as the Dust or Stones; no, nor so much as any Sign left in any Part, or among any People in the World, whether there had been such a Building or no. But blessed for ever be *Jehovah*, that it may yet be said, *Walk about Zion, and go round about her, tell the Towers thereof, mark well her Bulwarks, consider her Palaces; that ye may tell it to the Generation following: For this God is our God for ever and ever; He will be our Guide even unto Death.*

Disparity.

But the Church, or House of God, is called God's Building; the choice preparing of the Matter, and the framing and jointing every part, (as to the Manner) is of God.

II. But this spiritual House consists of Believers, who (tho they were once without Life, yet now) are quickned, who are therefore called *living Stones*, 1 Pet. 2. 5. *built up a spiritual House.*

III. But it is impossible that ever the House of God should be without Inhabitants: *For the Lord hath chosen Zion, he hath desired it for his Habitation.* This is Psal. 132. 13, 14.

IV. But the House of God hath stood ever since it was erected, notwithstanding the many Plots and Designs of Satan, and his Instruments, by one means or other, if possible, to have destroyed it, so as that there might not have appeared

Inferences.

THis calleth aloud upon all the Members of God's House, to strive more and more, not only to be a meet Habitation for God, but to beautify and adorn this House by their holy and heavenly Conversations. *Holiness becometh thy House, O Lord, for ever.*

2. Let all take heed how they defile or deface this House, either by plucking out a Stone or a Pin, or touching a Hair of the Head of any that are of this Building.

3. Let all God's People examine what their Zeal is for God's House, or whether they do truly prize the very Dust and Stones thereof.

The Church compared to a Family or Household.

Amos 3. 2. *You have I known above all the Families of the Earth.*

1 Tim. 3. 15. *The House of God, which is the Church of the Living God.*

Gal. 6. 16. *As we have Opportunity, let us do good unto all Men, but especially to the Household of Faith.*

Eph. 2. 19. *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God.*

A HOUSE in the holy Scripture is sometimes put for the Family or Household, and sometimes for the Structure or Building it self: In both these respects the Holy-Ghost runs the Parallel, in respect of the Church.

Metaphor.

Parallel.

1 Tim. 2.
20.

IN a great House are not Vessels of Gold, and of Silver only, but of Wood, and of Earth; some to Honour, and some to Dishonour.

of Grain, there is Chaff as well as Corn: tho when any appear unsound, drossy, and ungodly, she turneth them out. When the Family of Christ consisted but of twelve Men, there was a Judas amongst them.

II. In a great Family there are Persons of different Ages, of different Strength, of different Relations to the Master of the Family, and of different Employments.

III. The Master, chief Head, or Governor of a Family, provides and takes care of all that belong to him; hence the Apostle saith, *He that provides not for his Family, is worse than an Infidel, and hath denied the Faith.*

1 Tim. 3. 8.

they spin. Therefore if God so cloath the Grass of the Field, which is to day, and to morrow is cast into the Oven; shall he not much more cloath you, O ye of little Faith? The young Lions do lack, and suffer Hunger; but they that fear the Lord, shall want no good thing. He will give Grace and Glory, and no good thing will he withhold from them that walk uprightly. My God shall supply all your Wants, &c. Casting all your Care upon him, for he careth for you, &c.

IV. A Family is also under the Government of him who is the chief Head and Ruler thereof.

SO in the Church of God, there is a Mixture of Good and Bad, Sheep and Goats, sincere Christians, and Hypocrites; like as in a Field there is a Mixture of Wheat and Tares; and in a Floor

of Grain, there is Chaff as well as Corn: tho when any appear unsound, drossy, and ungodly, she turneth them out. When the Family of Christ consisted but of twelve Men, there was a Judas amongst them.

II. So in the Church of God there are little Children, young Men, and Fathers; there are weak and stronger Christians, some that stand in need of Milk, some that are fit for strong Meat; some that need to be led, and carried in Arms; some that are Teachers and Rulers, and others that are taught and ruled.

2 Joh. 2.
12, 14.
Heb. 5. 12,
13, 14.

III. So God, the great and good Master of this heavenly Family, doth and will provide for all and every Soul that belongs to him. *Take no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on. Why take ye thought for Raiment? Consider the Lillies of the Field, how they grow; they toil not, neither do*

Mat. 6. 25,
to 30.

they spin. Therefore if God so cloath the Grass of the Field, which is to day, and to morrow is cast into the Oven; shall he not much more cloath you, O ye of little Faith? The young Lions do lack, and suffer Hunger; but they that fear the Lord, shall want no good thing. He will give Grace and Glory, and no good thing will he withhold from them that walk uprightly. My God shall supply all your Wants, &c. Casting all your Care upon him, for he careth for you, &c.

Psal. 84. 11

Phil 4. 19.

IV. So is the Church under the Government of Christ; and every Member is subject to that Authority, Order, and Rule, which he hath left therein.

V. The

V. So

Metaphor.

V. The Master of a Family defends his Family, to the uttermost of his Power, against all Enemies.

VI. Every Person in a Family, is privy to all such things as are publicly done in the House, many of which ought to be concealed, and not divulged to others. It is a Reproach to a Person of an honourable Family, to make known any thing that is done in the House, which ought by all means to be kept secret.

VII. It is a great Honour to a Family, when it is well governed. It was this very thing that the Queen of Sheba was so much taken with, when she came to see Solomon: It is said, *When she saw his Wisdom, and the House which he had built, and the Meat of his Table, and the Sitting of his Servants, and the Order of his Ministers, and their Apparel, and his drinking Vessels, and his Burnt-Offerings, that he offered in the House of the Lord, she was astonished, &c.* In a Family, the Governor ought to know his Place, and all the rest to be in subjection; or else great Confusion and Disorder will break forth. Hence a Bishop ought to be *one that rules well his own House, having his Children in subjection, with all Gravity.* What is more lovely in a Family, than to see every one behaving himself well, living in sweet Concord, Peace, and Love together.

Day more grievous to a sincere Soul, than to see the great Divisions; and Want of Love, that is amongst us; nor doth any thing more encourage our Popish Adversaries. *Jovianus* the Emperor, was much troubled at the Divisions that were amongst Christians in his Time, and shewed his Dislike at their Contentions, in these Words: "I tell you truly, I cannot bear with Contention, but such as are for Concord and Unity I willingly honour and embrace; and certain I am, that such as strive for Truth and Peace, Christ will embrace, Discord amongst Brethren being one of those things he chiefly hates.

Parallel.

V. So doth the blessed God defend and preserve his Church, whose Power is infinite. *So will the Lord of Hosts defend Jerusalem; defending, also he will deliver.* Zech. 9. 17

VI. So each Member of the Church is privy to all such things as are done publicly therein; and many things done therein do so particularly relate to the Family, that it is an evil thing, and justly to be reprov'd, for any Member to divulge or make such private Matters known to others. The Church of God in this respect, as well as in some others, should be *as a Spring shut up, as a Fountain sealed, &c.* Cant. 4. 12

VII. So it is a great Honour to the Church of God, when it is well and wisely governed. In this respect *Solomon* was a Type of Christ, and his Family a Type of the Family of the Faithful, or Church of God. The Lord Jesus ought to be acknowledged as the Head, and chief Governor; and next to Him, the Bishop or Pastor thereof must be obeyed, and submitted to in all things, in the Lord. *Obey them that have the Oversight of you, and subject your selves; for they watch for your Souls.* There is nothing that doth more beautify the Church of God, than good Order. What is any Society of Men, without Rule, and good Government? Strict Discipline must be kept up in Christ's Family. Every Member ought to know his Place, and to strive to behave himself well. To this very end *Paul* wrote to *Timothy*, *That thou mayest (saith he) know how thou oughtest to behave thy self in the House of God, &c.* All the Saints should live in perfect Peace, Unity, and sweet Concord together, as Children of the same Father, and Heirs of the same Crown and Kingdom. Hence the Apostle exhorteth the Saints, to *endeavour to keep the Unity of the Spirit, in the Bond of Peace.* Nothing is at this

VIII. There

Metaphor.

VIII. There is, and ought to be, some special Order and Discipline kept up in a Family, that every one may know his Place, Work, and Business.

The first thing that I shall mind is, the Choice of Officers, viz. Elders and Deacons: They should be chosen according to the Rules and Directions God hath left in his Word, viz. Men fitly qualified: *A Bishop must not be soon angry, not given to Wine, no Striker, not self-willed, not a Brawler, not Covetous, not a Novice. He must be blameless, one that rules well his own House, apt to teach, a Lover of good Men, sober, just, temperate, able by sound Doctrine to convince Gainsayers.* There are Directions also given about their Wives.

2. Every Member hath his peculiar Vote in chusing of their Officers; after Election, they are to be ordained, by Prayer, and laying on of Hands.

3. The Pastor or Bishop is to feed the Flock, to be faithful and laborious in preaching the Word of Life, exhorting, reproofing, comforting, according as he finds occasion.

4. It behoveth him, together with the Church, to be careful whom they receive into the Family, viz. none but such as are converted, true penitent and believing Persons, as near as they can.

5. They ought to know the State of the Flock, and to watch over every Member thereof.

6. The Members of the Church ought to study their Duty,

(1.) To their Pastor, to provide for him a sufficient Maintenance, that he may not be encumbered with worldly Affairs, and thereby made unfit for his great Work and Business he is called to. *See Planters, Labourers, &c.*

(2.) To pray for him, and shew him all due Respect, as the Steward and Embassador of Christ.

(3.) As to their Duties one to another, as Fellow-Members of God's Church, it is needful for them to know how they should carry and behave themselves towards their offending Brethren. And as touching this, it is necessary to consider, 1. The Rule touching private Offences. 2. Touching publick and scandalous Offences and Offenders.

1. Touching private Offences, Christ hath left us Directions, in Mat. 18. 15, 16. *If thy Brother offend thee, tell him his Fault between thee and him alone; but if he will not hear thee, take one or two more, &c. But if he still neglect to hear them, tell it to the Church: But if he will not hear the Church, then he is fit for Church-dealing, or Excommunication.* Let all take heed they do not make publick any Evil or Offence of their Brethren, that is private; for this is an utter Fault, and a Violation to the Law of Christ, and Order of his House.

2. Touching publick and scandalous Sins and Offenders, such as expose the Name of God to a Reproach, as Fornication, Covetousness, Idolatry, Drunkenness, Rioting, &c. these, without thorow and unfeigned Repentance, ought forthwith to be delivered up to Satan, or put out of the Church, into the Kingdom of Satan, from whence they came. And truly it cannot be known quickly who hath true Repentance, that fall into such great Sins, until there be some Time of Trial. Reformation of Life is the chief part of Repentance; therefore to clear the Name of God from Reproach, and the better to bring the Offender to the Sence of his Sin, the Ordinance of Excommunication ought, in my Judgment, immediatly upon Conviction, to pass against him.

3. In the Administration of Justice and Judgment in the Church, special Care ought to be taken, that with all Wisdom and Impartiality Persons may be dealt withal. Let the Church and Pastor see to it, that the Rich be no more spared than the Poor. *Levi was not to know his Father in Judgment.*

IX. In a religious Family, Devotion is carefully and duely performed, Prayer, reading the Word, &c. 'Tis a Reproach to a Family,

Parallel.

VIII. So in the Church, or spiritual Family, there is a special Order and Discipline to be learned and kept up, and every one is to know his Place, Work, and Business, some of which we shall briefly hint in this place.

1 Tim. 3. 2, to 8. Tit 1 5, 6, 7.

Acts 6. 6. & 13. 3.

1 Tim. 4. 12, 16.

Prov. 27. 23.

Heb. 13. 17.

1 Cor. 9. 9, to 14.

Eph. 6. 19.

1 Cor. 5. 5.

IX. So the Church of God is the chief Place of Publick Devotion; there the Word of God is and ought to be read. And hence Paul saith to the Colossians,

Metaphor.

Family, especially to the Master, or Governor and Governess, to have this neglected, and a Sin very provoking to God: *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name.* Jer. 20. 25.

Wisdom of God. Hence God is said to love the Gates of Zion, (viz. the Place of his visible Worship) more than all the Dwellings of Jacob. Can there be a greater Reproach to a Church, or any thing more provoking to God, than to have Prayer, and other Branches of Publick Worship and Devotion, wholly neglected among them?

X. All the Family, yea, every particular Person thereof, ought to be called together, and they diligently to obey that Call, and come together at the Time of Devotion, or when Prayer is solemnly performed therein.

XI. Some Families are exceeding great, consisting of many Persons, especially if it be the Family of a Prince, or noble Person.

ven, and the other on Earth: *For this Cause I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named, &c.* Eph. 3. 15, 16.

XII. It is exceeding commendable and honourable, for all that belong unto a Family, to be truly and cordially affectionate one to another, to be ready and willing to do all Offices of Love and Kindness, so far as the Law of such a Relation doth require of each, in their respective Places and Callings.

Parallel.

Iossians, When this Epistle is read amongst you, cause it to be read also in the Church (mark) of the Laodiceans. There the Word of God is truly and duly preached, and the Sacraments administered. *Out of Zion, the Perfection of Beauty, God hath shined. To the intent, that now unto Principalities and Powers in heavenly Places, might be known by the Church the manifold* Col. 4. 16, 17. Psal. 50. 2. Eph. 3. 10.

love the Gates of Zion, (viz. the Place of Psal. 87. 2.

X. So the whole Church (I mean each Community of Christians) yea, every particular Member thereof, ought to be called together, and they diligently to obey that Call, at all Times, when Prayer, or any other part of Church-Service, Devotion, and Worship is to be performed. *Not forsaking the assembling of your selves together, as the manner of some is, &c. They were all with one accord in one Place.* Heb. 10. 25. Acts 2. 1.

XI. The whole Family of Christ, the great Prince of Heaven and Earth, I mean the whole universal Church, both Militant and Triumphant, is exceeding great, the one part of which is in Hea-

XII. So the Lord Jesus, the Head and Governor of his Church, hath strictly commanded, and doth exceedingly commend the Grace of Love in and among all his Family. The Church is never more desirable or comely in this World, than when the Love of each Member doth abound one towards another; when Ministers love the People, and the People heartily love them; and when every one, in the Station wherein God hath set him, is ready and willing to do any Office of Love: How amiable upon this account is the Church of God!

Inferences.

THIS shews, that the Church of God are a choice and peculiar People, such who have given up themselves in the Order and Fellowship of the Gospel, walking together in Love, as a holy, religious, and united Family, according to the Order and Discipline Christ hath left in his Word, having sweet Acquaintance and Intimacy one with another.

And now to conclude with this Head, from the Whole we may infer,

I. That God's Church is most dear and precious in his Sight, or a People that he hath most choice Love and Affections to, and takes great Care of.

II. That the Church of God, under the Gospel-Dispensation, is not National, Parochial, &c.

III. That the Church of God are a People separated from the World, in respect of the Worship, Traditions, and sinful Customs thereof, &c. Non-conformity to the World in these respects is an indispensable Duty: *'Be not conformed to this World, Rom. 12. 2. Come out from amongst them, and be ye separated, saith the Lord, and touch not the unclean thing, &c. 2 Cor. 6. 17.*

IV. That the true Church of God is a Number of sincere and godly Christians, who have solemnly covenanted, and given up themselves, to walk in the true Order and Fellowship of the Gospel, according to the exact Rule of God's Word, amongst whom the Word of God is truly preached, and the Sacraments are duely and in a right manner administered.

V. That God's Church hath many Enemies, and yet in despite of them all, shall abide, and the Gates of Hell shall never prevail against her: And tho for a time she may be low, and under great Sufferings, yet she shall arise to a great Degree of Glory in the latter Day.

THE
 Eighth HEAD
 OF
 Metaphors, Allegories, and Similes,
 WITH
 Other Borrowed TERMS,
 That respect

MEN.

- I. Of Men in general.
- II. Of the Godly, or good Men.
- III. Of Sinners, or wicked Men.

Men compared to Earth.

Jer. 22. 9. *Hear, O Earth, Earth, Earth.*

Psal. 33. 5. *Let all the Earth fear the Lord.*

Let all the Earth keep Silence.

Rev. 12. *But the Earth helped the Woman.*

BY *Earth* in these Scriptures, we are to understand Men dwelling upon the Earth.

Earth.

Parallel.

THe Earth is far from Heaven; there is a vast Difference between them.

AL Men, whilst they remain unconverted, or abide in a State of Nature, are said to be far from God; tho not in respect of Place, yet in respect of

Condition, Men being by reason of Sin in a State of Enmity: *Ye that sometimes were Eph. 2. 13. as far off, are now made nigh by the Blood of Christ.*

II. The

Earth.

II. The Earth is a heavy, lumpish, and gross Body.

III. The Earth hath its great Dependency upon the Heavens; did not the Rain from above water it, and the Sun shine upon it, how hard and barren would it soon be?

IV. Earth turns and cleaves to Earth, as its proper Center. Tho a Piece of it may by force be lifted up, or thrown upward, yet by an innate Propensity to descend, it naturally falls down again.

V. What a dark Dungeon would the Earthly Globe be, did not the Heavens shine upon it!

VI. Those Things that are fed and nourished by the Earth, are Earth, and (we see) go or return to Earth again.

VII. The Sun every Spring by its powerful Influences, causeth all earthly Plants and Flowers to come forth, that seemed dead in Winter.

Parallel.

II. So Man naturally is Earth-like, a heavy and lumpish Piece, being taken out of the Earth, and the Off-spring of red Earth: *As is the earthy, such are they that are earthy* 1 Cor. 15. 48.

III. So Man hath all his Dependency upon God: neither the Spiritual Man, nor the natural Man can subsist, unless the Heavens send down Blessings upon them. All humane, as well as divine Growth and Fruitfulness, comes from above.

IV. So Man naturally cleaves to, and takes delight in earthly Things: *He that is after the Flesh, minds the Things of the Flesh*. He that is not born anew, born of the Spirit, but is wholly an earthly Man, the Earth is his proper Center; tho sometimes his Heart may (in an artificial way as it were) be lifted upwards, yet down he falls again to his own Center. Rom. 8. 5.

V. So what a dark Dungeon is Man's Heart, and in what Egyptian Darkeness would all Men and Women be involved, were it not for the Light of the God of Heaven, his Word, and blessed Spirit!

VI. So the Body of Man, which is fed from the Earth, which was taken out of the Earth, (we daily see) goeth to the Earth again; and therefore Man may be called *Earth, Earth, Earth*; that was his Original; Earth he was, and Earth he is, and to Earth he shall return again. Jer. 12. 29.

VII. So the Lord Jesus will cause all these earthly Bodies of Men to rise up from the Dead at the last Day. *All that are in the Graves shall hear his Voice, &c.* Joh. 5. 28.

Inferences.

Job 4. 19. **T**His may inform Mankind of their Original, and may tend to keep them humble. Why should any Mortals have such high towering Thoughts of themselves, and vaunt in Pride; and Haughtiness of Heart, spotting, trimming, and decking themselves, when, alas! their Bodies are nothing but Earth, Lumps of Earth: They dwell in Houses of Clay, and it is but a little while ere the Worms will feed upon them. Tho now they seem like curious Vessels, or refined Earth, yet in a short space they will be part of the grossest and loathsome Earth that Eyes can behold, nothing but Filth, and stinking Putrefaction.

Caryl on Job 7. 5. P. 596, 597. 'O then be not proud of your Bodies, nor of your Beauty: They who are now the fairest and goodliest to look upon, may quickly have a broken and loathsome Skin. A Disease, or one Fit of Sicknes may spoil all thy Beauty, deface and blemish thy excellent Feature; and if a Disease doth it not, old Age will: Time will draw Furrows in thy Face, and make Wrinkles in thy Brow. Strength and Beauty are no Matches for Time. All Things were made in Time, and Time will marr all Things: So long as Generation continueth, Corruption must.

'The two Externals which Man is most subject to be proud of, are Beauty and Apparel. Cloaths are a Flag of Vanity, and Pride sits upon the Skirts. But remember, how fine soever your Cloathing is this day, God can put you on another Suit before to morrow: He can put you on such Cloathing, as you shall have little cause to be proud of; He can make you wear Worms, and Clods of Dust.

'And

‘ And if we (saith he) consider it, we have little reason to be proud of Cloaths, for if we follow the best of them to their Original, they will be found to be but a Cloathing of Worms, and Clods of Dust.

‘ What are Silks, Sattens, and Velvets, but the Issue of Worms? And what is your Gold and Silver, what your Pearls and precious Stones? Are they any thing, (if you will resolve them into their Principle) but Clods of Earth? They are indeed better concocted by the Heat of the Sun, refined and polished by the Art of Man; but if you search their Pedigree, they are but Clods of Dust, &c. And if you be proud of such Cloathing, God can cloath you with Worms, not only of unrefined and unpolished, but of putrified and filthy Dust.

Man compared to a Worm.

Job 25. 6. *How much less Man that is a Worm, and the Son of Man, a Worm!*

A Worm is one of the meanest Creatures, and the Word that is here used (*רמה Vermis parvus, aut Casco nascens*) signifieth properly and chiefly those Worms that breed in Flesh, or Cheese, or any other kind of Food when it is corrupted. The Word is used, *Exod. 16. 24.* where it is said, The Manna that was reserved contrary to the Command of God, bred Worms; such a Worm is Man.

God is so excellent and glorious, that nothing can be found out, that can set forth or illustrate his incomparable Being and Greatness: *To whom shall we liken him!* So there is nothing so low and base, but Man in his fallen State is compared to it; he is compared to Earth, Dust, the Grass of the Field, to a Lie, to Vanity it self, and here to a Worm.

Metaphor.

A Worm hath its Original from the Earth.

II. A Worm liveth upon the Earth, and there it loves to be, and make its Abode.

III. A Worm is a Creature of little Worth, and hath no Beauty in it; what is more contemptible than a Worm!

rally there is no Excellency in him, his Beauty is gone, he is but a Lump of Sin and Pollution, contemptible as a Worm.

IV. A Worm is a Creature that lies obnoxious to great Danger; every Foot is ready to crush it.

V. A small thing may spoil, kill, and destroy a Worm.

hath choaked some Men; a Tile from a House may beat out his Brains; a Spider, and other small Creatures, may presently destroy him. What is Man's Life! how small a thing will stop his Breath! And then, secondly, a small thing (as it may seem in his Sight) may destroy his Soul: A lascivious Lust, a wanton Look upon a Woman, Jestings, and idle Words, nay, the least Sin, without Repentance, will damn him for ever. But remember this, no Sin is small or little in it self, tho there be more Venom in some Sins, than in some others. The least Sin is a Breach of the holy Law of God, and the least Breach thereof layeth a Soul under the Curse of it. Also Christ's Blood was shed to save us from lesser Sins, as well as from the greater.

VIA

Parallel.

SO Man is Earth, as we shewed before; his Original is from thence.

III. So Man in his natural State liveth upon the Earth, and the things thereof; *Amos 2. 7.* he panteth after the Dust of the Earth; his Mind, Love, and whole Desire is after earthly things.

III. So Man in his fallen State is of no Worth, he hath made himself as light and empty as Vanity. He was once of great Worth in God's esteem, whilst he retained his Uprightness; but now natu-

IV. So Man is open to manifold Dangers from Sin, Satan, and the World; many ways he is exposed to Ruine, and to be undone for ever.

V. So a small thing may destroy and ruine Man. First, a little thing may take away his natural Life; a Bit of Bread

Mat. 5. 28.

Metaphor.

VI. A Worm is a Creature that is not able to make resistance, that way to deliver it self from its Enemy.

Adversary to him, whilst he remains in an unconverted State; and what Resistance can he make against the Almighty? There is a far greater Disproportion between God and us, than there is between us and a Worm. Psal. 7. 11. Mat. 5. 25.

VII. A Worm is a Creature that is a Prey to the Fowls of Heaven; they (you know) commonly feed upon them, and catch them up at every Turn.

VIII. Worms, when they find the Ground to shake by Mens treading upon it, many times make haste into their Holes, and thereby save themselves.

IX. There are many Sorts of Worms.

1. Some great, and some small Ones; and yet all are but Worms.

2. There are some Dunghil-Worms, who love to abide or live in Dung and Muck of the Earth.

their Hearts and Hands are always in the Earth. Take them out of this Filth, and they are as dead Men; and let them alone, and you shall presently see them crawl to their old Delights. Nothing but the World is in their Mouths; they wallow in their filthy Lusts, and Earthly-mindedness, as the Swine tumbles in the Mire.

III. There are some Worms very loathsome, such as breed in rotten putrified Flesh, which are called Carrion-Worms.

4. There are some Worms that deceive the Eye, seeming to be what they are not. Many have thought they had seen Fire in the Night, when they have cast their Eye upon them in the place where they have lain. These are called Glow-worms.

R. W. tells us a Story of a Parson, that in the Night (being drunk) casting his Eye upon one of these Worms, having his Pipe of Tobacco filled, went bodily towards it, crying out, *Fire, I hope; Fire, I hope.* When the Light comes, these appear to all to be but Worms.

Parallel.

VI. So what Resistance is a Man able to make (in himself) against Satan? Is he not as a Worm in the fight of that cruel Enemy, if God let him but once out against him? Besides, God is an

Adversary to him, whilst he remains in an unconverted State; and what Resistance can he make against the Almighty? There is a far greater Disproportion between God and us, than there is between us and a Worm. Psal. 7. 11. Mat. 5. 25.

VII. So Men are a Prey to Satan, and evil Spirits, who are called *Fowls of Heaven*. How often doth the Devil seize upon Sinners, and carry them captive at his Will? Mat. 13. 4. 19.

VIII. So some poor Sinners, when they find their earthly Tabernacles begin to shake, by Sicknes, or some approaching Judgment, make haste (their Consciences being thereby awakened by the Lord) to get into that Place of Security God hath provided for them, viz. the Rock Christ, who is called an Hiding-Place. Isa. 32. 2.

IX. So there are many Sorts of Men, [Worms.]

1. So there are some great Men, mighty Ones of the Earth, as Kings, &c. and some small or poor Men; but yet all are but Worms, weak and contemptible Creatures in God's sight. David called himself a Worm: *I am a Worm, and no Man, &c.* Psal. 12. 6.

2. So there are some Men, (whom we commonly call *Muck-worms*) who delight in nothing more than in the Dung or Filth of the Earth or Muck of this World;

their Hearts and Hands are always in the Earth. Take them out of this Filth, and they are as dead Men; and let them alone, and you shall presently see them crawl to their old Delights. Nothing but the World is in their Mouths; they wallow in their filthy Lusts, and Earthly-mindedness, as the Swine tumbles in the Mire.

3. Such a Worm is a wicked Man, a Vermin, a Worm, that breeds in Corruption, as it were, a loathsome Creature in God's Sight. See the Head of the Metaphor.

4. There are some Men who deceive their Neighbours: They take them to be holy and good Men, precious Saints of God, and yet are greatly mistaken in them, they being no better than painted Sepulchers, meer Hypocrites; and notwithstanding their outward Shew of Holiness and Sanctity, are but Earth-Worms, having the World, viz. external Advantage, or vain Glory, in their Eye, as the great Thing they aim at in their Profession; and in the Day of Christ, they will appear to be what in truth they are.

5. There

Metaphor.

Parallel.

See Joel 1.
4. Amos
4.9.

5. There are some very hurtful Worms, who spoil Trees, Flowers, and the Fruits of the Earth: Such are the Palmer-Worm, the Caterpillar, and the Canker-Worm: Which Sort of hurtful Vermin God hath often brought upon a People and Nation, as a Punishment of their Sins.

expound the Place, as is noted by Mr. *Wilson*) 'those great Swarms of Popish Priests, 'Friars, Monks, Cardinals, even the whole Popish Hierarchy, and Pontifical Clergy. 'These are fitly likened unto Locusts, which are a little vile Vermin, springing (as 'some say) out of Smoke, &c. And truly this is made too evident of that Sort of Men this day in *England*, and other Nations of *Europe*. Never were a more destructive Generation of vile Vermin in the World; none make, or threaten to make greater Spoil of Christ's Vineyard, and precious Fruit-Trees, than they. And in that they are let in upon us, we may plainly read God's Displeasure against us thereby; and nothing but unfeigned Repentance and Reformation will doubtless free this poor Nation from them, for at this very time we are sadly plagued and pelted with them. See *God an Husbandman*.

6. There are also some profitable Worms, who are very laborious, and cloath the World with Silk; and they are called Silk-Worms.

God's Hand, may be said to cloath Men and Women with Silk, or gloriously adorn their better Part, tho hereby, through Zeal and faithful Industry for God's Glory, they waste and consume their own Carcases, spending, and being spent, as the Apostle speaks.

X. The House or Place of divers Worms is the Earth; they lie hid in the Ground.

5. So there are some Men, who, like to these Worms, are of a very hurtful Nature, and endeavour to spoil Christ's spiritual Trees, Flowers, and precious Fruit, &c. They are called *Locusts* or *Caterpillars* by the Holy-Ghost; they are said to come out of the Bottomless Pit: *And to them was given Power, as the Scorpions of the Earth have Power, &c.* 'By these Locusts are meant, (as *Franciscus Claudius*, a Carmelite Fryar, and others

Rev. 9.3.

6. This Sort of Worms resemble the laborious and faithful Ministers of Christ, who spend themselves in Preaching, and in divine Prayer and Meditation, that so they may enrich Mens Souls with Grace and true Vertue. These, as Instruments in

X. So Man, who is a Worm, must take up his Place for a short time in the Earth: *The Grave is my House*, saith *Job*, *Job 17.13* the Place appointed for all Living. This Worm must go to his Fellows, to the Worms.

Inferences.

BY this we may see what a poor thing Man is: The mighty Ones of the Earth, who boast of great Matters, are but Worms. And if Man be but a Worm, why doth he swell above the Clouds, as if he would make his Nest among the Stars, when as he must shortly fall among the Clods, and be eaten of Worms?

2. Take heed of having Mens Persons in Admiration; it is a vain thing to give flattering Titles to others. As it becomes us not to reproach or vilify any Man, tho all Men are but as Worms; so it is a God-provoking Evil, to flatter Men thereby, creating high thoughts in them of themselves; as some once served *Herod*, crying out, *It is the Voice of a God, and not of a Man*: But the Almighty, to shew how much he abhorred such as gave not him the Glory, made them know he was but a Worm; and therefore the Angel of the Lord smote him, and he was eaten up of Worms. Acts 12.

3. Be not envious at others, tho more rich and honourable than thee. The greatest of Men are but Worms: and tho some sparkle and shine in outward Glory and Splendor, and seem to excell every way, yet they may be but like Glow-worms; 'tis but for a Night they seem like Stars, in the Morning they will appear like others.

4. Let us learn from hence not to overvalue our selves, nor our Lives: What is the Life of a Worm!

5. What Fools are the Wicked of the Earth, to muster up their Force against God's People! Whom do they come out against? It is but against a Worm. Could they prevail, what Honour would they gain by it? Is it so great a matter to destroy a Worm? for so *Jacob* in his low Estate is called: *Fear not, thou Worm Jacob.* But let them know, this Worm hath a mighty God to take its part: *I will help thee, &c.* Why should Worms seek to destroy one another?

6. Lastly; What cause is there (these things considered) to admire, that the glorious God of Heaven and Earth should be mindful of a Worm, nay, to set his Heart upon him, and give his Son to die for him; and to take such a poor and contemptible thing as Man into Union and Communion with himself!

Man compared to a Flower.

Job 14. He cometh up like a Flower, and is cut down.

Isa. 40. 6. All Flesh is Grass, and all the Goodness thereof as the Flower of the Field.

A Man in his best Estate, and in every Estate, is altogether Vanity; so he is in his best Days, and in all his Days, but a Flower, or may be compared to a Flower.

Metaphor.

A Flower hath a Root, from whence it grows and springs up.

II. A Flower springs up out of the Earth suddenly, and at first is but a tender Bud, fresh and flourishing.

III. A Flower hath but a little time of continuance; tho some abide longer than others, yet most Flowers last not long.

IV. There are divers Sorts of Flowers; some fair to look upon, very lovely to the Eye, but of an ill Savour.

V. There are some other Flowers that are not beautiful to the Sight, whose Nature and Virtue is most excellent.

VI. Great Care is taken of some choice and rare Flowers; they are prized at a high rate by such as own them, and know their Worth.

Parallel.

SO all Men have one common Root, from whence they spring up, viz. the first Adam.

II. So Man springs up like a Flower, and at first is like a tender Bud, fresh and flourishing.

III. So Man that is born of a Woman is but of few Days, his Time is but short upon the Earth; tho some continue longer than others, yet generally their Days on the Earth are but few, in a comparative Sence.

IV. So there are divers Sorts of Men and Women; some very fair and amiable to the outward Sight, but of an ill and stinking Savour in their Lives and Conversations, in the Nostrils of God and all good Men, having no Grace, and are besides of a perverse and crooked Nature.

V. So there are some Men and Women, who tho they are not lovely and beautiful to carnal Eyes, yet are of most sweet and gracious Dispositions, and whose Worth and Excellency is exceeding great.

VI. So the Saints, who are choice Flowers in God's Esteem, are greatly cared for; He esteems them above what Men esteem of their choicest Flowers; they are his Jewels, and prized by him as his chiefest Treasure; of them he hath said, *the World was not worthy.*

VII. Some

VII. So

Metaphor.

VII. Some Flowers greatly magnify the Wisdom of their Creator, there being many great Rarities to be seen in them:

greatest Rarity that appears in this Flower, being new made or transplanted into Christ Jesus, whereby he is adorned with all those most transcendent and incomparable Gifts and Graces of the Holy Spirit.

VIII. The rarest Flowers grow in Gardens; what is a Field-Flower to some of these?

IX. A Flower is most beautiful, when it is fully ripe.

X. The Owner of Flowers knows the best Time to crop them; and who shall be offended at him, when he takes to himself this or that Flower out of his Garden? He may do what he pleaseth with his own.

such out of the Garden, that we would fain have grow still there, because they are such a sweet Ornament to it; but may not God do what he pleaseth with his own?

XI. Some Flowers are gone on a sudden. Naturalists tell us of a Flower that lasteth but one Day; and I have read of others, that fade in the very Budding.

XII. Some Flowers have Seed in them, which if sown will produce a Flower again the next Spring.

Every Seed shall have his own Body; it shall not be another, but the same Body shall arise from the Dead: *My dead Body shall arise, &c. There shall be a Resurrection both of the Just and Unjust.*

Parallel

VII. So the Wisdom of God appears in the Creation of Man. He is a curious Piece of God's Workmanship, in his first Make, in respect of his Body, but more especially touching his Soul. But the shines forth in his second Creation, in his being new made or transplanted into Christ Jesus, whereby he is adorned with all those most transcendent and incomparable Gifts and Graces of the Holy Spirit.

VIII. So the best and most choice spiritual Flowers grow in God's Garden, (the Church.) What are those sinful Ones, who grow in the Field of the World, to some of these?

IX. So Christ's choice Flowers, his precious Saints, are most lovely and amiable, when they are fully ripe for Heaven.

X. So God knows the best Time to crop off, or take away by Death this and that precious Flower. Sometimes he cuts them down, before others think they are half ripe; but God knows better than we. He never pulls, nor takes any of his Saints unto himself, till he seeth they are fit to die. And who shall be offended at him in what he doth? tho he take

XI. So some die as soon almost as they are born; they are taken away, and fade in the very Bud. Also some Christians God crops off, and receives to himself, as soon as they are born again; they come up, and are presently cut down, &c.

XII. So Man, tho he wither away, and die, yet his Body is laid but like a Seed in the Earth; at Spring, viz in the Resurrection-day, he shall arise again.

Inferences.

WHat a fading thing is Man! Let every one from hence learn to make ready to die. Happy are they who are fit and prepared for it; for Man in his Beauty and chief Flourishing is near unto withering.

2. How fading and transient is all our Glory!
3. What Fools are Mortals to value themselves so high!
4. How vain a thing is it also to set our Hearts inordinately upon our dearest Friends! There is mention made of the coming up of this Flower, and of its cutting down, but nothing of its growing. Alas! its standing is so small a time, it is not taken notice of; we are born to die, and we die as soon as we are born.

1 Cor. 15.
38.
1st. 26. 19.
Act. 24. 5.

Saints compared to Babes.

II Pet. 2. 1, 2. *As new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby.*

Simile.

A Babe is begotten. *Abraham begat Isaac. Hearken to thy Father that begat thee.*

II. A Babe hath not only a Father, but also a Mother.

III. A Babe partakes of the same Nature of its Parents: *That which is born of the Flesh, is Flesh.* John 3.6.

IV. A Babe is formed, by the mighty Power of God, in the Womb.

V. A Babe is born, or brought forth into the World.

VI. A Babe hath all the Parts and Lineaments of a Man, if it be a perfect Birth.

VII. A Babe, when born, is observed to come into the World crying.

VIII. A Babe new-born desires the Milk of its Mothers Breast.

IX. Babes are harmless, free from Malice.

X. A Babe, when first born, if not diseased, is observed to grow much in a little time; its Growth is then more visible than afterwards.

XI. A Babe needs much tending, must be carefully look'd after, or it may suffer much. It is carried in the

Parallel.

A Babe in Christ is begotten by the Word and Spirit of God: *Of his own Will begat he us, by the Word of Truth, not of corruptible Seed, but of incorruptible, by the Word of God, that liveth and abideth for ever.* Jam. 1. 18.

II. A Saint hath not only God for his Father, but the Church for his Mother. *Jerusalem, that is above, is the Mother of us all.* Gal. 4. 26.

III. A Babe in Christ partakes of Christ's spiritual Nature: *That which is born of the Spirit, is Spirit, or spiritual.* John 3. 6.

IV. A Saint is formed or created by the mighty Power of Christ, and by the Spirit: *We are his Workmanship, created in Christ Jesus to good Works.* Eph. 2. 10.

V. A Saint is born of God: *And of Zion it shall be said, this and that Man was born in her.* Ministers are said to travail, to bring forth Children to Christ. Psa. 87. 5.

VI. A Babe in Christ hath all the Essentials of a true Christian; he hath all the Parts and Lineaments of a new Creature. There is a Formation, or a gracious Work in every Faculty, a partaking of every Grace, tho at first forming not come to full Growth and Perfection.

VII. A Babe in Christ, when first born again, or spiritually brought forth, cries to God, is much in Prayer; God hath no Children that are born dumb. *Behold, he prayeth; which was a clear Demonstration that he was born again, or a new Creature.* Acts 9.

VIII. A Babe in Christ desires the sincere Milk of the Word, viz. the sweet, saving, and comfortable Doctrine of the Gospel.

IX. Babes in Christ are or should be harmless, concerning Malice, as Children.

X. A Babe in Christ, or a true Christian, when first converted, if not spiritually distempered, grows much. We read of some of the Saints, who soon after they received the Word of Truth, grew exceedingly, tho afterwards a Saints Growth in Grace is not so visible.

XI. Babes in Christ need also much spiritual Tendance, and looking after. Christ, as well as his Church and Ministers, takes

Simile

the Arms, dandled upon the Knees, and laid in the Bosom, and hath many a Kiss from the Father and Mother.

XII. Babes, after they are grown up, are taught to speak plain, not to chatter and cry only, but to talk and speak intelligibly, and also to go.

XIII. Babes are weak in Knowledge and Understanding: *When I was a Child, I thought as a Child, I understood as a Child.* From hence they many times are froward, peevish, and soon take distaste; small things will offend them.

XIV. A Babe, after it is grown up, doth not expect that its Father or Mother should dandle it upon their Knees, or seem visibly to shew that Love to it as at first, when it was very young.

XV. A sweet Babe, one that is very quiet, and good-conditioned, is greatly delighted in, and wonderfully beloved by its Parents; when others, tho' their Parents cannot but have Parental Affection to them, yet have not so great a Love, as to him or her that is so pleasant in their Eye.

XVI. Children need good and careful Education, to be kept under good Discipline, and have good Instruction: *Train up a Child when he is young, in the Way wherein he should go, and when he is old, he will not depart from it.*

XVII. Some Babes or young Children, if their Parents do not give them what they would have, of this or that, presently throw away what they have, and are angry, and think they do not love them.

XVIII. Babes for these and other Faults often feel the Rod.

Parallel.

takes much care of them: *He carrieth these in his Arms, and layeth them in his Bosom.* They have many a gracious Kiss of Christ's Mouth, or Promise of his Word, whereby he seals up his Love to them.

XII. A Babe in Christ is taught by Christ also to pray, and speak in Prayer more plainly, or to express it self, and make known its Wants more intelligibly, and also how to go and walk in the Ways of God's Commandments: *I taught Ephraim to go, taking him by the hand.*

XIII. A Babe in Christ is usually weak in spiritual Understanding, or in the Mysteries of the Gospel, and from hence are very subject also to be offended with this thing, and that thing, which strong Christians can bear. Many of the young Disciples in the Primitive Time, were offended at those that did eat Meat, &c.

XIV. So Christians, when they are grown to some degree of Ripeness in Understanding, should not expect to be always dandled upon the Knee of Promises, or lie in the Arms and Bosom of Christ; I mean, have such visible Expressions or Manifestations of his Love, knowing they are his Children, and in his Covenant, in his Family, and under his Care, Eye, and gracious Provision and Protection.

XV. So a young Christian, that is of a humble, sweet, and contented Disposition, not cross and froward under the Hand and Providence of God, but takes all patiently, is mightily prized and beloved by Jesus Christ. *Is not Ephraim my dear Son? Is he not a pleasant Child? &c.* How did Christ delight in John, that sweet and precious Disciple!

XVI. Young Christians need also good Instruction, many things they are to learn, that they may wisely behave themselves in the House and Family of God. They must more especially be taught the good Discipline of God's Church, that they may know how they ought to go in and out before one another. See *Dear Children.*

XVII. So some young Christians, because God doth not give them such large Knowledge and Experience of Himself, and other good Things of the Spirit, they slight all God hath been pleased to bestow upon them, and conclude God doth not love them.

XVIII. So Christians are oft-times under the Rod of God for their Faults.

Saints

Saints compared to Children.

Rom. 8. 17. *If Children, then Heirs, &c.*

Gal. 3. 16. *For ye all are the Children of God, by Faith, in Christ Jesus.*

Eph. 5. 1. *Be ye Followers of God, as dear Children.*

Saints are God's dear Children, not only Children, but dear Children. *Dear Children* hath reference to two things: 1. To that high Esteem their Parents have of them; 2. To that gracious and sweet Disposition such Children are of.

Children.

Children are begotten of their Parents, and brought forth into this World.

II. Children partake of the Nature of their Parents, even of their very Flesh and Bone.

III. Children are called after the Names of their Parents.

IV. Children are not in every thing alike, in Stature, Quality, and Condition. Some are gentle, dutiful, and humble, and have a clearer Sight, and more perfect Knowledge than others, yet ought to love one another.

V. Children do not grow alike. Some thrive better upon hard Fare, than others do, who feed upon more choice and delicate Food every day.

Parallel.

The Saints are begotten of God: *Of his own Will begat he them. Every one that loveth him that begat, loveth him also that is begotten of him.* They are also brought forth by him into a State of Grace. 1 John 5. 1

II. The Saints, by their being begotten of God, through Faith, in a myſtical ſort, are Partakers of the Divine Nature: *That which is born of the Spirit, is Spirit.* 2 Pet. 1. 4

III. So the Saints are called after God's Name, *Holy, Heavenly, Godly, &c. Christians, from Christ; Spiritual, from the Spirit.*

IV. So the Saints of God are not in every thing alike; tho all have Grace, yet not a like measure of it; ſo tho all ſee, yet all have not the ſame degree of Sight and Knowledge in Divine Things. From hence it is that there are ſo many Differences amongſt the Godly; but ſince they are all God's Children, it becometh them to ſee that they love one another.

V. So ſome of the Saints thrive, and grow faſter in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt, (who ſit under the Miniſtry of ſuch Men, whoſe Preaching is accounted by ſome but as brown Bread) than others, who are daily fed with the delicate Food of the moſt acute and elegant Preacher.

Dear Children.

I. A dear Child, one that the Father esteems ſo, is teachable, ready to learn what he is taught; he will give his Mind to it, is very flexible.

I. So a dear Child of God is very flexible and yielding to the Teachings of God. If God hath any thing for Abraham to do, he cries, *Here am I.* They are like holy Job, *What I know not, teach thou me.*

II. A

II. So

Children.

II. A dear Child is *humble and meek*, *not proud, stubborn, or self-contented.*

but Dust and Ashes, &c. and *Job, I abhor my self.* David cries out, *I am a Worm, and no Man.* And the holy Apostles esteemed themselves as nothing: *Who then is Paul, and who is Apollo? Unto me who am the least of all Saints, &c.* *I am nothing, &c.* Gen. 18. 27. Psal. 22. 6. 1 Cor. 3. 9.

III. A dear Child greatly loves his Father. Many Instances may be given of this, both from Scripture and History.

IV. A dear Child doth not only love his Father, but also his Mother, and is grieved when she is in distress.

Child and Servant of God: *If I forget thee, O Jerusalem, let my Right-hand forget her Cunning; if I do not remember thee, let my Tongue cleave to the Roof of my Mouth; if I prefer not Jerusalem above my chief Joy.* How greatly was the Prophet Jeremiah troubled for poor Zion, when he cried out, *My Bowels, my Bowels!* The Church lay near his Heart, he laments like a poor Child, for the Misery of his Mother that bare him.

VI. A dear Child is very obedient to his Parents, will do whatsoever is right, which either Father or Mother doth require.

Children in all respects, will not baulk one of God's holy Precepts: *Then shall I not be ashamed, saith David, when I have respect to all thy Commandments.* And as they are obedient to God their Father, so likewise to the Church their Mother. As it is a horrid Evil to rebell against God, so such will be left inexcusable who slight the Church. Whatever she requires, that is agreeable to God's Word, must be carefully obeyed; and such as err herein, as disorderly Persons, ought to be proceeded against. See Mother.

VI. A dear Child in all things strives to please his Father, seeking his Approbation, whether at home or abroad, present or absent.

VII. A dear Child loves Peace, and cannot endure Quarrelling and Discord in his Father's House.

Blessed are the Peace-makers for they shall be called the Children of God. *Behold, saith David, how good and pleasant it is for Brethren to dwell together in Unity! Endeavouring to keep the Unity of the Spirit, in the Bond of Peace.* Mat. 5. 9. Psal. 133. 1 Eph. 4. 3.

VIII. A dear Child is very tender of his Father's Honour, and is much troubled to hear any speak against him, or any way reproach him.

IX. A dear Child is greatly grieved, when his Father is offended with him, and will endeavour to obtain his Favour again.

Favour of God again: *Against thee, thee only have I sinned, and done this Evil in thy Sight, &c.*

Parallel.

II. So a dear Child of God is little in his own Eyes. How humbly did Abraham express himself to God! *I who am* Gen. 18. 27. Psal. 22. 6. 1 Cor. 3. 9.

III. So a dear Child of God dearly loves his heavenly Father, he loves him with all his Soul, with all his Heart, and with all his Strength, loves him sincerely.

IV. So a dear Child of God doth not only love God, who is his Father, but also dearly loves the Church, who is his Mother. Thus did David, that precious

O Jerusalem, let my Right-hand forget Psal. 137. 5, 6. *My Bowels, my Bowels!* The Church Jer. 4. 19.

V. So a dear Child of God is in all things obedient to God's Commands, as is recorded concerning Zacharias and Elizabeth, and many others: They endeavour to behave themselves as obedient

all things (like our Saviour) to please his heavenly Father: *Wherefore we labour, that whether present or absent, we may be accepted of him, — Walking in all well-pleasing, &c.* 2 Cor. 5. 9. Col. 1. 10.

VI. So a dear Child of God strives in all things (like our Saviour) to please his heavenly Father: *Wherefore we labour, that whether present or absent, we may be accepted of him, — Walking in all well-pleasing, &c.* 2 Cor. 5. 9. Col. 1. 10.

VII. A dear Child of God greatly delights in, and loves Peace and Union amongst his Brethren; and he hates Discord and Quarrelling in the Church.

Blessed are the Peace-makers for they shall be called the Children of God. *Behold, saith David, how good and pleasant it is for Brethren to dwell together in Unity! Endeavouring to keep the Unity of the Spirit, in the Bond of Peace.* Mat. 5. 9. Psal. 133. 1 Eph. 4. 3.

VIII. So a dear Child of God is sorely troubled, to hear the sacred Name of God reproached and blasphemed, and his holy Laws contemned. *Rivers of Waters run down mine Eyes, because Men keep not thy Law.* How much were Moses and Joshua concerned for the Honour of God's holy Name! Psal. 119. 136. Josh. 7. 9.

IX. So a dear Child of God is grieved, when he hath displeased his heavenly Father: *Thou hiddest thy Face, and I was troubled.* How did David mourn for his Sin, and strive to obtain the Love and

X. A

Metaphor.

X. A dear Child will not be at undue Times out of his Father's House, but make up his Place there, especially when he knows his Father and Mother call for him, and require his Presence.

XI. A dear Child desireth rather to dwell in his Father's House, than in any other place whatsoever.

XII. A dear Child will strive to imitate his Father, and walk in his Steps, in all things that are just and right. Thus Solomon was exhorted to follow the good Example of his Father David.

1. A Saint strives to follow God and Christ in Love: *We are taught of God to love one another.*

2. In Humility. What a Pattern hath God in Christ laid before us herein! *Learn of me, saith our Saviour, for I am meek and lowly in Heart, &c. Let the same Mind be in you, which was also in Christ Jesus.*

3. In being merciful and kind to all. *Be ye merciful, as your Father that is in Heaven is merciful.*

3. In hating and abominating that which is evil. God loaths Sin, and so doth every sincere Christian.

5. In Forgiveness; they strive to be like God in this. He is ready to pardon, forgive, and forget Injuries done to him, and so ought his Children. *And be ye kind one to another, and tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you.* God forgiveth freely, universally, and for ever; so must they.

Inferences.

L Abour to follow God, as dear Children, 1. Sincerely, not in Hypocrisy, not for Loaves. 2. Speedily; do not defer it: *I made haste, saith David, &c.* 3. In whatsoever he commands you. 4. Diligently. 5. Follow him through all Difficulties and Hardships, as Caleb did, &c. and as Ruth followed Naomi. 6. Follow him humbly. 7. Follow him joyfully. 8. Follow him, when others leave him. 9. Follow him constantly, even to the end. 10. And lastly, follow none but him; forsake all those that would lead you astray. Christ's Sheep will not follow Strangers; they will follow God, and not Baal.

II. From hence every one may perceive, whether they are God's Children, yea or no.

III. This shews also what great Dignity God hath conferred upon Believers. *Behold what manner of Love is this God hath bestowed upon us, that we should be called the Sons of God.* If David thought it no small thing to be Son in Law to an earthly King, what an Honour hath God conferred on us!

IV. Saints may from hence read their Privileges: *If Children, then Heirs, Heirs of God, and Joynt-Heirs with Christ.*

Parallel.

X. So a precious Saint of God will not be absent from the Church, or heavenly Family, at any time when his Presence is expected there, if it be possible, especially when God calls his People to Prayer and Humiliation, or when sacred Ordinances are administered, or any Work is to be done, which eminently tends to the Glory of God, and the Churches Good.

XI. So a dear Child of God had rather be a Door-keeper in the House of God, than to dwell in the Tents of Wickedness. *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the days of my Life, &c.*

XII. So a dear Saint takes care to follow God: *Be ye Followers of God, as dear Children. Be ye holy, for I am holy: That is the Precept, and a sincere Soul labours so to be; it is his great desire to be like God and Christ as near as he can. Be ye Followers of me, as I am of Christ Jesus.*

Saints compared to Heirs.

Rom. 8. 17. *If Children, then Heirs, &c.*

Rev. 21. 7, *He that overcometh, shall be Heir of all things.*

Note, The Saints of God are Heirs, Heirs of God, Heirs of all things, &c.

Heirs.

THE First-born had a Princely Power and Dominion over their Brethren, who bowed down before them; they were next their Fathers in Honour.

II. The First-born were Priests in their Father's Family, till the *Levites* came in.

III. The First-born had the Inheritance; the rest had but a Piece of Money. And to this day we see, that Men use to make their Inheritance over to the First-born; and besides the Inheritance, they had a double Portion of Goods.

IV. An Heir sometimes stays a great while, before he comes to the full Possession of the Inheritance; and until then he is under Tutors and Governors, and differeth but little from a Servant.

V. The First-born had a peculiar Sort of Apparel, whereby they were distinguished from others; such was *Esau's* goodly Raiment which *Rachel* put upon *Jacob*.

VI. The First-Born had the Blessing annexed to them, and (unless they were supplanted, as *Esau* was by *Jacob*) they were blest of their Father, especially when their Fathers were at the point of Death.

Heirs.

AMONG Men, all a Man's Children are not Heirs, nor can they fully possess the same Estate entirely to themselves, as if but one had it.

Parallel.

THE Saints are made Kings to God, are called Kings and Princes: *A King shall reign in Righteousness, and Princes shall decree Judgment.* They shall have Dominion over the Mighty of the Earth, in their Day. They are next to Christ in Honour, and shall sit upon the Throne with him. Isa. 32. 1.
Rev. 3. 21.

II. The Saints are Priests as well as Kings to God: *He hath made us Kings and Priests, &c.* They are called an *holy Priesthood, to offer up a holy and acceptable Sacrifice unto God.* Rev. 1. 6.
1 Pet. 2. 9.

III. The Saints have the eternal Inheritance made over to them; the World hath but a small Allowance, for all they have amounts to no more than Vanity. God giveth himself, and all he hath, to Believers; they have a double Portion, an Hundred-fold in this Life, and in the World to come Life everlasting.

IV. The Saints patiently wait a while; (being under Age) before they come to the full Possession of the Inheritance purchased for them by Christ; and until they come to full Age, they are under Tutors and Governors, who deal hardly with them; and they seem not to differ from Servants.

V. The Saints are clothed with a goodly Raiment, viz. the Righteousness of Christ: Holiness is the Saints Livery, whereby they are distinguished from the rest of the World.

VI. The Saints are the Blessed of the Lord; none can take either Birth-right or Blessing away from them; they are blessed, and shall be blessed. The Lord Jesus blessed them at his Departure, and that Blessing shall never depart from them.

Disparity.

BUT all the Saints are Heirs together, they are all Joynt-heirs, and yet every one hath all to himself: They have all one and the same Father, one and the same Christ, one and the same Spirit,

V

the

Heirs.

the same Apparel, the same Grace; all one Faith, Hope, &c. all the same Promises, same Attendance, viz. the holy Angels; the same Crown, Kingdom, and Eternal Inheritance.

II. Heirs among Men have but a small Inheritance. What is all this World? *Luther* called all the *Turkish* Empire, but a Crust God casts to a Dog.

III. An Heir among Men is often deprived, by Force or Craft of his Title, and turned out of all.

Disparity.

II. But the Saints are Heirs of all Things, Heirs of Heaven and Earth too, *Heirs of God*. And what is there more? what can a Man ask, or desire to have? would he have more than all?

III. But the Saints cannot by Force or Fraud be deprived of their Title to Eternal Life. That it may be sure and firm to them, it is made over to them by the Oath of God. See *Light in the First Volume*.

Saints compared to Eagles.

Isa. 40. 31. But they that wait upon the Lord shall renew their Strength, they shall mount up with Wings as Eagles.

Psal. 103. 5. Who satisfieth thy Mouth with good Things, so that thy Youth is renewed like the Eagles.

Note. In some Things the Saints are likened to Eagles.

Simile.

AN Eagle is the chief amongst the Fowls of the Air, as a Lion is the King or chief among all the Beasts of the Earth.

my Delight. The Righteous are said to be more excellent than their Neighbour. *The World is not worthy of them.* Hence *Jabez*, that holy and gracious Man, is said to be more honourable than his Brethren. A godly Man is of a more noble Extraction than the Men of the Earth. Saints have an honourable Pedigree and Descent, they are born of God, are (as it were) of the Blood-Royal of Heaven, and nearly related to the Prince of the Kings of the Earth. They daily converse, have Communion and Fellowship with the Father, and the Son, the glorious Sovereign of all the World. They are delicately and most splendidly fed every day. Others live and feed upon the empty Things of this World, nay, on the Dust of the Earth, on Alhes, Husks, and Gravel; as the Holy-Ghost declares, *They feed upon the Wind, and snuff in the East Wind*: Whilst Believers feed on hidden Manna: *He eats that which is good, and his Soul delights it self in Fatness.* He is often had into the King's Wine-Cellar, he is richly cloathed, hath more noble and honourable Titles than any Men on Earth. He hath a most glorious Retinue, viz. the heavenly Angels to attend him every day. Never was King (if ungodly) so attended, as the poorest Saint in the World is. Saints are the chief of all the Children of Men, as Eagles are chief of all the Fowls of the Air.

II. Eagles are quick-sighted, they behold afar off. They have not only a quick and clear Sight, but a very strong Sight, able to look fully upon the Sun shining in his Strength. Hence the Proverb is, A Man that hath a clear and strong Sight, is Eagle-ey'd.

III. Eagles

Parallel.

SO the Saints are the chief of Men, the Excellent, as *David* calls them: *Thou art my Lord, my Goodness extendeth not to thee, but to the Saints that are in the Earth, and to the Excellent, in whom is all* *Prov. 12. 26.* *more excellent than their Neighbour.* *The* *1 Chron. 4. 9.* *World is not worthy of them.* Hence *Jabez*, that holy and gracious Man, is said to be more honourable than his Brethren. A godly Man is of a more noble Extraction than the Men of the Earth. Saints have an honourable Pedigree and Descent, they are born of God, are (as it were) of the Blood-Royal of Heaven, and nearly related to the Prince of the Kings of the Earth. They daily converse, have Communion and Fellowship with the Father, and the Son, the glorious Sovereign of all the World. They are delicately and most splendidly fed every day. Others live and feed upon the empty Things of this World, nay, on the Dust of the Earth, on Alhes, Husks, and Gravel; as the Holy-Ghost declares, *They feed upon the Wind, and snuff in the East Wind*: Whilst Believers feed on hidden Manna: *He eats that which is good, and his Soul delights it self in Fatness.* He is often had into the King's Wine-Cellar, he is richly cloathed, hath more noble and honourable Titles than any Men on Earth. He hath a most glorious Retinue, viz. the heavenly Angels to attend him every day. Never was King (if ungodly) so attended, as the poorest Saint in the World is. Saints are the chief of all the Children of Men, as Eagles are chief of all the Fowls of the Air.

II. The Saints are very clear and quick-sighted, they can see afar off, even from Earth to Heaven. They through Christ can behold the Glory of God with open Face. *2 Cor. 3. 18.* They can see, and do pry into the secret and hidden Mysteries of the Gospel, and Covenant of Grace: *The Secrets of the Lord are with them that fear him, and he will shew them his Covenant.* They see the Evil that is in the least Sin, and can discern what the End of the Wicked will be.

III. The

Simile.

Parallel.

III. Eagles are very swift Creatures; they have long Wings, by which means they fly with great Swiftneſs. Therefore Solomon calling upon us not to ſet our Hearts upon Riches, ſaith, *They make themſelves Wings, and fly away as an Eagle.* The Scriptures often expreſs the more than ordinary Swiftneſs of Men, by the Swiftneſs of an Eagle. *David*, lamenting the Death of *Saul* and *Jonathan*, gives them this Character, *They were ſtronger than Lions, and ſwifter than Eagles.*

Prov. 27.5

2 Sam. I. 23.

נבִּיחַ
Sublimis,
elatus
fuit, emi-
nuit, per
Metapho-
ram, ſuper-
vivit.

* Doubt-
leſs he
means the
lower Re-
gion.

IV. The Eagles mount up on high. The Word in the Hebrew ſignifies to get high; and therefore (as it is noted by Mr. Caryl) it is uſed in the Noun, to ſet forth the Highneſs of God, *Job* 11. 8. *Pſal.* 113. 6. *Iſa.* 5. 16. & 52. 13. Scripture, as well as Naturaliſts, tell us, that the Eagle's Motion and mounting up is wonderful, ſhe flies quite out of Sight. One of the Ancients ſays, The Eagle ſoars above the * Air, as if ſhe would viſit the Starry Heavens. The common Epithetes of an Eagle are, high-flying, ſwift, &c.

V. Eagles are unwearied in their Flight; they faint not, tho they fly high, and are long before they reſt.

walk, and not faint. Tho it be long before they come to Heaven, their everlaſting Reſting-place, they are held up, and therefore they hold out in all their Service and Sufferings. Faith and Love are two ſuch ſtrong and excellent Graces, that they, like Eagle's Wings, keep them from tiring and fainting in their Minds, tho their Work be hard, and their Flight towards Heaven long: *I had fainter unleſs I had be-*

VI. An Eagle (ſaith one) hath a high Spirit; ſhe flies high, and aims at high things; ſhe will not catch Flies, ſhe ſcorns to ſcoop to ſuch low Game.

VII. Eagles make their Neſts on high: *She dwelleth and abideth on the Rocks, upon the Crag of the Rock, and ſtrong Place.*

Job 39.28.

III. The Saints are very ſwift and ſpeedy in their Motions, when under the powerful Operation of the Spirit, or upon the Wings of Faith and Love: *I made haſte, &c.* ſaith *David*. They are ſaid to run, nay, fly like Eagles, or as Doves to the Windows; they are many times carried ſwiftly along in the way of their Duties, as upon Eagles Wings. The Miniſters of the Goſpel are ſet forth by an Angel flying in the miſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell upon the Earth. When God's People are aſſaulted and perſecuted, they fly to God for Shelter; ſo *David*, *I fly unto thee to hide me.*

Pſal. 113. 59, 60.

Rev. 14. 6.

Pſal. 143. 9.

IV. The Saints of God mount up on high: *Our Converſation* (ſaith *Paul*) *is in Heaven.* Men of the World are like Moles and Worms, always digging and tumbling in the Earth and Muck of this World; but Believers, thoſe who are truly riſen with Chriſt, ſeek thoſe things that are above, they ſoar aloft; nothing will ſatisfy them but Communion with God. They mount up by Prayer, as alſo by freſh Acts of Faith; they mount up by divine Meditation. They are ſaid to dwell on high; Earth, and earthly Things will not ſatisfy them; they are of a more heroick and ſublime Spirit.

Phil 3. 20.

Col 3. 1, 2

V. So the Saints ſhould never grow weary; nay, and the Promise is, *They ſhall mount up, as with Eagles Wings; they ſhall run, and not be weary; they ſhall*

Gal. 6. 1ſa. 40. 31.

VI. So a Saint hath a noble, high, and excellent Spirit. Low things are not for high and heavenly-born Souls; they catch not at the Flies, Toys, and Trifles of the Profits, Honour, and Pleaſures of the World, as others do.

VII. So the Saints dwell on high: *Their Place of Defence ſhall be the Munition of Rocks.* They make their Neſts in the Rock of Ages; they dwell in God; He is their ſtrong Dwelling-Place.

1ſa. 33. 16.

Simile.

VIII. Eagles renew their Strength by changing their Feathers; tho old, they seem young and lively again, and are very long-lived.

and Strength: *He satisfieth their Mouth with good things, so that their Strength is renewed like the Eagle's.* As the Lord brings his People low by bodily Sickness and Weakness, and then renews their natural Strength; so when there are Decays and Declinings upon their Souls, he renews their spiritual Strength. And as the Eagle renews her Strength by the Growth and Succession of new Feathers (of the same kind) in the place of the old; so a Believer reneweth his Youth and Strength, by casting off gradually the Old Man, which is corrupt, and by putting on more of the New Man, (who is quite of another kind) *created after God in Righteousness and true Holiness.* Psal. 103. 5. Eph. 4. 24.

IX. Naturalists do observe, that Eagles are fed and best nourished by Blood; they suck and take in that, both young and old.

red to him both in the Promises and Ordinances of the Gospel. A Saint could not live a Moment, nor have any subsistence in Grace, if he had not (as the Eagle) Blood to drink. A godly Man is nourished by a believing Contemplation upon the Sufferings of Christ, and the Effusion of his Blood.

X. Young Eagles are borne and carried upon the Wings of the old Eagle, and thereby are preserved from the Dangers of Enemies.

spreadeth abroad her Wings, taketh them, and beareth them upon her Wings; so the Lord alone did lead him, and there was no strange God with him. Ye have seen what I did unto the Egyptians, and how I bore you upon Eagle's Wings, and brought you to myself. [See Christ compared to an Eagle.]

IX. So (saith Mr. Caryl) do Believers; the feeding of the new Creature is upon Blood; every godly Man spiritually drinks the Blood of Christ, (My Blood, saith he, is Drink indeed) as offered to him both in the Promises and Ordinances of the Gospel.

A Saint could not live a Moment, nor have any subsistence in Grace, if he had not (as the Eagle) Blood to drink. A godly Man is nourished by a believing Contemplation upon the Sufferings of Christ, and the Effusion of his Blood.

X. So the Saints are borne, supported, and carried by the Power and Arms of the Almighty, who is pleased to compare himself to an Eagle; *As an Eagle stirreth up her Nest, fluttereth over her Young,* Deut. 32. 11, 12.

Disparity.

Eagles have many evil Qualities: They are Birds of Prey, &c. yea, and a very Vermine Sort of Creature; and upon that account wicked Men are compared to Eagles, which is opened under that Head of Metaphors concerning ungodly Men and Persecutors, to which we refer you.

Saints compared to Sheep.

John 10. 27. *My Sheep hear my Voice, &c.*

THe Saints may be compared to Sheep in many respects: Sheep are harmless Creatures, meek, sociable, contented with hard Commons, very tractable, patient, fruitful, and very profitable, are made a Prey to evil Beasts, &c. Upon all which Considerations, and many others, the Saints are likened to Sheep, which is fully opened under the Metaphor *Flock*, to which we refer you.

Saints

Saints compared to Souldiers.

2 Tim. 2. 3. *Thou therefore endure Hardness, as a good Souldier of Jesus Christ.*

A Souldier is taken in Scripture either properly, *στρατιώτης*, or metaphorically.

Properly, it is understood of a Person that is employed in Military Affairs, one that bears Arms, and is under Military Command, *Mat. 8. 9.*

Metaphorically, it is to be understood of a Christian, that is engaged to fight the good Fight of Faith, under the Command of Jesus Christ, against the Enemies of the Soul. This Title is not appropriated only to Ministers, (it is not a discriminating Title, only to distinguish them from other Saints, as the Title of *Ambassador, Pastor, Watchman, &c.*) but a Title that belongs to every Christian, and Professor of Christ. So that *Timothy* is not called a Souldier, merely because he was an Evangelist, but as he was a Disciple, &c.

Saints are compared to Souldiers; every true Christian is a spiritual Souldier of Jesus Christ.

Metaphor.

A Souldier is listed under some Captain or Commander; he gives up his Name to him, and enters himself into his Service.

faithful Souldier to do, making a solemn Covenant with Christ, and his People, to be on their side; and this is visibly done in Baptism.

II. A Souldier leaves all other worldly Affairs and Incumbrances, to follow that particular Employ.

2 Tim. 2. 4. *No Man that warreth, entangleth himself with the Affairs of this Life, that he may please him that hath chosen him to be a Souldier.* They ought not, like *Reuben*, to abide among the Sheep-folds, to hear the Bleating of the Sheep.

III. A Souldier, after he is listed, and entred into his Company, he is armed, and put into a fit Posture for that Work and Service he is called to.

plate of Righteousness, his Feet shod with the Preparation of the Gospel of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. And because most of those Parts or Pieces of a Christian's Armor are spoken to and opened under that Head of Metaphors respecting the Graces of the Spirit, we shall speak no more of it here.

IV. A Souldier is known by his Habit, Armor, and Weapons, from other Men; they put off their own Clothes, and put on the King's, especially if poor and ragged when they are listed.

Parallel.

SO every true Christian listeth himself under the Command of Jesus Christ, who is the Captain of our Salvation; He gives up his Name to him, to serve him in all Uprightness, as becometh a

II. So a true Christian forsakes all, and follows Christ; he becomes dead to this World; he is crucified to it, and that many times to him. His Heart is not set upon Things below, but upon Things above; he looks upon Religion and Godliness, as his great Work and Business. *They that are after the Flesh, do mind the Things of the Flesh; but they that are after the Spirit, the Things of the Spirit.*

Col. 3. 1, 2.

Rom 8. 5.

III. So a true Christian also is no sooner converted, listed, and entred into Christ's Company, viz. his Church, but he is armed likewise. He puts on the whole Armor of God, hath his Loins girt about with Truth, and hath the Breast-

Eph. 6. 10, 11, 12.

IV. So a true Christian is known by the Clothes he hath on, from the Wicked and Ungodly of the World. He is cloathed with the Garment of Holiness and Humility, and hath on all the precious Graces of the Spirit, as Armor of Proof, fast girt to him by the Girdle of Sincerity; and this shews him to be one of Christ's Souldiers.

Metaphor.

V. Souldiers many times are cloathed at the King's Charge; and it is greatly for the Honour of a Captain, to have all his Men bravely cloathed, and glittering in their Armor.

VI. It is a Reproach to Souldiers to be meer mercenary, to fight for Money, and to mind their own private Advantage, more than the Credit and Glory of their Sovereign, and Honour of their Captain.

not be saved without it? Is it necessary to Salvation? These Men only make Religion as a Bridg to carry them to Heaven; meer mercenary Souls! Alas! a true Christian obeys and serves Christ sincerely, that he may glorify and honour his holy Name, knowing he deserves more at his hands, than he is ever able to perform, not doubting his Labour shall ever be in vain in the Lord; the very Work is Wages to him. *Paul was resolved, Christ should be magnified in his Body, whether it were by Life, or by Death.*

VII. A Souldier hath his Warfare appointed him, and his Enemies discovered to him, and Orders to fight.

whether Foreign or Domestick, whether external or internal, secret or open.

First; His Foreign or External Enemies are these:

1. The Devil, called the King of the Bottomless Pit, Prince of the Power of the Air, the great Dragon, the Captain-General of the black Regiment, and of the Hellish Militia, that makes War against the Lamb, and his Followers. Every Christian is commanded to enter the List, and to fight against these Principalities and Powers.

2. The World; this is another grand, potent, and subtil Adversary; many have been overcome and subdued by it.

(1.) The Things of the World, viz. the Pleasures, Honours, and Profits of the World. These (as one well observes) have their Hooks and Snares hid under their pleasant Baits, they usually prevail by Craft; their Flatteries and Allurements are very dangerous. By this part of the World Satan set upon our blessed Saviour, *Mat. 4. 8.*

(2.) The Men of the World, who are the Subjects of the Prince of Darknes, and his Souldiers, the Militia of Hell, and the Auxiliaries of Satan, the Seed of the Old Serpent, who are filled with Enmity against the Woman's Seed. *He that is born after the Flesh, persecuteth him that is born after the Spirit, &c. Ye are of your Father the Devil, and the Lusts of your Father ye will do.* These continually oppose the Truth, and hate Godliness, and those who profess it. *Rom. 8.44*

(3.) The Worship of the World. Saints have been often exposed to great Dangers, for opposing the Ways, Inventions, and Superstitions of Men, the Worship of the Beast, and cursed Fornications of the great Whore; but whilst they are able to stand, or have Life in them, they must oppose and resist all false Ways and Worshipers, such as strive to make void the Doctrine of Christ, and the Commands of God, by their Traditions.

(4.) There are also the Lusts of the World, the Lusts of the Eye, and the Pride of Life, which Saints are engaged to fight against, and oppose.

1 John 2. 16.

Parallel.

V. So Christ cloaths all his Souldiers, and they are all attired alike, cloathed in white. Their Robes cost dear, viz. the Price of his own most precious Blood; and it greatly tends to his Honour, to have them kept clean, and without Spot or Stain, all glittering in their spiritual Armor, viz. adorned with the blessed Graces of the Spirit.

VI. So it is a Reproach to a Christian, to aim at Self in all he doth in Religion. Many Men care not to do any thing for the Honour of God, further then it makes, as they conceive, directly for their own Interest and Advantage. Tell some Men of this or that Ordinance and Command of Christ, they presently object, May I

VII. So a Christian hath his Warfare appointed him, his grand Enemies are made known to him, and he hath received Commission also to enter the Combat with them, whosoever they are, whether

Phil. 1. 20.

Eph. 6. 12.

Secondly;

Metaphor.

Parallel.

Secondly; They have their Domestick Enemies:

1. Sin, which is a wretched and treacherous Inmate, and cursed Adversary.
2. The Flesh. These two made the holy Apostle to cry out, *O wretched Man that I am, who shall deliver me! &c.* Hence we are exhorted, as Strangers and Pilgrims, to *abstain from fleshly Lusts, that war against the Soul.* Rom. 7.
1 Pet. 2.
11.

VIII. A Souldier expects, and therefore ought to prepare to meet with his Enemies; he knows he is chosen, listed, and placed under the Command of his Captain, on purpose to fight.

the Wilderness, to be tempted of the Devil: So a Christian must always be prepared and resolved to engage and fight them: *Whom resist stedfastly in the Faith.*

IX. A Souldier goeth not on a Warfare at his own Charge; his Prince bears the Expence of the War, and furnisheth him with whatsoever is necessary for that Achievement.

X. A Souldier ought to be expert, and well-skill'd in Martial Discipline, to know all the Postures of War, particularly the Word of Command, and to obey presently: He must not dispute the Matter, nor make the least Pause. Those Souldiers that were under the Centurion, were very tractable upon this account, as himself confessed: *I say to one, Go, and he goeth; and to another, Come, and he cometh.*

Mat. 8. 9.

indispensible Duty; it argues they have but little regard to the Honour of their Captain, the Lord Jesus Christ. Shall Souldiers be so careful and ready to obey their earthly Leaders, who are but Men? and shall not we be as ready and forward to obey the Lord Jesus Christ, our heavenly Leader, who is the most wise and blessed God.

XI. Souldiers must know their Places, how to keep both Rank and File. Military Discipline hath appointed every Officer in the Army his proper Place, and every private Souldier to abide in the same Rank and File, or Place where he is set by his Commander: and none may alter their Station, or change their Postures upon their own private account; they must not break their Order upon their Peril: for that is a Dishonour to the Captain, and Standers by will laugh and reproach him; besides, if it be in a Time of Battel, he exposeth himself and others to great Danger. If an

Army

VIII. So a Saint expects, and therefore ought to make ready to meet with spiritual Opposition from the Enemies of the Soul, as soon as ever he is listed, and entred into Christ's Service. As it fell out with the Captain himself, who no sooner was baptized, but presently he was *led into* Mat. 4.

IX. A Believer goeth not out in the Spiritual Warfare at his own Charge. Christ furnisheth him with Clothes, Armor, Weapons, and with all Things needful and necessary, all is managed by his gracious and blessed Spirit.

X. So a Saint ought to be well-skill'd in all things necessary for a Christian Souldier; it requires much Wisdom and Experience; he must understand the Word of Command, and be ready to obey his Captain, as soon as ever the Word is given. David had learned this part well: *I made haste, and delayed not* Psal. 119:
to keep thy Commandments. And Paul 60.
saith, *He immediately obeyed the heavenly* Acts 26.
Vision. It is a very unbecoming thing in 19.
Christians, to stand, or make a pause about their Obedience to Christ, in those Things they are convinced to be their

but little regard to the Honour of their Captain, the Lord Jesus. If he be set as a File-leader, or made an Officer to lead a Party, it is needful for him to see to his proper Work and Business; he may not acquit his Command when he pleaseth. The Commander in chief may prefer or degrade his Souldiers, as seemeth good to him; but he may not, he cannot dispose of himself. Pastors must keep their Places, Deacons keep their Places, Members of each Church keep their Places, and not when they please withdraw themselves, and get into another Company, but must abide under particular Command, where Christ hath set them. Shall any one think, that God, who hath placed such Order in other Creatures in Heaven and Earth, is not strict touching that

Metaphor.

Army or Body of Men are once broken; and in Confusion, they are soon routed by their Enemies.

Bounds and Limits set, beyond which it must not go; can it be imagined, that the Church of Christ should be a more disorderly Piece, than the inanimate and irrational Creatures? *God is the God of Order, and not of Confusion, in all the Churches of the Saints.* Therefore if any Christians, that are of this or that particular Company or Church, do break the holy Order, and regard not to keep in their Stations, or neglect their proper Work; what a Reproach is it to them, and to Religion it self! Besides, the Danger they are exposed to, if Saints neglect Prayer, or hearing the Word, or the Lord's Supper, or are divided amongst themselves, is very great; unless they rally the sooner, and unite again, and keep their Ranks, they are in danger of being utterly routed and undone by Satan. Many hence have been enticed by the Subtilty of the Devil, to desert their General, and flie from their Colours.

XII. Souldiers must follow their Leader; this is one Word of Command.

themselves under his Command, and refuse to be subject to his holy Laws and Authority? or follow him for a Time, and then grow weary? *If any Man will be my Disciple, let him take up his Cross daily, and follow me.* We read of a great and famous Army, consisting of Forty Four Thousand, a certain Number put for an uncertain, that follow the Lamb whithersoever he goeth. We must follow Christ in every Ordinance, follow his Doctrine, and follow his Example, in every one of his gracious Qualifications, viz. in his Patience, (how contented was he in the midst of his greatest Poverty!) in his Lowliness of Mind, and deepest Humility; in his Tenderness, Bowels, and Compassion towards those that deserved nothing; how kind, loving, and merciful was he! Follow him in his Reproaches, Afflictions, and Indignities; follow him in all Difficulties and Dangers; with Peter, follow him to Prison, and to Death it self, when he calls us thither. *Be ye Followers of me, as I am of Christ Jesus. My Sheep hear my Voice, and they follow me.*

XIII. It behoveth a Souldier to be well-skilled in all Stratagems of War, for that conduceth much to his just and needful Accomplishments, Policy having many times out-done Power, and humane Strength.

their internal Adversaries, because of their Craft and Subtilty. Their Adversary the Devil is compared to a Serpent upon this very account; and in other Places we read of his Devices and Wiles: *Eph. 6. That ye may stand against the Wiles of the Devil.* *μεθοδεως τῷ διαβόλῳ*, properly the Methods of Satan; *μεθοδεως* of *μεθοδος*, which signifies that Art and Order one observes in handling a Point; we say such a one is methodical. Now because it shews Ingenuity, and Acuteness of Wit, so to compose a Discourse; therefore it is transferred to express the Subtilty of Satan, in laying of his Plots against a Christian. Indeed the expert Souldier hath his Order, as well as the Scholar; there is Method in forming an Army, as well as in framing an Argument. The Devil is a subtil Enemy, and Saints are most endangered by his Craft and Policy; he hath always got the greatest Advantage upon Christ's Souldiers by this means. It was the way he took when he set upon Man at first, and if he overcame him when he was in his perfect State, no marvel if he prevail upon him in his depraved and maimed State. And therefore Wisdom is needful, and more especially to discover his Stratagems: *We are not ignorant (saith the Apostle) of his Devices:* Some of which I shall note here, for the spiritual Souldier's Profit and Observation, with respect to his drawing Men and Women to Sin.

Parallel.

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Metaphor.

Parallel

First; He shews his Subtilty, in chusing the most proper and advantageous Season for Tempting. An hundred Souldiers at one time may turn a Battel, and save an Army, when Thousands will not do it at another. Satan knows when to make his Approaches, and the Time when he is most likely to prevail. The Time he takes to tempt in, is: *Garnal.*

1. When newly converted. No sooner is the Child of Grace, the new Creature born, but this Dragon pours a Flood of Temptations after it.

2. When a Saint is beset with some great Affliction; this is a blind Lane, or solitary Place, fit for this Thief to call for his Purse.

3. When a Christian is about some notable Enterprize for God's Glory, then Satan will lie like a Serpent in the Way: *An Adder in the Path, that biteth his Horse Heel, so that his Rider shall fall backward.* Thus he stood at *Joshua's* Right-hand, to resist him. The Right-Hand is the working Hand, and his standing there, implies his Desire to hinder him, and his Enterprize. Indeed the Devil was never a Friend to Temple-Work, and therefore that Work is so long a doing. What a handsome Excuse doth he help the Jews unto? *The Time is not come.* When our Saviour was baptized, and was just entering upon his Ministry, then Satan set upon him. *Gen 48. Zech. 3. 1, 2, 3. Hag. 1. 2. Mat. 4. 1, 2.*

4. When he hath the Presence of some Object to enforce his Temptation. Thus he took *Eve*, when she was near the Tree, and had it in her Eye.

5. After great Manifestation of God's Love, then the Tempter comes. Such is the Weakness of Grace sometimes in a Believer, that he can neither well bear Smiles nor Frowns from God. When *Paul* was exalted with abundance of Revelation, then was the Time that Satan set upon him with his strong Temptations. *2 Cor. 12. 1, 2, 3 &c.*

6. At the Hour of Death; Satan knows, that if he cannot prevail then, he never can. 'Tis the last Onset, and therefore he resolves to try his Skill. If he cannot break his Head, so as to keep him out of Heaven; yet he will (if possible) bruise his Heel, and send him limping thither: I mean, fill a Saint full of Fears and Doubts about his eternal State.

Secondly; He hath many other Stratagems to deceive by Temptations.

1. He hangs out false Colours, and comes to a Saint in the disguise of a Friend; he transforms himself into an Angel of Light: *Master, pity thy self.*

2. He strives to get Intelligence of a Saint's Affairs. This (saith my Author) is one great Wheel in this Politician's Clock, to have Spies in all Places, by whom they are acquainted with the Counsels of their Enemies. He labours to find out what Sin it is that most easily besets a Person, or that he is most prone to. *Heb. 12. 14.*

3. In his gradual Approaches to the Soul. When he first comes to tempt, he is modest, and asks but little, knowing he may get that at many times, which he should be denied, if he should ask it all at once. A few Men are let into a City, when an Army, coming in a Body, would be shut out. Remember, he draws to Sin by little and little: First it may be the Thought of this or that Evil is darted into the Mind, and after a while lodged quietly there, and then a little after further Proceed is made in Sin, &c.

4. Satan, like a cunning Warriour, hath his Reserves; like a wise Captain, he hath some fresh Troops at hand, if need be: So that if one Temptation will not prevail, he hath a second, nay, a third and fourth, nay Multitudes. What fresh and new Attempts did he use, when he set upon our Saviour?

5. Another Stratagem of his is this: He will in a politick way retreat, as sometimes you shall have an Enemy flee as overcome, when it is on a design of overcoming. We read not only of Satan's being cast out, but of the unclean Spirit's going out voluntarily; yet be sure it was with a purpose to return more strong than before.

6. He will strive to make use of fit Instruments to carry on his Temptations to the Ruine of the Soul. I might proceed, but by this all may see, That it is needful for the Christian Souldier to be well instructed in the Stratagems of War.

XIV. A Souldier ought to know the distinct Beats of the Drum, and Sound of the Trumpet; an Alarm, a Call, a March, a Battel, &c.

it greatly behoves a Trumpeter to be well skill'd how to blow his Trumpet, (for if it give an uncertain Sound, who shall prepare himself to the Battel?) so it doth a

XIV. So a Saint must understand the distinct and different Sounds of the Word of God, daily ministered by his Servants; for a Preacher is a spiritual Trumpeter: *Lift up thy Voice like a Trumpet.* And as

Minister *1 Cor. 14. 8.*

Metaphor.

Minister rightly and distinctly to preach the Word of God, that a Christian (like a Souldier) may have an Alarm sounded in his Ears, when Danger is near, or an Enemy coming upon him; as also a Call to Duty, to Prayer, to Fasting, Mourning, and Sackcloth, when the Day requires it, &c. A good Souldier of Christ will observe the distinct Sound of the spiritual Trumpet; sometimes it sounds out Reproof, sometimes Counsel, sometimes Comfort; all is carefully observed by a sincere and wise Christian.

XV. A Souldier ought to be a Man of Courage, bold and resolute, not soon daunted, nor dismayed by the Threats, Malice, or Strength of an Enemy. He ought (as God bid *Joshua*) to be strong, and very courageous.

are three or four things, which tend to embolden, and encrease Courage in a spiritual Souldier, in the midst of the greatest Danger, when nothing but Death and Misery seems to stare him in the Face.

1. The Goodness of his Cause. Nothing administeth more Life and Zeal to a Saint, than the Consideration of that holy Cause, which in the Strength of Christ he stands up for, and is set to defend.

2. The Consideration of the Power and Strength of that God who hath engaged to stand by him, help and aid him in all his Conflicts with the worst of his Enemies. *Fear not, Worm Jacob, and ye Men of Israel; I will help thee, saith the Lord. Fear not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, &c. Ye are of God, little Children, and have overcome them, because greater is he that is in us, than he that is in the World.*

3. A good Call. Every Christian, in all his Enterprizes, must see to his Call; let him see that whatsoever he doth in Religion, both in matter and manner, it is what God hath enjoined him. He that undertakes any Work or Cause, that is not warranted by God's Word, hath cause to tremble. And also let him see he is the Man that God approves of, and hath employed in and about that Work and Duty, whatsoever it be; and when he sees that his Call is undeniably good, this will add Courage to him.

4. A good Conscience. This made *Paul* so bold in the presence of his incensed Adversaries: *Men and Brethren, I have lived in all good Conscience before God until this day.* A Souldier who hath much Guilt upon him, cannot (if his Conscience be at all awakened) engage an Enemy with that Courage as another Man may, in the high Place of the Field, (when he knows not but the next moment he may be sent into another World.) 'Tis Innocency and Uprightness that puts Life and Magnanimity into a Christian. *Having a good Conscience, that whereas they speak Evil of you, as Evil-doers, they may be ashamed, who falsely accuse your good Conversation in Christ.*

5. Lastly; The Assurance he hath of Victory. A Saint knoweth he shall have the Day, and come off a Conqueror: Before he enters upon the Conflict, his Captain hath told him, He shall overcome at last, and have the Crown of Life.

XVI. A Souldier must expect to endure Hardness, and therefore prepares himself for it. It is a Life attended with many Hardships and Difficulties; they often lie in the Field, and fare hard, when others know the want of nothing.

First; They must endure all that Hardness, that either their Sins, or the Profession of the Gospel, may expose them unto.

1. Saints are exposed to Hardships by means of their Sins; their own Iniquities bring great Sorrow and Trouble upon them. It made *David* many times cry out, and water his Couch with Tears.

Parallel.

XV. So a Saint ought to be of a courageous Spirit, not timorous, faint-hearted, or soon dismayed, but a Man of an undaunted Heart, not fearing the worst that Men can do unto him: *Tho I walk (saith David) through the Valley of the Shadow of Death, I will fear no Evil. The Wicked flee when none pursue, but the Righteous are as bold as a Lion.* There

XVI. So the Saints of God must expect to endure Hardness. A Christian's Life is attended with many Difficulties and Afflictions, which they must endure as good Souldiers of Jesus Christ. He is no good Souldier, that cannot endure Hardness. But here it may not be amiss to enquire, What is that Hardness that the Saints do and must endure?

2. Sin

Parallel.

2. Sin is not sweet to a Saint in the committing of it. He is overcome sometimes to do that which he hates, and his own Conscience afterwards sorely lashes and wounds him for it. Sin brings not only Hardships upon the Soul, but many times fore Distress upon the Body and Family, and a Blast upon a Man's outward Estate.

Secondly; A Saint meets with the Hardship of Self-denial; he bears the Pain of having a Right-hand-Lust cut off, and a Right-eye-Lust pulled out; he parts with the best, the nearest, and choicest of his outward Enjoyments. *Unless a Man deny himself of Father, Mother, Brethren, Sisters, Children, House, and Land, &c. for my sake, he is not worthy of me.* This Hardness some cannot endure; the young Man could not bear it: *When he heard this Doctrine, he went away very sorrowful, &c.* Mat. 10. 22

Thirdly; They endure the Hardness of Mortification, or of crucifying the Flesh, with the Affections and Lusts. Circumcision was painful to the Body, and let me tell you, the Circumcision of the Spirit is more hard and difficult to a Saint to undergo; *Which is made without hands; cutting off the Foreskin of the Heart, or putting away the Body of Sin by the Circumcision of Christ.* Mortify your Members which are upon the Earth. The killing of Sin, is as the killing or destroying the Members of the Body.

Fourthly; Saints endure Hardness from Men.

1. By hard Words. All the cruel Reproaches, Slanders, Revilings, Tauntings, Scoffings, Backbitings, &c. that the Sons of Belial can invent, they are forced to endure. *They bend their Tongues like their Bow for Lies, and their Tongue is as an Arrow shot out.* The Tongues of some Men are like cruel Weapons: *As with a Sword in my Bones, my Enemies reproach me, &c.* The Sword in the Flesh is painful, but the Sword in the Bone is much worse. Mockings are ranked amongst the great Sufferings of the Godly: *Others had Trials of cruel Mockings.* The Archers this way shot hard at Joseph; and what a poysonous Arrow did the Jews let fly upon Christ! *Behold a Drunkard, a Wine-bibber, a Friend of Publicans and Sinners.* He cast out Devils by Beelzebub, the Prince of Devils. *As for this Fellow, we know not from whence he is.* Paul was accused for being a pestilent Fellow, a Mover of Sedition, and a Ring leader of the Sect of the Nazarens, &c. These things are hard to bear. Psal. 42. 10. Heb. 11. 36.

2. There is the Hardness of Mens Hands, as well as of their Tongues. Wicked Men (saith a Learned Divine) have Iron Hands, which many times fall heavy upon the Souldiers of Christ. How heavy was the Stroke of Cain upon his righteous Brother! and what heavy Hands did Pharaoh lay upon the Israelites in Egypt! What Hardships did the Primitive Saints endure, under the Heathen Emperors, in the ten Persecutions! And what sore Sufferings, and cruel Torments, hath the Woman's Seed borne and endured under the Papal Power! What Burnings, Roastings, and Flayings alive! All along, from the Beginning to this Day, the Saints have endured great Hardness from wicked Men. See Heb. 11. 35. to the end. *They were tortured with Scourges, Bonds, and Imprisonments; they were stoned, they were sawn asunder, tempted, slain with the Sword; they wandered about in Sheep-skins, and Goats-skins, in Deserts, and Mountains, and in Dens and Caves of the Earth, being destitute, afflicted, tormented.*

Fifthly; Saints endure Hardness from Satan. He comes out with open Mouth against them, like a roaring Lion, seeking to destroy them. Christ's Souldiers encounter with Devils, they wrestle with Principalities and Powers; Satan daily lets fly his fiery Darts against them. Eph. 6

Sixthly; They meet with some Hardness and Trouble by the Withdrawings of God himself. Some Afflictions come more immediatly from the Hand of God. Job complains of the Arrows of the Almighty; David cries out, as if the Lord had broke his Bones. Yet God in all the Afflictions and Trials he brings upon his People, designs their Profit: *When he hath tried me, I shall come forth as Gold.* It is that we may be Partakers of his Holiness. Yet nevertheless the Strokes and Chastisements of the Almighty are hard to be borne. Job 23.

Seventhly; Christ's Souldiers meet with Hardness, whilst they attend upon their proper Work, in their particular Places and Stations unto which they are called. Some have harder Service than others; as the Forlorn Hope, and the Van (saith one) may meet with harder Service than the main Body of the Army; the Frontiers, and File-Leaders, may meet with more difficult Service than the Rear; and the Watchmen that lie Perdue, and stand Sentinel, with harder Duty than those that abide on the Guard. But tho some endure more Hardness than others, yet all must take what

Metaphor.

Parallel.

befalls them in the Place and Station where they are set. The Ministers of the Gospel (likely) are the Men mostly exposed, and yet sometimes others suffer as hard things as they; yet every one must see to discharge his Duty in his respective Place. The Sentinel must not quit his Watch, because it is cold, or Danger approaches; the File-Leader must not face about, and fall back in the Rear, because of the Hardness of the Service; the Leaders must not bid the private Souldiers fall on, and themselves run away; the Colours are most aimed at, yet the Standard-bearer and Ensign must stand by them, and display them in the Face of the Enemy. So whatever comes, Ministers must preach, and People must hear, and the Publick Worship of God must be maintained, the Banner of the Word must be displayed, Saints must keep their Ground and Station, where they are set by Jesus Christ. *Necessity is laid upon me; and wo is me, if I preach not the Gospel.* 1 Cor. 9.

XVII. A good Souldier exposeth himself to endure Hardness voluntarily, patiently, courageously, constantly, and sincerely.

XVII. So the faithful and good Souldier of Jesus Christ is not haled, dragged or forced to his Duty, and to undergo Difficulties for the Gospel-sake; but freely and with a ready Mind engages in the

Work. *I am ready not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus.* Christ cares not for press'd Souldiers, his are all Volunteers: When the Gospel-Trumpet sounds, Come away, come up hither, immediately they are upon their Feet. Acts 21.13

2. They endure patiently, taking their Captain for their Example: *When reviled, they revile not again. In Patience possess ye your Souls.*

3. They endure the Hardness of their Service courageously: *They took joyfully the spoiling of their Goods. The Wicked flie when none pursue, but the Righteous are as bold as a Lion. Shall such a Man as I fly?* was the Saying of a brave Souldier of this Captain's. When Modestus, the Emperor's Lieutenant, threatned Basil with Confiscation of Goods, Banishment, and Death, how courageously did he bear it! *If you have any thing else, threaten it; for these things are nothing.* This was somewhat like that of Paul; notwithstanding Bonds, Imprisonment, and Death was threatned against him, yet saith he, *None of these things move me, neither account I my Life dear unto me, &c. We glory in Tribulation.* Heb. 10. 34 Prov. 28. 1.

4. Saints endure Hardness constantly; the whole Life of a Christian is a Time of Warfare: till this Life is done, his Warfare is not done. *The Righteous shall hold on their Way, and he that hath clean Hands, shall grow stronger and stronger.* A Saint must never cease being a Souldier; Godliness must be his Trade as long as he lives. As Satan will never have done tempting, so he must never cease from resisting his Temptations. Acts 20. 24. Rom. 5. 3. Job 17. 9.

5. And then all this is done sincerely; he hath holy Aims and Ends in what he doth.

XVIII. A good Souldier spares none of the Enemy, when he hath such a Command given him: And Saul, for not complying with the Requirement of God in this respect, lost his Kingdom, viz. in sparing Agag the King, and the Fat of the Cattel, when the Word of Command was, *Go, smite Amalek, and utterly destroy all that they have, and spare them not; but slay both Men and Women, Infant and Suckling, Oxen and Sheep, Camels and Asses, &c.* 1 Sam. 15.

XVIII. So a Saint, or good Souldier of Jesus Christ, spares not one Lust: Every Sin, like the cursed Amalekites, must be put to the Sword. He is no sound Christian, that suffers any Sin to abide quietly in his Heart or Life unmortified. If there be any one Darling-Lust spared, it is a palpable Sign of Hypocrisy. Some Men are ready to excuse their evil Lusts, as Saul did: They will cover their covetous Designs under the Pretence of doing good, and distributing to the Necessities of the Poor; but alas! this will not do, *Obedience is better than Sacrifice.* A Saint must kill all, put all his Sins to the Sword, or die to them. One Sin spared, as Agag was, will exclude thee the Kingdom of Heaven: *If ye live after the Flesh, ye shall die; but if ye mortify the Deeds of the Body, ye shall live.* Rom. 8. 13.

XIX. A

XIX. So

Metaphor.

XIX. A good Souldier will keep with his Colours. It is punishable by Martial Law, for a Souldier to lie behind his Colours; and Death without Mercy to depart quite from them.

And it will be Death without Mercy to those that quite depart from the Truth, and embrace Heresy or Idolatry. And here let me caution all Christians to take heed, lest they are deceived by their Enemies. Satan, like a cunning Pirate, sometimes transforms himself into an Angel of Light, he puts out false Colours; comes with a seeming Banner or Ensign of Truth; he can make use of Scripture, when it will make for his purpose to deceive.

XX. A good Souldier will not turn his Back upon the Enemy, to the dishonour of his Captain; tho his Life be in danger, he will not flie, nor cowardly betray his Trust.

the great Danger he exposeth his own Soul to thereby: for among all the Armor that Christians should take unto them, we read of no Back-piece; for if they turn their Back, they are gone and undone for ever: *If any Man draw back, my Soul shall have no Pleasure in him.* Heb. 10. 38

XXI. A Souldier is greatly animated and encouraged in all his Encounters and sharp Conflicts with the Enemy, by considering the Reward and Honour he shall receive, if he manfully holds out, and gets the Victory.

ers, and faithful Souldiers: *I appoint to you a Kingdom. Be you faithful unto Death, and I will give you a Crown of Life. I have (saith Paul) fought the good Fight, and finished my Course, and kept the Faith: And henceforth there is laid up for me a Crown of Righteousness, which God the Righteous Judge will give me at that Day, and not to me only, but to all them that love his appearing.* Rev. 2. 10. 1 Tim. 4. 8, 9.

XXII. Some Souldiers of an Army are now and then singled out as Champions, to engage an Enemy alone. Tho every Champion be a Souldier, yet every Souldier is not a Champion. A Captain will not chuse any Souldier to this Work, but such only as he knows are Men of Courage and Experience, &c.

Metaphor.

NO earthly Souldiers know what the Event or Issue of their Wars will be; they cannot tell whether they shall overcome, and get the Victory, or not; tho they be never so valiant and couragious in their Service, and faithful

Parallel.

XIX. So a good Souldier of Christ will keep and abide with the Banner of Truth. The Gospel (saith Ainsworth) is the Saints Ensign: *And he will lift up an Ensign to the People, &c.* Christ will lash such as lie behind. Peter was made to weep bitterly for straying from his Co-

XX. So a good Souldier of Jesus Christ will not turn his Back to flie from the Enemy, or utterly depart from the Truth, whatsoever befalls him; such is his Love to the Lord Jesus, and Zeal for his Glory. And besides, he knows (if he doth)

the great Danger he exposeth his own Soul to thereby: for among all the Armor that Christians should take unto them, we read of no Back-piece; for if they turn their Back, they are gone and undone for ever: *If any Man draw back, my Soul shall have no Pleasure in him.* Heb. 10. 38

XXI. So a Saint is carried on with much Zeal and Courage, by the consideration of the eternal Reward he shall receive in the end. This made Moses despise the Glory of Egypt, and refuse to be called the Son of Pharaoh's Daughter. *He saw him who was invisible, and had an Eye to the Recompence of Reward.* Christ himself this way animates his Follow-

XXII. So Christ sometimes calls forth one of his spiritual Army, to engage the Enemy alone, and as a Champion of the Truth, to sacrifice his Life in the behalf of it. What greater Honour can be conferred upon a Christian than this? Such a Champion was St. Stephen, Antipas, &c. who were brave Men, Saints of undaunted Courage and Resolution; *who loved not their Lives unto Death.* Acts 7. Rev. 2. 13.

Disparity.

BUT a true Christian knows, and is assured, that he shall overcome, and obtain the Victory. He fights not at an uncertainty, the Issue of the War being made known unto him by Christ in his Word. And altho a Christian may sometimes doubt of the Truth of his own Sincerity; yet being sincere;

Metaphor.

faithful and true to their Captain and Leader.

II. Earthly Souldiers many times lose their Limbs and precious Lives in Fight; and it is not in the Power of the wisest Captain in the World, to repair or make up that Loss again.

III. Souldiers are armed with carnal Weapons, and fight with Men like themselves, and yet many times are overcome, and lose the Victory.

Disparity.

sincere, he doth not doubt of obtaining the Conquest.

II. But Christ's Souldiers never engage their Enemies to the Loss of Limbs or Life it self in his Cause, but he can restore it with great Advantage. *He that loveth his Life, shall lose it; but he that hateth his Life in this World, shall keep it unto Life eternal.* Joh. 12.25.

III. But Saints fight with spiritual Weapons, and not only with Men like themselves, but with the Devil, and his infernal Crew; and yet through Christ their Captain they get the Victory. *For the Weapons of our Warfare are not carnal, but mighty through God, &c. For we wrestle not against Flesh and Blood, but against Principalities and Powers, &c.* Eph. 6.

Inferences.

These things being so, let all true Christians take Heart, and be valiant, and fear not the Face of Enemies.

1. Consider the Worth and Dignity of your Captain. Christians have the best Captain and Leader in the World.

(1.) He is of a most honourable Extraction, of a most high and noble Descent, the Heir of all things, the Father's First-born, the express Image of his Person: He is King of Kings, and Lord of Lords; and he is (saith one) Generalissimo of all his Majesty's Forces in Heaven and Earth.

(2.) Consider his Strength and Valour: He hath an Omnipotent Arm, and is of a most valiant, undaunted, couragious, and heroick Spirit. What was Sampson, Gideon, David, Alexander, Julius Caesar, Scanderbeg, or any other mighty Warrior, to the Lord Jesus? This is he who cuts in pieces the Gates of Brass, and breaks asunder the Bars of Iron; that hath the Keys of Death and Hell; that slew Rahab, and wounded the Dragon; who is terrible to the Kings of the Earth, and will come upon Princes as upon Mortar. This is He that is the Terror of Devils, the Dread of Mortals, who will make other Captains tremble, and cry out to the Rocks and Mountains to hide them in the Day of his Wrath. Isa. 51.9.

(3.) Consider his Wisdom. His Skill and Policy far exceeds the Craft and Subtily of all the Machiavellian Politicians in the World. He knows how to assault and harm his Enemies, and to carry on, and bring off, to preserve and defend his People, and faithful Souldiers. Let Men and Devils be never so skilful and politick, Christ knows how to outwit them, and over-reach them all. He knows where all their Mines are digged, where all their Forces, Flankers, and Ambuscadoes do lie; He knows their Plot, and how laid this day against his Interest, Gospel, and Covenant-People, in this and other Nations; He knows how to confound them, and catch them in their own Craftiness, and to bring them to Shame. *He is wonderful in Counsel, and mighty in Working.* He hath an Omniscient Eye, as well as an Omnipotent Hand. He makes his Countermines, and blows them up, or burieth them in the Pit they have digged. He outshoots the Devil and the Wicked in their own Bow. He will bring down the Beast, and Whore, and all their Abettors, and make them ashamed of their Hope. Mark the Issue of this present Dispensation. See Captain in the First Volume, and God a Man of War.

2. Consider the Excellency of your Cause, which is just and righteous.

3. The Goodness of your Call, against which nothing can be objected.

4. For your further Encouragement, consider the Strength of your Fortifications: They are all impregnable, and impenetrable, of most invincible Strength. Your Out-Works, your Walls, your Bulwarks, your Forts and Towers, all your Defence is admirable. *The Name of the Lord is a Strong-Tower. Salvation will God appoint for Walls and Bulwarks.* O how formidable and terrible are the Attributes and Threatnings of God to his Enemies! Prov. 18.10. Isa. 26.1.

5. Consider,

5. Consider, Tho your Number be the fewest, yet your Side is the strongest; God is for us, and on our Side: *With them is the Arm of Flesh, but with us the Lord our God, to fight for us.* How many, said *Antigonor*, will you reckon me for? Poor Mortal! How many then may we reckon God, Christ, the Holy Ghost for? The whole Trinity is engaged for us.

6. Consider, Tho your Service be hard, and Conflict sharp, yet it will be short. It is but a little while, and your Enemy shall trouble you no more. *Our light Afflictions which are but for a moment, &c.* 2 Cor 4. 17.

7. Consider, the Devils, and all other Enemies, tho never so potent, cruel, and malicious, yet they are all conquered and spoiled: *Having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it.* The Romans were wont in a triumphant manner to carry those they had conquered about with them, and to brandish their Swords, and display their Colours, and carry their Arms in open View, as Trophies and Emblems of Victory: So the Lord Jesus, having conquered Satan, and the Powers of Hell, rode as it were in Triumph through their Kingdom, (the Air) and made a Shew of them openly, as a glorious Victor. 2. Again, the World is subdued: *Be of good cheer, faith Christ, I have overcome the World.* And we through him are hereby made more than Conquerors. *Come Tribulation, Distress, Persecution, &c.* with all their Blackness, Darkness, Threats, and Terror; what will they do? *Who shall separate us from the Love of Christ?* or hinder us of eternal Life. 3. Death is subdued, Christ hath got the Victory over that. What Joy and Comfort is this to Believers, to hear that all their Enemies are conquered; your Captain-General hath broken them all to pieces. Col. 2. 15. Joh. 16. Rom 8.

6. The Enemy cannot hurt you; the worst you can meet with will work for your Good. Rom. 8. 28

9. Consider, Tho you meet with hard Things, Christ can and will make them easy to you. All your Wounds he can heal, and all your broken Bones he can set: The more you suffer for Christ, the greater your Reward will be.

10. Consider what great and glorious Pay you shall have in the end. Is not a Kingdom, a Crown of Glory that fadeth not away, worth fighting and striving for?

11. Look to Christ, remember what he hath done and suffered for you; and consider what many Saints have endured for his sake before you, that were most precious in God's sight. Is it not better to suffer here, than to suffer in Hell? What is the Pain and Sorrow of the Godly in this Life, to the everlasting Pains and Torments of the Damned in the World to come? Get much Faith, and provide your selves with all your Armor, and the right Use of it, the Nature of which is opened under the Fifth Head. Get your Hearts loose from the World: *No Man that warreth, entangleth himself with the Affairs of this Life.* Labour for much Love to God. It was a notable Saying of Mr. Bland the Martyr, when he was at the Stake: *This Death (saith he) is more dear to me than Thousands of Gold and Silver; such Love, O Lord, hast thou laid up in my Breast, that I hunger for thee.* Take heed you consult not with carnal Reason; rely wholly upon Christ, and never consult thy present Strength with thy future Sufferings. Take heed you do not overvalue your Lives. Alas! you cannot live long; what if you die a little sooner than you might do according to the Course of Nature? Also consider, is it not better if God calls you to it, to glorify him by dying, than to die otherwise? Remember, You are not your own; let God therefore make what Improvement of you he pleases. 2 Tim. 2. 4

Lastly; Pray continually, pray always, for this is the way to overcome. Prayer hath done wonderfully. And this is one great Thing that is enjoined on the Christian Souldier.

Ephes. 6. 18. *Praying always with all Prayer and Supplication, in the Spirit, and watching thereunto with all Perseverance, and Supplication for all Saints, and for me, &c.*

Here are two Things to be noted:

1. A Duty enjoined, Prayer.
2. Blessed Directions about it, *Viz.*
 1. The Time, *Always.*
 2. The Kinds, *All Prayer and Supplication.*
 3. How, *viz.* (1.) In the Spirit. (2.) With Diligence. (3.) Constantly.

4. For

4. For whom; (1.) For all Saints. (2.) More particularly, for the Preachers of the Gospel.

Note. Souldiers of Christ ought to pray, to be much in Prayer, to pray always, to pray in the Spirit, to pray for themselves, and to pray for others also.

First; Tho we are to *pray always*: Yet there are some special Times for this Duty. Prayer is twofold, 1. Ordinary, 2. Extraordinary. We must in some Seasons more especially be at this Duty, to pray hard, to pray mightily, &c.

Quest. What is meant by *praying always*?

Ans. 1. It is as much as to say, *Pray in every thing*, according to that Word, Phil. 4. 6. *In every thing, by Prayer and Supplication, let your Requests be made known to the Lord.* Some pray in nothing they do. *In all thy Ways acknowledge him.*

2. In all Conditions, in a full State, in a naked State, in Poverty, in Plenty, in Sickness, in Health, in Prosperity, and in Adversity.

3. For every Thing we need, for Spirituals, for Temporals, so far as God seeth them good for us.

4. Daily, frequently, Morning and Evening. David said to Mephibosheth, *Thou shalt eat Bread at my Table continually.* He cannot mean, thou shalt do nothing but eat, (he would not have him to be such a Cormorant) but commonly every day, &c.

5. To have a Heart always for this Duty, to be always fit and ready for this sacred Ordinance.

Quest. What are those special Times and Seasons for Prayer? Or when is extraordinary Prayer to be made?

Ans. 1. When a Saint hath any great Work to do for God, or eminent Business and Service for his Church. See Nehem. 1. 5. Acts 4. 2, 9. When Abraham's Servant had special Work to do for his Master, he was much in Prayer.

2. When a Saint is in the dark concerning any one Truth of God, and cannot get Satisfaction, then 'tis a Time for extraordinary Prayer. When Daniel was at a loss about the Time of Deliverance out of Captivity, how much did he give himself to Prayer!

3. When a gracious Soul is under any sore and grievous Affliction. David in his Distress and Affliction cried mightily to God. *Is any afflicted? let him pray; that is, let him be more abundantly in that Duty.* James 5. 13.

4. When Sin abounds, or in a Day of great Rebuke and Blasphemy: When Hell seems to be let loose, or the Flood-gates of Wickedness opened wide in a Nation, then it is a Time for the Godly to be much in Prayer. Jer. 13. 19. Isa. 37. 23.

5. In Times of great Distress upon the Church; when the Danger is imminent, as at this Day; this is a Time for extraordinary Prayer. See Isa. 22. When many Nations came up against Judah, then Jehoshaphat cried mightily to Heaven, 2 Chron. 20. 12. When Haman plotted to destroy all the Jews, and cut off Israel at once, and the Writings were sealed, and sent forth, then Esther and the godly Ones pray mightily. Thus did Jacob, when his Brother was coming to meet him, fearing he would cut off the Mother with the Child; how did he then wrestle with God!

6. In Times of Temptation. When Christ was assaulted, and his Hour was come, he prayed hard, he spent a whole Night in Prayer, Mat. 26. 44. And what saith he to his Disciples? *Watch and pray, that ye enter not into Temptation.* When Paul had that Thorn in the Flesh, the Messenger of Satan to buffet him, he besought the Lord thrice, that it might depart from him. That three times (as some conclude) might be threescore times.

7. Lastly; In a Time of great Expectation, when great Things are near, and much look'd for. When Daniel expected great Things, understanding by Books, Deliverance to the Church was at hand, he set himself to seek God. Dan. 9. 2.

Secondly; Consider, Prayer is a great Ordinance. And that doth appear,

1. In respect of God; it gives him the Glory of three great Attributes.

(1.) Of his Omniscience: We hereby acknowledg, that he knows our Wants and Necessities: *All my Desires are before thee, and my Groanings are not hid from thee.*

(2.) His Omnipotency. We acknowledg, in our crying to God, and relying upon him in this Duty, that he is able to help us, and supply all our Wants.

(3.) It

(3.) It gives him the Glory of his Goodness: *O thou that hearest Prayer.* A Saint knows, and confesseth hereby (if he pray aright) that God is willing and ready to help and save him.

2. Prayer is a great Ordinance, if we consider the Power and Prevalency of it *Luther* ascribed to Prayer a kind of Omnipotency. It hath prevailed over Fire, Water, and Earth; it hath stopp'd the Sun in its Course. It hath prevailed over evil Angels; it hath cast the Devil out, and broke his Kingdom down. It hath had Power over the good Angels, as appears in the Case of *Elisha*; it fetched them from Heaven to be his Guard and Protection, *2 King. 9. 6, 17.* Nay, it hath prevailed with Christ himself, the Angel of the Covenant, as appears in *Jacob's* Case: *As a Prince, thou hast wrestled with God, and hast prevailed.* It hath healed the Sick, raised the Dead, stopp'd the Lion's Mouth, and hath subdued and put to flight the Armies of Aliens; hath *Heb. 11.* opened Prison-Doors, and broke in pieces Chains, Gates, and Bars of Iron and Brass. There is none of the battering Rams, or Artillery of Hell can stand against it. 'Tis like an Engine (as one observes) that makes the Persecutors tremble; and wo to them that are the Butts and Marks that it is levell'd at, when it is fired with the Fire of the Spirit, and discharged in the Strength of Faith. 'Tis said, *Mary Queen of Scots* dreaded more the Prayers of *Mr. Knox*, than an Army of Twenty Thousand Men; she had more cause, than an Army of Ten Hundred Thousand. 'Tis said of the Witnesses, that *They have Power to shut Heaven, that it rain not in the Days of their Prophecy; and have Power over Waters, to turn them into Blood, and to smite the Earth with Plagues, as often as they will.* How do they this, but by Prayer? *Rev. 11. 5.*

3. That Prayer is a great Ordinance, will appear, if we consider the Promises made to it, *2 Cor. 7. 14. Psal. 50. 15. Mat. 21. 22. Job 15. 7.*

4. That it is a great Ordinance, will appear, if we consider how it co-works with all other Ordinances and Duties, to make them effectual, whether Moral or Evangelical: *Every thing is sanctified by the Word of God and Prayer.*

5. That Prayer is a great Ordinance, doth appear by the Influences it hath over all our Graces. (1.) 'Tis the Means for getting Grace; hereby a Souldier of Christ obtains his Armor. (2.) And for the Increase of Grace, in order to the acting of it. (3.) For the evidencing of Grace. It is that which brings the Soul into God's Presence, and fills it with Divine Joy and Peace in believing.

6. It is the Divine Breath of the Soul; can a Man live longer than he breaths? A Saint dies, when he quite ceaseth Praying.

Quest. *What hinders or obstructs the Answer of the Saint's Prayer?*

Ans. 1. When we pray not according to God's Will; God's Will must be the Rule of our Prayers. *And this is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.* *1 Joh. 5. 14.*

2. When the End or Aim of a Man is not right: *Ye ask, and receive not, because ye ask amiss, that ye may consume it on your Lusts.* *Jam. 4. 3.*

3. When we pray not in Faith; Unbelief hinders the Answer of Prayer: *But let him ask in Faith, nothing wavering, &c.* *Jam. 1. 6.*

4. When Endeavours after the things we want, are not joined with our Prayers. *Psal. 27. 4.* As we have a Mouth to beg, we must have a Hand to work.

5. When any one Sin resteth in the Bosom unrepented of: *If I regard Iniquity in my Heart, the Lord will not hear me, &c.* *Psal. 66. 18.*

6. When we are not fervent. Prayer must be with Affection unto God.

7. When we pray not in Spirit. Our Spirits must pray; and not only so, but if the Spirit of God doth not act and assist our Spirits, our Prayers will not prevail.

8. When we are not constant in the Duty. We must be importunate and constant, pray always, and not faint, if we would have our Prayers heard. *Luk. 18. 1.*

9. When we come not to God in the Name of Christ, the Door is shut. We must ask in Christ's Name, and come to God by him, if we would be heard and accepted by him.

The Celestial Race : Or, the Saints compared to Runners.

1 Cor. 9. 4. *Know ye not, that they which run in a Race run all, but one receiveth the Prize : So run that ye may obtain.*

Heb. 12. 1. *Let us lay aside every Weight, and the Sin which doth so easily beset us ; and let us run with Patience the Race that is set before us.*

Christianity, or the Life of a Christian, is in these Scriptures compared to a Race ; *So run that ye may obtain.* A Christian is compared to a Man that runs a Race.

What sort of Race the Apostle principally alludes to, is not (as we conceive) so material ; besides, many worthy Men do not agree about it, some being subject to think, the Apostle alludes to the Olympick Games. We shall therefore run the Parallel, with respect to such Things concerning a Race, which all generally agree in.

To run, is variously taken in Scripture. 1. To break through, *Psal. 18. 29.* 2. To strive with the greatest Speed and Celerity, or to make haste, *Prov. 1. 26.* 3. Eagerly in Affection to be carried after. *1 Pet. 4. 4.* 4. To pass without Let, *Psal. 147. 15.* 5. To labour with Earnestness. 6. To go forward, *Gal. 5. 7.*

Metaphor.

A Man that runs in a Race, takes great care to begin well. It behoves him to be exact in his setting out, 1. In respect of Time, 2. In respect of Place ; he observes the Place from whence he must begin to run. A little Time lost at the beginning of a Race is dangerous.

Salvation ! Some Men begin too late, they mind not the Call of God. *To day if ye will hear his Voice, harden not your Hearts. Because I have called, and ye have refused, &c. — I also will laugh at your Calamity. Then they shall call upon me, but I will not answer.* 2. They ought to observe the Place from which they must depart. He that would go to Zion, must leave Babylon ; as he would go to Zoar, so he must depart out of Sodom. He must leave the Way of Sin, yea, all the evil Courses, Customs, Traditions, and Inventions of Men : *Ye did run well, &c.*

II. A Man that runs in a Race, ought to know the Way well which he is to run ; if the Path be not plain before him, he is not like to win the Prize.

must be saved. 1. Christ is the Way, as a Priest, who offered himself up as a Sacrifice to God for us, to atone and make Peace between the Father and us. 2. Christ is the Way, as a King, who hath appointed us Laws and Ordinances, which we must obey and follow, to manifest our Subjection unto him : *I will run the Way of thy Commandments.* 3. As a Prophet, who hath laid down all Rules and heavenly Directions necessary for us in Matters of Faith and Practice, whom we must hear in all things. 4. Christ is the Way, in that holy Example he hath left, that we should follow his Steps. A Saint observes the very Footsteps of Christ, and of the Primitive Church ; he sees the good old Way plain before him, as it is recorded in the holy Scripture, and thereby knoweth which way to steer his Course.

Parallel.

So a Christian ought to take great care how he begins or sets out in the Race towards eternal Life. 1. In respect of Time, it behoveth him to set out early enough ; he must not defer the great Concernment of his Soul ; Delays are dangerous. *Seek the Lord whilst he may be found, call upon him whilst he is near. I love them that love me, and they that seek me early, shall find me. Behold, now is the accepted Time ; behold, now is the Day of*

II. So a Christian ought to know the Way to Salvation, to be well-instructed in the Path of eternal Life. Christ is the Way : *No Man (saith he) cometh unto the Father, but by me. There is no other Name under Heaven given, whereby we*

Metaphor.

III. A Man that runs in a Race, must see to put himself in a fit Equipage. He puts off his upper Clothes, and gets meet and necessary Garments for the purpose; because the Clothes that a Man usually wears, would much encumber him in his Running.

IV. A Man that would run in a Race, so as to obtain the Prize, must lay aside all Weights whatsoever: For all know, that if a Man have a Weight or Burden on him, it will greatly hinder or obstruct him in his running; nay, if he doth not cast it off, it will soon cause him to be weary, and faint in the Way.

covetous manner after the World, as the Prophet shews, is like a Man that is laden with thick Clay. It is impossible for a Man to run this Race with the World upon his Back. What was it that weighed down the young Man in the Gospel, that came running to Christ, who seemed to be in a full speed towards eternal Life? Was it not the inordinate Love to the World? 2. Sin; Sin is a Weight: *That Sin that doth so easily beset us.* Some understand, the Sin of Unbelief is meant hereby; others, a Man's Constitution-Sin, or the Sin of his Nature, that which he is most easily overtaken with, whether it be Pride, Passion, &c. Sin, yea, every Sin must be cast off, take it how you will, (tho I rather adhere to the latter) if a Man would so run as to obtain; for nothing like Guilt tends to make a Christian grow weary, and faint in his Mind.

V. A Man that would run so as to obtain the Prize, must not be overcharged with inordinate Eating and Drinking; for Experience shews, how that unfits a Man for running a Race; or for any other Enterprize whatever. *And a Man that striveth for Mastery, is temperate in all things.*

ness, excessive Delight in, or Desire after the Pleasures of this World, &c. Or on the other hand, being overwhelmed, and sorely afflicted or perplexed with inordinate Cares about earthly Matters? All these things must be avoided by those, who would run the spiritual Race so as to obtain the Prize.

VI. A Man that would run in a Race, so as to obtain the Prize, must see he doth not lessen his Pace; he must run swiftly, and run constantly; if he loyter, or grow careless, and idle, no wonder if he lose the Prize.

that every one of you do shew the same Diligence, to the full assurance of Hope to the end. Some Men seem very zealous in a Fit, they are all on a Flame (as it were) none

Parallel.

III. So a Man that would set out in the spiritual Race, or in a speedy Course towards Salvation, must cast off the Rags of his own Righteousness, and put on the Righteousness of Jesus Christ by Faith; for that Garment, with the Garment of Holiness and Humility, is only necessary, and must be put on by all that would run the Race set before them, so as to obtain the Prize. Rom. 13. 14.

IV. So a Christian that would run in this heavenly Race, must cast off every spiritual Weight. This the Apostle directly counsels the Saints to do: *Let us lay aside every Weight, and the Sin that doth so easily beset us; and let us run with Patience the Race set before us.* Now these Weights are, 1. The inordinate Affections. Our Hearts must not be set upon Things below, not inordinately upon Father or Mother, Son or Daughter, House or Land; for he whose Heart runs out in a Heb. 12. 1. Col 3. 2, 3. Hab. 2. 6.

V. So a Christian must take heed he be not overcharged in a spiritual Sence; there is spiritual Gluttony and Drunkenness spoken of in Scripture. Hence saith our Saviour, *Take heed to your selves, lest at any time your Hearts be overcharged with Surfeiting, Drunkenness, and the Cares of this Life, and so that Day come upon you unawares.* What is meant by Surfeiting, Drunkenness, &c. but all kind of loose Living, 1 Thess. 5. 7. wanton Riotous-

VI. So a Christian must run with speed, he must be very diligent, swift-footed, which is signified by running; and also he must be even in his Course. He must not be like the Galatians, only run well for a Time, but continue always to the end the same Pace, i. e. keep in a constant Course of godly Zeal and Holiness, according to that of the Apostle, *We desire*

Metaphor.

more forward and lively in God's Ways, and in his holy Worship, than they ; but on a sudden oft-times (as hath been observed) they flag, and grow weary. It may be, as the Proverb is, a zealous Apprentice, a lukewarm Journey-man, and a quite cold Master.

VII. A Man that would run so as to obtain the Prize, ought to be strong and healthy. A distempered Person, or one that falls sick in the Way, is not likely to obtain the Prize ; a consumptive Man, or one that hath feeble Knees, or a distempered Heart, is not likely to hold out.

Decay of Grace ; Want of Breath, or Difficulty in breathing out constant and fervent Prayers and Desires to God, or any other Decay of the inward Man, or Disease of the Soul. If any of these seize upon a Christian in his Course to eternal Life, without speedy Cure, they will cause him to faint, and fall short of the blessed Prize.

VIII. A Man that runs in a Race, if he falls lame in the Way, is not likely to obtain the Prize.

which is lame be turned out of the Way, but rather let it be healed. Some by Lameness understand Want of Sincerity, when there is a Work upon one Faculty of the Soul, and not upon another ; i. e. When the Conscience is awakened, and the Understanding somewhat enlightened, and yet the Will and Affection is for Sin and the World. This Man is lame, he is no sound Man, he goes limping as it were along ; he will not run long, as he runs not well. Others by Lameness understand more directly, a wavering Mind about some main Truths of the Gospel, or about the publick and visible owning and professing of Christ and the Gospel, in respect of those Truths that are most opposed by Men, in the Day and Generation in which we live. Some are like those in the Prophet *Elijah's* Time, they halt between two Opinions, stand wavering between God and *Baal*, and know not which to cleave to, whether to the Protestant, or Popish Religion. Now these are lame Professors ; they are corrupt, or not sincere ; they will not, unless healed, hold out to the end of the Race, but be turned out of the Way.

IX. A Man that meets with bad Way in running a Race, is thereby many times hard put to it, and in danger of losing the Prize : As when he is forced to run up-hill a great while together, or meets with a rough and untrodden Path, or is fain to run through a deep Mire, or a very dirty Lane ; this tries his Strength, Courage, and Resolution.

X. Men that run in a Race, have many Spectators, who stedfastly look upon them, to see how they run, and who will win ; some hoping one will gain the Prize, and others hoping the same Man will lose it.

Parallel.

VII. So a Christian, that runs the heavenly Race, ought to labour after spiritual Strength : *Be strong in the Lord, Eph. 6 10. and in the Power of his Might. Thou therefore, my Son, be strong in the Grace that is in Christ Jesus.* Distempers are as subject to seize upon the Soul, as upon the Body, viz. the Tympany of Pride, the Fever of Passion, the Trembling of the Heart through slavish Fear, the Stone of a hard Heart, the spiritual Consumption, or

Decay of Grace ; Want of Breath, or Difficulty in breathing out constant and fervent Prayers and Desires to God, or any other Decay of the inward Man, or Disease of the Soul. If any of these seize upon a Christian in his Course to eternal Life, without speedy Cure, they will cause him to faint, and fall short of the blessed Prize.

VIII. So that Christian that falleth lame (in a spiritual Sence) in the Race to Glory, is in danger of miscarrying.

Make strait Paths for your Feet, lest that Heb. 12. 13.

Some by Lameness understand Want of Sincerity, when there is a Work upon one Faculty of the Soul, and not upon another ; i. e. When the Conscience is awakened, and the Understanding somewhat enlightened, and yet the Will and Affection is for Sin and the World. This Man is lame, he is no sound Man, he goes limping as it were along ; he will not run long, as he runs not well. Others by Lameness understand more directly, a wavering Mind about some main Truths of the Gospel, or about the publick and visible owning and professing of Christ and the Gospel, in respect of those Truths that are most opposed by Men, in the Day and Generation in which we live. Some are like those in the Prophet *Elijah's* Time, they halt between two Opinions, stand wavering between God and *Baal*, and know not which to cleave to, whether to the Protestant, or Popish Religion. Now these are lame Professors ; they are corrupt, or not sincere ; they will not, unless healed, hold out to the end of the Race, but be turned out of the Way.

IX. So when a Christian meets with hard Things, or passeth through great Difficulties in his Way to Heaven, he is much put to it, viz. when he is forced to mount the Hill of Opposition, and pass over the Stile of carnal Reason, and through the perilous Lane of Persecution, and Valley of the Shadow of Death ; *Being accounted all the Day long as a Sheep for the Slaughter.* He then is tried to purpose. Many that have set out Heavenwards in a Day of Peace and Prosperity, have in a Time of Tribulation and Persecution grown weary, or being offended, have fallen away.

X. So the Saints of God have many and eminent Spectators, who stedfastly look upon them, with great Expectation, to see how they behave themselves, whilst they run the Celestial Race, viz. God the Father, the Lord Jesus Christ, and the holy Spirit, the one Almighty and Eternal God. Yea, and all the holy Angels,

Metaphor.

Angels, on the same side, behold them with great Earnestness, hoping they will hold out to the end, and obtain the Crown of everlasting Glory, and to that purpose help and encourage them in their Course. On the other side, there are all the Devils, or wicked Angels, who have their Eyes upon them for evil, who do not only hope and long to see them grow weary and faint in their Minds, but also strive, as much as in them lies, to hinder and resist them in their Race, so that they may lose the Prize. Zech. 3. 1.

XI. Some Men run a great while, and afterwards grow weary, and slack their Pace, nay, quite give over running, and so lose the Prize.

weary, and indifferent about these Matters, and (with Demas) cleave to this present evil World, and so turn with the Dog to his Vomit again, and lose Eternal Life.

XII. Some Men that have run in a Race, have run for a great Prize, yea, for a Crown, (as some have observed) and when they have won it, have been praised exceedingly, it being esteemed a mighty Honour; it hath not only enriched them, but been to their great Renown and Glory.

of Righteousness, which God the Righteous Judge will give me at that Day, and not to me only, but unto all them also that love his appearing. This Prize will not only enrich the Soul that obtains it, but raise his Renown and Glory to Eternity. He shall be honoured of all, nay, he is the Man whom the King delights to honour: They shall sit down with Christ on his Throne, &c. Rev. 3. 21.

XIII. The Man that runs, who resolves to win the Prize, breaks through all Difficulties, will not regard any vain Allurements, but presses on with his utmost Strength, Celerity and Speed imaginable; the Thoughts of the rich Prize animating his Mind, and prompting him on so to do.

strives in Reading, in Hearing, in Praying, thus to do, by seeing him who is invisible (to the natural Eye) and by having a Sight of the excellent Reward, or that glorious Crown and Kingdom he knows he shall receive, when he comes to the end of the Race. Heb. 11.

Metaphor.

SOME Men in running a Race do their best; they do whatever in them lieth to obtain the Prize, but nevertheless lose it.

II. Many run in a Race, but one only obtains the Prize.

Parallel.

XI. So some Professors seem to run well, to be zealous for God and Religion a great while, it may be for many Years together; but when Trouble arises, or Temptation seizes upon them, they grow

weary, and indifferent about these Matters, and (with Demas) cleave to this present evil World, and so turn with the Dog to his Vomit again, and lose Eternal Life.

XII. So the Saints of God, who run this heavenly Race, run for a great Prize, viz. a Crown of Glory. And every Man that striveth for the Mastery, is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible. 1 Cor. 9. 25.

Be thou faithful unto Death, and I will give thee a Crown of Life. I have (saith Paul) fought the good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of

forth there is laid up for me a Crown of

of Righteousness, which God the Righteous Judge will give me at that Day, and not to me only, but unto all them also that love his appearing. This Prize will not only enrich the Soul that obtains it, but raise his Renown and Glory to Eternity. He shall be honoured of all, nay, he is the Man whom the King delights to honour: They shall sit down with Christ on his Throne, &c. Rev. 3. 21.

XIII. So a true Christian, who resolves for Heaven, he makes haste, he breaks through all Difficulties, and regards not the Golden Balls Satan throws in his Path, viz. none of the vain Allurements of this World, but with his utmost Strength, Celerity, and Eagerness of Affection, presseth forward. I press towards the Mark, &c. He strives to enter in at the strait Gate. He strives against Satan, against the World, against Sin, being greatly animated and encouraged

being greatly animated and encouraged

thus to do, by seeing him who is invisible (to the natural Eye) and by having a Sight of the excellent Reward, or that glorious Crown and Kingdom he knows he shall receive, when he comes to the end of the Race. Heb. 11.

Disparity.

BUT now a Christian, whoever he be, that doth his best, does what he can in all Uprightness of Heart, to believe, to close in with Christ, to love, serve, and obey him, shall never miss of eternal Life. Never was any Man damned, saith a worthy Minister, that did what he could to be saved. Joh. 10. 2. Rom. 8. 13.

II. But tho Thousands run in this spiritual Race, yet they may all obtain the Prize.

Inferences.

Inferences.

WE may infer from hence, That the Work and Business of a Christian is hard and difficult; Heaven is not obtained without running, wrestling, striving, warring, &c.

2. That many Professors, who set out Heaven-ward, and run well a little while, are not like notwithstanding to obtain eternal Life; 'tis only he that endureth to the end, that shall be saved. Mat. 24.

3. It may also inform us what the Reason is, that so many Persons faint or grow weary in this spiritual Race. (1.) Their Weights which they have upon him may occasion it. Or, (2.) The Way being bad, or up-hill. (3.) Their not being temperate in all things. (4.) Their being diseased or lame. (5.) Satan beguiling them with his Golden Balls. (6.) They being not thoroughly affected with the Worth of that glorious Prize they run for. (7.) By means of their trusting in their own Strength, &c. (8.) Their growing lazy, loving present Ease, &c. (9.) And lastly, which is the Sum of all, their not being truly converted, never effectually wrought upon by the Spirit of Grace.

4. It may serve to stir us all up to the greatest Diligence imaginable, to the end. Whatsoever we meet with in the Way, Heaven will make amends for all.

Saints compared to Salt.

Mat. 5. 13. *Ye are the Salt of the Earth; but if the Salt have lost its Savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and trodden under Foot of Men.*

Believers, as well as Ministers, are called by our Saviour the Salt of the Earth; for Christ preached this Sermon not only to his Apostles, but to all the Disciples; it is not appropriated to Ministers alone, but to all Believers.

Why the Godly are and may be compared to Salt, is briefly opened in the following Parallel.

Metaphor.

SALT is very profitable, it keeps and preserves Meat from putrifying, which would soon stink, corrupt, and perish, was it not for it. 'Salt (as one saith) is the 'Blossom of Nature, it is mingled 'with all mixed Bodies, and pre-'serves them from Corruption.

Parallel.

SO the Godly are most profitable in all the Earth. 1. They keep the World from being totally corrupted by evil and pestilent Errors and Heresy. (2.) From being spoiled by Prophaneness and Hellish Debauchery. They by their holy Lives, Doctrine, and gracious Deportment, put a check to the over-spreading Wickedness of those Places where they live. The World would soon grow

much worse than it is, were it not for the Saints and People of God; it would stink, and be so abominable in God's sight, that he would not endure it any longer. And besides, God many times spares a People, Family, and Nation, for the sake of the Righteous who dwell among them. The Godly are the Interest of People and Nations, (as is elsewhere shewed.) Had there been but a little more of this spiritual Salt in Sodom, viz. but ten righteous Ones, it might have continued to this day. And he said, O let not the Lord be angry, and I will speak yet but this once, Peradventure Ten shall be found there, &c. And He said, I will not destroy it for Ten's sake. Nay, tho there was scarce ever a godly Soul in it, but righteous Lot; yet what said the Angel? Haste thee, escape thither, for I cannot do any thing till thou be come thither. As Zoar was saved for Lot's sake, so Sodom could not be set on fire, till he was out of it. Again, was not Joseph the Interest of Potiphar's House? was not his Master blessed for his sake? And was not Laban, and what he had, blessed for Jacob's sake? And was not the whole House of Israel and Judah preserved and saved from utter Ruine,

Gen. 18. 32

Gen. 19. 12

Metaphor.

Parallel.

Ruine, for the sake of a holy Remnant that was amongst them. *Except the Lord of Hosts had left us a very small Remnant, we should have been as Sodom, and been like unto Gomorrah.* sa. 1.9.

II. Salt draws putrifying Humors out of Meat; it is of a purging and cleansing quality.

II. So gracious Christians, by their Doctrine and holy Example, and in particular, Preachers, draw out Rottenness and Filth from the Hearts and Tongues of Men. Blackwood

III. Salt seasons Meat, and makes it savoury.

III. The godly Christian by his Wisdom seasons the Minds of good Men. Hence *Sapientia* is derived à *Sapore*, from

Savour. The *Latines* express wise and witty Speeches, pleasant Discourse, a good Grace in speaking, and Salt, by the same Word. This agrees with that of the Apostle: *Let your Speech be always with Grace, seasoned with Salt, that ye may know how to answer every Man.* Col. 4.6.

IV. Salt is of a hot and fiery Nature; being cast into the Fire, it sparkles, and burns furiously.

IV. So Christ's Disciples are by the Spirit made hot, fervent, and zealous for God, and his Truth; yet this Heat should be mingled with Discretion, lest they flie out, as those did who called for Fire from Heaven. Luk. 9.33.

V. Salt stirs up Thirst.

V. So the good Example of Christians stir up others to thirst after Christ, and heavenly Things. We should not so much look for Examples from others, as give Examples our selves. Blackwood

VI. Salt makes Meat fit for Food, and meet to be received by such as want it.

VI. So by the Salt of a holy Conversation, or a good Life, in them that preach and profess the Gospel, the Word becomes fit to be received. This makes it relish,

and this way a Preacher or Professor may be said to season his own Doctrine. And on the other hand, how unfavoury doth that good Doctrine seem to be, and what little Relish is there in it, that is preached by an unholy and un sanctified Person? Rom. 2. 21, 22, 23, 24.

VII. Salt may lose its Savour, and become good for nothing, but to be trodden under Feet of Men. It is not fit for the Land, nor yet for the Dunghill, but Men cast it out. Naturalists tell us, that Salt having lost its Savour, being laid upon Land, it causeth Barrenness.

VIII. So Professors, if they lose their Savour, if they become vain, vicious, and carnal in their Conversations, what are they good for? A Christian to turn an Apostate; he that seemed once favoury and serious in his Words and Behavior, to become filthy, unclean, proud, ambitious, covetous, &c. is one of the worst of Men; such are fit for nothing but to be cast into Hell. Of these the Apostle speaks,

It is impossible to renew them again by Repentance, &c. Unfavoury Professors, and wicked Apostates, tend to make the Church barren; they hinder the Increase thereof. Heb. 6.4, 5, 6.

Inferences.

How unfavoury is the World! Sinners by Nature are loathsome and stinking in God's Sight: *Their Throats are like open Sepulchers.* Rom. 3.13

2. It shews Saints their Duty, which is to season others. They should season the Place, Town, Family where they live: (1.) By good Doctrine. (2.) By a good Conversation. (3.) By good Counsel. *Jacob* told his Sons, *Simeon* and *Levi*, by their slaying the *Sichemites*, they made him to stink among the Inhabitants of the Land. The Speech, as well as the Practice of Christians, should be a seasoning and favoury Pattern, that it may administer Grace to the Hearers, and Observers thereof. Gen. 34.30

3. O let it stir up every Christian, as well Preachers as others, to be favoury! How can we season others, if the Salt hath lost its Saviour? Take heed of scandalous Sins. (1.) By these the Name of the Lord is blasphemed. (2.) Religion brought Ezek. 36. 10. Rom. 2.24

brought to Contempt and Reproach. (3.) The Hearts of all sincere Ones greatly grieved. (4.) The Conversion of Sinners hindered. (5.) Mens Damnation furthered. Hence saith Christ, *Wo be to the World because of Offences.*

But on the other hand, (1.) A holy and favoury Life makes a Man lift up his Head with much Boldness, tho reproached: *Whose Ox have I taken, or whose Ass? Or of whose hands have I received a Bribe?* (2.) It tends to stop the Mouths of the Wicked, ^{1 Sam. 12. 3.} (3.) It is many times not only a Means of Conviction, but Conversion of others; nay, and of such as will not be won by the Word. ^{1 Pet. 3. 1.}

4. If Saints are the Salt of the Earth, and Interest of Nations, it shews the Folly of those wicked Men, that strive to root them up, and turn them out of the World.

5. Lastly; It may caution all that profess the Gospel, against Apostacy. Remember Lot's Wife. She for not being favoury, or for looking back, was turned into a Pillar of Salt, nay, and into a standing Pillar, &c. May not one Reason of it be this, viz. To shew, that that very Example of God's Severity upon her, might serve, or be sufficient to season all Christians, to the end of the World, against Apostacy, or looking back?

Luk. 17. 32.
Gen. 19. 26

Saints compared to Merchants.

Mat. 13. 45, 46. *Again, the Kingdom of Heaven is like unto a Merchant-Man, seeking goodly Pearls, who when he had found one Pearl of great Price, &c.*

Simile.

A Merchant is a great Dealer in the Things of the World.

II. The best and greatest Merchants trade and deal in the richest and choicest Things on Earth, viz. Jewels, Pearls, &c.

III. Merchants in their first Trading are not so skilful in their Merchandize, as they are afterwards, when by commercing with other Merchants, they have found out the true Worth of their Merchandize, and the manner of their Dealings.

IV. Merchants are most careful of their Concerns, when they have met with some Loss; then they begin to fear they shall be undone, if such Losses encrease upon them.

V. Merchants that deal in precious Stones, are very careful lest they should be deceived with counterfeit Stones, which are very like the true Ones.

VI. Mer-

Parallel.

A True Christian is a great Dealer in the Things of Heaven; his Affections are set upon those Things that are above, where Christ sitteth at the Right-hand of God. ^{Col. 3. 1.}

II. The true Christian desireth, and seeketh after the Riches of Grace, and Riches of Glory, called Pearls, which are of the greatest Value and Worth, in which he may be most happy. He seeketh for Pearls, but he fixeth most upon the Pearl of greatest Price, Jesus Christ.

Mat. 13. 46

III. So the true Christian, when he is first concerned in the Matters of Christianity, is not so skilful as afterward, when he hath by Christian Converse found out the Worth of spiritual Things, and the Deceitfulness of Satan, the World, and his own Heart, together with the Faithfulness of God.

IV. Christians are most careful in their spiritual and eternal Concernments, when they have met with some spiritual Losses, and are attended with a holy Fear, lest eternal Ruine should follow.

V. The true Christian is very careful lest he should be deceived in his Spiritualities, viz. have a false Faith, a false Repentance, and a false Obedience, and counterfeit Grace, which may be very like the true.

VI. True

Simile.

VI. Merchants trade to Foreign Parts or Countries; their chief Concerns come from thence, whereby they grow rich.

VII. Merchants have Correspondents in those Countries to which they trade, who receive their Merchandize which they send, and make Returns of more gainful Things.

VIII. Merchants are strongly engaged by the Profitableness of their Trade, to follow it very close. O how diligent are Merchants, when they find Riches come in apace upon them!

IX. Merchants are diligent in attending the Exchange, where they have an account of their Foreign Affairs, and also an Opportunity to trade further, either in selling or buying; and they that are negligent in this Matter, do give just cause of Suspicion, that they will soon fail, and cease to be Merchants.

X. Merchants are very careful in keeping their Accompts; they are often in their Compting-Houses. They who are wise, will be sure their Books are well kept, and that their Accompts are in good Order, that so they may see a good End of their Affairs, and enjoy Comfort in the Management thereof.

Parallel.

VI. True Christians have their chief Concerns from Heaven, whereby they grow spiritually rich. Heaven is called a far Country.

Luke 19.

VII. The true Christian hath his Correspondent in Heaven, who manageth all his Concerns, viz. Jesus Christ the Righteous; He is their Advocate and Intercessor, he appears in Heaven for them, Heb. 9.24. He receives their Duties, and makes Returns of Mercy; He will receive their Tears of Godly Sorrow, and return the Oil of Joy. *Thou puttest my Tears into thy Bottle, &c.*

VIII. So should it be with true Christians; the Gainfulness of Godliness should engage them to follow the heavenly Trade more closely, because it hath the Promise of the Life that now is, and that which is to come; for Time and Eternity is little enough to make up the Revenues of a godly Life; what Time cannot do, Eternity shall. 1 Tim. 4.8

IX. True Christians do make Conscience, and exercise a godly Care in attending the Meetings of the Saints, in their solemn Worshipping of God, whereby they get Understanding and Knowledge of their Affairs in Heaven, as managed by Jesus Christ. And there they have the Opportunity to put off spiritual Duties, and receive heavenly Blessings. And such as do neglect this Practice, may justly be suspected that in a little time they will cease to be Christians. Heb. 10.25

X. True Christians are, and ought to be very careful in keeping up their Closet and secret Communion with God, by private Prayer, and Self-Examination, that so they may give their Account up to God with Joy, and not with Grief; and may also enjoy divine Consolation in the faithful Performance of the Duties of Christianity.

Saints compared to Pilgrims.

Heb. 11. 13. *They confessed, that they were Strangers and Pilgrims on the Earth.*

1 Pet. 2. 11. *I beseech you, as Strangers and Pilgrims, to abstain from fleshly Lusts, that war against the Spirit.*

Note. The Saints of God are in these Scriptures compared to Strangers and Pilgrims.

Simile.

A Pilgrim is one that travel-
leth from one Place to ano-
ther, and is far from home.

the holy Patriarchs and Prophets confessed they were Pilgrims on the Earth. *Jacob* said, *The Days of the Tears of my Pilgrimage, (rather than the Days of my Life,) be-* Gen. 47 9
cause of the Uncertainty of his Abode here, and in respect of his removing from Place to Place.

II. A Pilgrim that sets out in a long Journey, takes care to free himself of all manner of Weights, and unnecessary Burthens, and whatsoever else may tend to weary, or unfit him for his Journey.

prove of dreadful consequence to him. The young Man in the Gospel had gone a great way, seemed to be a very zealous Pilgrim; but he had such a cruel Burthen upon his Shoulders, that he tired before he came to the end of his Journey. Covetousness, or an unsatisfied Desire after the Things of this World, is compared to a Burthen, or Load of thick Clay: *Who enlargeth his Desires as Hell, and cannot be satisfied, &c. Wo to him that increaseth that which is not his; how long? And to him that* Hab. 2. 5, 6
ladeth himself with thick Clay. Would not a Man that hath a long Journey to go, be laugh'd at, should he carry with him a heavy Burthen of Dirt and Rubbish? Such Fools are many Professors. See *Runner*.

III. A Pilgrim in his Travels goes up-hill and down-hill; sometimes he meets with good Way, and sometimes with bad Way: Sometimes he passeth over Stiles, and through dirty Lanes; and then again through green Fields and pleasant Pastures, and delightful Paths, till he comes to his desired Place.

way make head against him. 5. Over the Stile of carnal Reason: *Immediately I consulted not with Flesh and Blood.* 6. Into the pleasant Ways of the New Covenant. 7. So upon the Top of the Rock of Ages, and there he may take a Prospect of his own Country.

IV. A Pilgrim, that hath a long and difficult Way to travel, is very thoughtful how to find the right Way, being a Stranger in that Country

Parallel.

THe Saints of God are spiritual Travellers, they are far from their Father's House, Heaven is their everlasting Home, and thither they are going. All

the holy Patriarchs and Prophets confessed they were Pilgrims on the Earth. *Jacob* said, *The Days of the Tears of my Pilgrimage, (rather than the Days of my Life,) be-* Gen. 47 9
cause of the Uncertainty of his Abode here, and in respect of his removing from Place to Place.

II. So the spiritual Pilgrim, when he first sets out in the Ways of God, lays aside every Weight, and the Sin that doth so easily beset him. It greatly behoves him so to do; for one Sin carried in the Bosom, or the inordinate Love to any Thing or Person of this World, will

prove of dreadful consequence to him. The young Man in the Gospel had gone a great way, seemed to be a very zealous Pilgrim; but he had such a cruel Burthen upon his Shoulders, that he tired before he came to the end of his Journey. Covetousness, or an unsatisfied Desire after the Things of this World, is compared to a Burthen, or Load of thick Clay: *Who enlargeth his Desires as Hell, and cannot be satisfied, &c. Wo to him that increaseth that which is not his; how long? And to him that* Hab. 2. 5, 6
ladeth himself with thick Clay. Would not a Man that hath a long Journey to go, be laugh'd at, should he carry with him a heavy Burthen of Dirt and Rubbish? Such Fools are many Professors. See *Runner*.

III. So the Pilgrim that would travel to the New Jerusalem, meets with various Ways and Passages. 1. He must go out of the horrible Pit of Prophaneness; that is Work enough for the first Day's Journey. 2. Through the Brook of sincere Repentance, or true Contrition, (for every one that leaves open Prophaneness, is not truly penitent.) 3. Down the Valley of Self-denial, a very difficult Passage. 4. Over the Mountains of Opposition; for the Devil and all will strait-

way make head against him. 5. Over the Stile of carnal Reason: *Immediately I consulted not with Flesh and Blood.* 6. Into the pleasant Ways of the New Covenant. 7. So upon the Top of the Rock of Ages, and there he may take a Prospect of his own Country.

IV. So the spiritual Pilgrim spares no Cost, omits no Study, to get the best Information imaginable, of the ready Way to the Land of Promise. He ceaseth not to enquire of such as pretend themselves

Simile.

Country through which he must pass. And besides, being told there are many cross Ways and Turnings, and hard difficult Passages to find, he takes care therefore to get a good and skilful Guide, lest he should lose his Way.

Supreme Authority of the Nation doth enjoin in Matters of Faith and Religion. Others call upon him to be led wholly by the Light of his Conscience, and that will bring him unto the Land of Promise, the Place he longs for. And at last he meets with another, that seems yet to differ from them all, and greatly to slight and condemn one grand Fundamental God's Word holds forth, under plausible Pretences. He cries up Holiness, and just Living, which all confess is required; but in the mean time strives to persuade him to cast off the Satisfaction of Jesus Christ, and trust to his own Righteousness, or to refined Morality, rendring Faith in Christ crucified little more than a Fancy; and that the main Design of Christ in coming into the World was, only to be a Pattern of Holiness and Humility. But he perceiving the Danger great upon this account, and that none of these Pretenders could give any convincing Evidence why they should be believed, and their Counsel followed, above others, he rejected all their Directions, and resolved to be led by none of them, further than their Doctrine agreed with a certain Directory, which through the Grace of God he hath obtained, namely, the written Word of God; and that tells him plainly, *The Way is Christ, viz. Christ, as a Priest, dying for him, to appease the Wrath of God, and make Atonement for his Sin, fulfilling the Law, and bringing in everlasting Righteousness. Christ, as a King, to subdue his Sin, and to rule and reign over him, according to those blessed and wholesom Laws, Ordinances, and Institutions, given forth by him, and left in his Word. Christ, as a Prophet, to teach and instruct him. Christ, as a holy Pattern and Example, to imitate and follow, so far as by the help of Grace he is able. [See Surety, Sin a Debt, The Word compared to Light, The Spirit to a Teacher and Guide.]* He hath learned of Christ to be holy; and is helped therein by the Holy-Ghost to excell his Neighbour, and denies all his Ungodliness, and worldly Lusts; and yet casts himself only on Christ, relying upon his Merits, labouring to be like him in all things, as the Apostle observes: *He that hath this Hope in him, purifieth himself even as he is pure.* He lets his Sins go, nay, loaths that which is evil; he lives a mortified Life unto the World, and yet trusteth not to any thing that he hath done, or can do, for eternal Life, knowing there is no Salvation but by Christ alone. He is as godly as any Socinian in the World, and yet magnifies the Riches of God's Grace, and Christ's Merits, so as not to expect Justification any other way.

V. A Pilgrim often meets with Trouble, and great Difficulties in his Way, by Winds, Storms, and Tempests, hard Weather, Cold, Frost and Snow, deep and bad Ways, and many Dangers, which he narrowly escapes.

VI. A Pilgrim is a Stranger in the Country through which he passeth; and being not known, he is much gazed on, and sometimes abused by the rude Rabble; all which he takes with patience, and makes no resistance.

Parallel.

themselves to be Guides, and such as know the Way; but finding them to be short-sighted, and ignorant of the Way themselves, he seeks further. And as he goes along, one cries, *This is the Way,* Mat. 24. 23 another, *That.* Some bid him believe as the Church believes, and he shall never go astray. Others bid him conform to the Laws of Men, and do whatever the

V. So the spiritual Pilgrim is also exposed to many Difficulties in his Journey Heaven-wards. Terrible Storms sometimes arise, Winds of Persecution and Temptation blow so hard, that he is scarce able to stand upon his Legs. *My Feet were almost gone, my Steps had well nigh slipt, &c.* He is often beset with Crosses and Afflictions, that he is as a Man in the Mire, and can hardly get out.

VI. So the Godly are Strangers in this World: — *And confessed, that they were Strangers and Pilgrims on the Earth.* David breaks forth, *Hold not thy peace at my Tears, for I am a Stranger with thee, and a Sojourner, as all my Fathers were.* Hence they are made oftentimes a Gazing-stock to Men, by Reproaches and Afflictions.

Simile

And how grievously have they been abused by the wicked Rabble of the Earth, as Jesus Christ himself testifieth: *If ye were of the World, the World would love its own; Joh. 15. but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. All these things will they do unto you, because they know not him that sent me.* 19, 22.

VII. A Pilgrim is a Man that stayeth not long in a Place where he comes; he is but a Sojourner for a Night, and is gone; his Heart is upon his Journey.

VIII. A Pilgrim is not always in the same good Disposition of Body and Mind, fit and necessary for his Journey, but sometimes may be distempered, or grow dull and heavy, and out of Heart, upon the account of the great Difficulties that attend him, which when he is delivered and eased of, it much rejoiceth his Heart.

fresh Strength and Resolution. He expostulateth the Case with himself after this manner: Shall wicked Men pursue after the Vanities of this World with such Pains and Unweariedness! and shall I be ready to faint, that have Assurance of a Crown of Glory at the end of my Journey! O how disproportionable are their Labours to their Gains! Blush, O my Soul, at thy own Neglects! and be astonished, either at their Diligence, or at thy own Sloth! Do they labour in the Fire for very Vanity? and wilt thou shew such a sottish, dead, and unbelieving Frame of Heart, as not to pursue with more Zeal and Diligence after that glorious Country, and endless Felicity before thee? Is not Heaven worth striving for, and travelling to?

IX. A Pilgrim is glad when he meets with good Company in the Way, especially other Pilgrims, such as are travelling to the same Place to which he is going himself. What is more desirable to a Traveller, than a faithful Friend and Companion? 'This makes (saith one) evil things 'little, and good things great; by 'this sweet Society our Grievs are 'divided, and all our Joys are doubled. What Calamity is not intolerable, without a Friend, (a 'Companion)? And what Society is not ungrateful, if we have 'none to share with us in it? We 'suffer not so much, when we have 'some to condole and suffer with 'us; and we rejoyce the more, 'when our Felicity gives a pleasure 'not only to our selves, but to others 'also. If Solitude, and Want of 'Company, be so horrid, so dreadful

Parallel.

VII. So the Saints of God have here no continuing City, but seek one to come. Heb. 13. 14
This is not their Rest; their Abode is here but as in a strange Land, and therefore they go forth on their spiritual Progress towards that City, that hath Foundations, whose Builder and Maker is God. Heb. 11. 9, 10.

VIII. So a Saint is often attended with spiritual Distempers; his Heart is out of Frame, and in a very unfit Disposition for any Duty; the Troubles and Incumbrances of this Life dull and deaden his fervent Desires after God, and make him go on heavily, nay, ready to tire him, and cause him to faint in his Mind: yet by the help of the Spirit, and serious Meditations of the Excellency of the Country to which he is travelling, he is soon quickened again, and gets

IX. So a Saint, or spiritual Pilgrim, is glad when he meets with good and gracious Companions in his Journey to the Land of Promise. *They that fear thee, Psal. 119. will be glad when they see me, because I have hoped in thy Word. I am a Companion of all them that fear thee, and of them that keep thy Precepts.* What sweet Fellowship have God's Children one with another! How much doth their heavenly Converse and Communion refresh and cheer each others Hearts, under all their Sufferings and Hardships, which they meet with in their spiritual Pilgrimage? *We took sweet Counsel together, Psal. 55. 4. and walked unto the House of God in Company.* If earthly Society be so desirable, how pleasant is the Society of Saints, or Communion with those we shall dwell with for ever! Christian Pilgrims have great Advantage in their Journey, by travelling together. If the one be poor, and the other rich, the one relieves his Fellow; or if the one be weak, and the other strong, the one can take the other by the hand, and afford some help to him, when they meet with bad Way, or go up-

Metaphor.

ful a thing, it is not to be understood of the Want of Men, but of the Want of Friends, (meet Company) for it is a good Solitude, not to dwell with those that do not love us; and a Man would chuse such a Hermitage, where he might not be troubled with them who bear no benevolous Affection to him. But for my part, I cannot think that Man to be happy, which hath no Friend to participate in his Pleasures. A Man may more easily bear the hardest Calamity with his Friend, than the greatest Felicity alone, &c.

X. A Pilgrim sometimes meets with Enemies, such as strive to persuade him to go back, telling him, the Danger would be great, and the Difficulty such, that the Advantage he expects at the end of his Journey to receive, would not make a Recompence for his Pains and Labour.

couragements they lay in the way of true Piety.

1. The first is *Fear*. This is a very dangerous Enemy; he saith, there is a Lion in the Way, a Lion in the Streets, and many other evil Beasts, who will devour him, and tear him in pieces, if he proceed on in his intended Journey. *There we saw the Sons of Anak, the Sons of the Giants, &c.*

2. The second is *Unbelief*: *I shall now one day perish by the Hands of Saul.* This Adversary suggesteth to the Soul, That it is doubtful whether there is any such glorious Land, or heavenly Country that he talks of, or no: or if there be, yet (saith he) it is not possible for you to find it; and that certainly you will fall short of it, and faint, before you come to the end of your Journey; your Sins, saith he, are so great, that God will not forgive them.

3. The third is *Sloth*, a lazy Companion, that would have him sleep and slumber away his precious Time, and not trouble his Head with Religion, but please his sensual Appetite, telling him, that Heaven may be had with good Wishes, and formal Prayer, by crying, *Lord, have mercy upon us*, and, *Christ, have mercy upon us*, &c. And if he have but Time, a little before he breaths out his last, on a Death-Bed, but to cry unto God after this manner, it will be sufficient. Tho God's Word saith, *The Soul that sinneth, it shall die.* And, *Except a Man be born again, he cannot see the Kingdom of God.* And, *Without Holiness no Man shall see the Lord.* It is only a holy Life, that is attended with a happy Death.

4. The fourth is one worldly-wise, a Person much in request in these Days, whose Counsel many are ready to follow. What! saith he, art thou such a Fool, to expose thy self to such great Sorrow and Suffering for Heaven, when thou mayest have it without half the Ado: Pity thy Wife and Children, save thy self out of a Prison, and hazard not thy Estate: For my part, I came into the World raw, and I will not go out roasted; I will be of that Religion that is in fashion, and set up by the Supreme Law of the Nation. Are you wiser than every Body? You meddle with Things too high for you, &c. Christ saith, Whosoever comes after me, and doth not deny himself, and take up his Cross, cannot be my Disciple; and that his Saints in the World shall have Tribulation. But this Man would fain make the Cross of Christ to cease. Come Popery, and what will, by this Argument he must and will conform to it;

Parallel

up-hill. *Two (saith Solomon) are better than one; for if they fall, the one will help up his Fellow.* Most Travellers have found by Experience, how comfortable it is to have good Company in a long Journey. They very much strengthen and encourage each other, and by this means the Way seems not so long and tedious, as otherwise it would. They will, if one be sad or cast down, enquire what the matter is, and often ask how each other do; and thus it is with Believers. Paul's great care was, to know the State of the Saints to whom he wrote, and with whom he conversed.

X. So a spiritual Pilgrim meets with divers Enemies in his Journey towards Heaven, who strive to discourage him, and turn him back, like as the evil Spies served the Children of Israel. Time would fail me to tell you all their Names, nevertheless I shall discover some of these Enemies to you, that so you who are bound for the holy Land, may avoid the pernicious Counsel they frequently give, and be strengthened against the Dis-

Ecclef 4.
9, 10.

Num. 6. 14

1 Sam. 17. 1

Ezek 18.
Joh. 3. 3.
Heb. 12.

Mat. 16.
24, 25.

Metaphor.

Parallel.

it ; he will be of that Religion that is uppermost. And thus he renders the Apostles and Primitive Christians, and all the holy Martyrs, Fools and Fanaticks, nay, worse, Rebels, because they did not conform to the Religion of their Superiors.

5. The fifth Enemy is one *Moralist*, a very honest Man, but that Ignorance and Blindness of Mind hath got such Rule in him. He saith, It is sufficient, and no more is required of us, but to do as we would be done unto, and pay every Man his own: and that if a Man can but get out of the deep Ditch of Sensuality, and fleshly Debauchery, and lead a spotless Life towards Man, he need not doubt of Heaven, nor trouble himself about Faith in Christ, and Regeneration. Tho our Saviour expressly saith, *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God.* And Paul saith, That he accounted his own Righteousness, and all other external Privileges and Attainments, (that he once thought Gain to him) *but Dung, for the Excellency of the Knowledge of Jesus Christ*; and that he *desired nothing more, than to know Christ, and him crucified.* If a Man could be saved by his own Righteousness, Christ came into the World, and died in vain; and the Law, which was a perfect Rule of Righteousness, had then been sufficient to bring Men to Heaven: Besides, how do we come to be delivered from the Curse, *Cursed is everyone that continueth not in all things that are written in the Book of the Law, to do them?*

Mat. 5. 20.

Phil. 3. 8,

9, 10.

1 Cor. 2. 1,

2.

6. The sixth Adversary is *Presumption*, a bold confident Fellow, that cries, Cast your self upon the Mercy of God in Christ, the Lord Jesus died for Sinners; trouble your Head no more, you shall be saved. Tho I am a Sinner, and am now and then drunk, and let flie an Oath sometimes before I am aware, yet I doubt not but it will go well with me; my Heart is good, and Christ died for such as I am. This Man sins because Grace hath abounded, and forgets that Christ came to save Men from their Sins, and not in their Sins; and that that Faith that justifies, is attended with good Fruits, and purifieth the Heart and Life of him that obtains it.

Acts 15. 9.

1 Joh. 3. 3.

7. The seventh Enemy is *Vain-Glory*. If Satan cannot ensnare the Soul by any of the other Ways, he strives to puff it up with Pride and Self-conceit. Now Vain-Glory is a deadly Enemy, therefore take heed of him. It becomes Christians to be lowly-minded: *Learn of me (saith Christ) for I am meek and lowly in Heart; and ye shall find Rest to your Souls.*

Mat. 11. 28,

29.

XI. A Pilgrim is glad when he comes at last to his desired Place, and forgets all his former Trouble and Afflictions, which attended him in his Way.

XI. So a Saint, when he comes to Heaven, or hath obtained the End of his Hope, viz. the Salvation of his Soul, greatly rejoiceth, and forgets all the Sorrow and Trouble he met with in this World. *They shall return, and come to Zion with Songs, everlasting Joy shall be upon their Heads. They shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away.*

1 Pet. 1. 9.

Isa. 35. 10.

Isa. 51. 11.

Inferences.

THIS may serve to inform God's People, what their State and Condition is, and will be, whilst they remain in this World. *This is not your Rest, &c. Here we have no continuing City, but we seek one to come.*

Mic. 2. 10.

Heb. 13. 14

2. Therefore it sharply reprehends those Christians, that settle themselves as Inhabitants and Dwellers here below, like other People. Alas! Sirs, ye forget that ye are Strangers and Pilgrims, and but Sojourners as it were for a Night. Why do ye seek great Things for your selves, and seem to be so much taken with the Pleasures and Profits of this Life? *Ye are not of this World.* Let such as regard no higher things, take their Fill here, and delight themselves in their Portion, for 'tis all the Good they are ever like to have; but let them remember those dismal Sayings of our blessed Saviour: *Wo unto you that are rich, for ye have received your Consolation; wo unto you that are full, for ye shall hunger; wo unto you that laugh now, for ye shall mourn and weep; wo unto you that all Men speak well of, &c.*

Joh. 15. 19

Luk. 6. 24,

25, 26.

Saints compared to Palm-Trees.

Pfal. 92. 12. *The Righteous shall flourish like a Palm-Tree, &c.*

Cant. 7. 7. *This thy Stature is like a Palm-Tree, &c.*

Verse 8. *I said, I will go up to the Palm-Tree, &c.*

THe Palm-Tree and Date-Tree is one and the same Tree, called in Hebrew *Thamar*, in Greek *Phenix*.

Why the Saints and People of God are compared to the *Palm-Tree*, will appear in the following Parallel.

Metaphor.

THe Palm-Tree is an excellent Tree, amiable to look upon; it is very tall, and all its Branches shoot upwards; there are none grow out of the Side, as in other Trees.

II. The Palm-Tree grows in the purest Soil, it will not grow in filthy Places, it loves to spread forth its Roots by a River; it loves not dungy Soil, as other Trees do.

are transplanted out of, and love not the polluted and idolatrous World, that lies in Wickedness, which smells like a Dunghill, but in the Garden of God.

III. The Palm is an even and very strait Tree, and grows upright. Hence 'tis said of Idols, that they are upright like the Palm-Tree.

IV. The Palm-Tree, when young, is a very weak Plant; it is so feeble, that it can hardly stand of it self. And therefore *Pliny* says, they usually plant three or four of them together, and by that means they strengthen one another, and stand the faster.

V. The Palm-Trees (Naturalists tell us) by growing together, do join, clasp, and grow one to the other, and by that means grow very strong, and flourish exceedingly.

Parallel.

THe Righteous, who are compared to a Palm-Tree, are a choice and excellent People; their Affections, like Branches, ascend, they are set upon Things above; they grow Heavenward. They do not shoot out their Branches (as I may say) this way, and that way, to the World; they grow high in Grace, and in Communion with God.

II. The Righteous flourish best in a pure Soil, in a Land where the Gospel is preached in its purity. They are planted in a choice Garden, Christ's blessed Vineyard, in the Courts of the Lord's House, as it follows in the Psalm. They

III. The Saints of God are a People sincere, of an upright Heart, and of an upright Conversation: for tho naturally they are rough, knotty, and crooked, like others; yet Grace works out, or cuts off that Crookedness, Uncomeliness, or Unevenness that naturally was in them.

IV. The Saints of God, when first converted, are usually weak and feeble, and hardly able to stand of themselves, without the help and support of their Brethren; but when planted together in God's Vineyard, they thrive greatly, confirming and strengthening one another, which shews the Excellency of Christian Communion and Fellowship. *Strengthen ye the weak Hands, and confirm the feeble Knees. — Support the Weak.*

V. The Saints and People of God, by being planted together in Gospel-Fellowship and Communion, do (or ought so to) join, clasp, and cleave in Love and Affection one to another, as to become as it were all but one Tree; and hereby they are made very strong, and flourish exceedingly.

VI. The

VI. The

Metaphor.

VI. The Palm-Tree is one of those Trees that are always green, green in Winter, as well as in Summer; it doth not cast its Leaves, nor fade, as the expression in *Psal.* 1. 3.

Grace and Holiness from the Root *Christ*. *I am* (saith *David*) *as a green Olive-Tree* *in the House of the Lord*. Saints are said to be fed in green Pastures, that is, such

Pastures as afford precious and pleasant Food, as also Plenty. Sincere Christians continually abide green and flourishing; they are like Trees planted by the River-side, that bring forth Fruit in their Season; their Leaf shall not wither. They hold up their Profession, not only in the Summer of Prosperity, but in the very Winter of Adversity, and maintain their Vertue and Beauty in the hardest Time. *They shall* (saith *David*) *still bring Fruit in old Age, they shall be fat and flourishing*.

VII. The Palm-Tree doth not only keep up its Greenness, and the Beauty of its Leaves, but it is a Tree that is full of Fruit, and that good Fruit, pleasant Fruit, sweet Fruit, Fruit that is excellent Cordial, which you know Dates are. Surely, saith *Pliny*, new Dates, as they come from the Tree, are so exceeding pleasant and delicious, that a Man can hardly forbear, and make an end in good time.

VIII. The Palm-Tree will thrive under heavy Pressures or Weights that are hanged upon it. The Palm-Tree, saith *Mr. Caryl*, doth grow up, when it is most prest down. When there are the heaviest Weights hung upon it, then it grows highest; when it is (as it were) kept down, the Burthens that are upon it cannot make it bow, nor grow crooked. This Tree, saith *Ainsworth*, tho pressed, yet it endureth and prospereth. It is a Tree of an excellent Nature.

Number, but in Goodness. It refines and purifies them, it purges and makes them white; they grow in Faith, in Patience. *Tribulation worketh Patience, and Patience Experience, and Experience Hope*. Here is a growing and flourishing, like the Palm-Tree, under heavy Pressures and Afflictions. They get more Knowledge also of their own Hearts, and more Acquaintance and Communion with God; the Spirit of Grace and Glory resteth upon such. And thus the Righteous flourish like the Palm-Tree, under Weights and heavy Pressures of Afflictions.

IX. The Branches of the Palm-Tree were used as Signs of Victory and Rejoycing, when the People would express their great Joy. When they beheld *Christ* riding triumphantly to *Jerusalem*, they cut down Palm-Branches, &c. Also the

Parallel.

VI. The Godly are compared to Trees that are always green. Greenness is caused from the abundance of Sap that flows from the Root. *Christ* is called a green Tree. Greenness, as applied to the Godly, notes their abounding in inward

I am (saith *David*) *as a green Olive-Tree* *in the House of the Lord*. Saints are said to be fed in green Pastures, that is, such Pastures as afford precious and pleasant Food, as also Plenty. Sincere Christians continually abide green and flourishing; they are like Trees planted by the River-side, that bring forth Fruit in their Season; their Leaf shall not wither. They hold up their Profession, not only in the Summer of Prosperity, but in the very Winter of Adversity, and maintain their Vertue and Beauty in the hardest Time. *They shall* (saith *David*) *still bring Fruit in old Age, they shall be fat and flourishing*.

VII. The Righteous are a People that have not only the Greenness of Profession, and the Greenness of Grace, and inward Vertue in their Hearts, but also the Fruit of a good Life. Their Conversation is full of good Fruit; the Fruit of Righteousness is pleasant Fruit, choice and precious Fruit; no Fruit is like the Fruit of the Spirit, *which is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, &c.* Saints are very fruitful Trees; they may fitly in this respect be compared to the Palm-Tree.

VIII. Thus the Righteous flourish like the Palm-Tree, they grow and encrease in Grace and Holiness, tho under great Burthens and Pressures. The Devil strives to press them down, Sin endeavours to press them down, wicked Men endeavour to press them down, and yet they thrive and grow exceedingly: *The Righteous shall hold on his Way, and he that hath clean Hands shall grow stronger and stronger*.

'Tis said of the People of *Israel*, when *Pharaoh* put heavy Weights upon them, when he set Task-Masters to afflict them with their Burthens, the more he afflicted them, the more they multiplied. Persecution never does godly Christians any harm; they grow the more, not only in

Number, but in Goodness. It refines and purifies them, it purges and makes them white; they grow in Faith, in Patience. *Tribulation worketh Patience, and Patience Experience, and Experience Hope*. Here is a growing and flourishing, like the Palm-Tree, under heavy Pressures and Afflictions. They get more Knowledge also of their own Hearts, and more Acquaintance and Communion with God; the Spirit of Grace and Glory resteth upon such. And thus the Righteous flourish like the Palm-Tree, under Weights and heavy Pressures of Afflictions.

IX. Saints are as Palm-Branches in *Christ's* hand, as a Sign of that glorious Victory he hath obtained over Sin, Satan, the World, Death, Hell, and Wrath, and all other Enemies whatsoever. Also (as one observes) their being compared to the Palm-Tree, may signify that victorious and triumphant State, and eternal Joy,

Simile.

Rev. 7.9.

the Hundred Forty Four Thousand, who were redeemed from the Earth, that were cloathed in white, are said to have Palms in their hands.

Parallel.

Joy, which they shall obtain, after the heavy Pressures, Sorrows, and Afflictions, that attend them in this World, are ended.

Inferences.

This shews forth the Excellency of true Grace; such is its rare Nature, that it causeth the Soul that receives it to grow like a Palm-Tree.

2. God hereby outwits the Mighty. *There is no Counsel against the Lord.* The Ungodly hang their Weights upon Christ's Palm-Trees, and what is their Intent and Purpose in so doing, you may read in the Scriptures: *Come on, saith Pharaoh, let us deal wisely with them;* how was that? To lay Weights and Burthens upon them: To what end? Lest they should multiply. They resolved to keep them down, they strove to hinder their Growth, they designed to spoil their Multiplying, and their Growth in Number, as also in Grace and Vertue; but they were like the Palm-Tree, the more they were oppressed, the more they grew and multiplied. That way Men think to hinder the Truth, to obstruct the Gospel from flourishing; that way God takes to make it spread and flourish the more. Those things that happened to the Apostles, to hinder their Ministry, God made for the furtherance of the Gospel.

3. This should raise up our Hearts to magnify the Power, Wisdom, and Goodness of God, who over-rules things thus in the World; who turns that for Good, which wicked Men design for the great Hurt of his poor People. *This also cometh from the Lord of Hosts, who is wonderful in Counsel, and excellent in Working.* He makes the Righteous to flourish like the Palm-Tree, to grow upwards, by those Ways and Means which one would think would bring them quite down, and utterly spoil their growing. 'Like as when we see the Corn laid at, and thresh'd with a Flail, ^{Caryl.} one would think there were great Hurt intended to the Corn, but it is only to separate it from the Straw and Chaff, that it may appear in its own Beauty and Usefulness: So the Lord hath his Flail, to separate the Chaff from the Wheat. Those Acts of Providence, which seem to be for their Hurt and Undoing, when they are thresh'd as it were by the World, are only to make them appear what they are. But thus it fareth not with the Wicked, who flourish not like the Palm-Tree, but as the Grass they pass away.

4. This may animate the Righteous, and greatly encourage them against Persecution. Why should they fear that which God turns to their great Advantage? O let us labour to improve Burthens, Afflictions, and heavy Pressures, to the end God designs them, and never more fear the worst that Men can do unto us. *The Righteous shall flourish like the Palm-Tree.*

5. Let us labour for Union, and strengthen one another, combine as one Man in the Way of Holiness and Christian Affection, that so thereby we may, like the tender Plants of the Palm-Tree, get Strength, and stand when the Wind blows hardest, and the Storms of the Ungodly rise upon us.

6. This may be also Matter of Trial to us; we hereby may try our selves, and try our Graces. How is it with you (Sirs) under Sufferings? Do you grow and flourish the more? If you wither and decay in Grace, in a Day of Trial, or when you are under Pressures and Afflictions, and cannot bear hard Things for Christ's sake, it clearly shews you are none of God's Palm-Trees.

Saints compared to Wheat.

Mat. 13. 27, 28. *Let both grow together till Harvest, &c.*
 Verse 30. *But gather the Wheat into my Barn.*

THe Saints of God are in this Parable compared to Wheat, or good Seed, but the Wicked to Tares, and the End of the World to the Harvest. Why Believers are compared to Wheat, will appear by what follows.

Metaphor.

VWheat is a precious Sort of Grain, the best of Grain.

II. Wheat is a very profitable Sort of Grain, it tends to the enriching the Husband-man; he accounts it his Treasure.

III. Wheat will abide and live in the sharpest Winter, which some other Seed will not.

IV. Wheat is a small Seed, and when it is first sown, it lies hid; in Winter it seems as if it were quite dead; but when the Spring comes, it sweetly revives again, and flourisheth exceedingly.

past, and the Spring-Time of the Church shall come, they shall revive, and cover the Earth, as Wheat doth the Land where it is sown. *Light is sown for the Righteous, and Joy for the Upright in Heart.* The Growth of Saints in Times of Temptation doth not always so visibly appear. They are like Corn sown, that lies under the Clods; but when they have taken sweet Root, they soon appear to revive, and sprout forth like Wheat, by means of the Dew of Grace, and sweet Rays of the Sun of Righteousness. *They shall revive as the Corn, and grow as the Vine, and the Scent thereof shall be as the Wine of Lebanon.*

V. An Ear of Wheat that is full of Corn, always hangs down its Head, when that which is light and empty stands upright.

up. Abraham calls himself but *Dust and Ashes*; David, *a Worm and no Man*; Job *abhors himself*, as a nothing Creature; Paul saith, he was the *least of all Saints*: When the empty Hypocrite cries out, *Lord, I thank thee, I am not as other Men.*

VI. Wheat needs Weeding. Weeds many times come up with it, and hinder its Growth.

VII. Wheat

Parallel.

THe Saints of God are a choice People, the best of Men. *The Righteous are more excellent than their Neighbours.* Prov. 12. 26.

II. The Saints are a People profitable to the World many ways. [See *Salt*.] Nay, and God accounts them his peculiar Treasure. Mat. 3. 17.

III. So sincere Souls will endure the sharpest Trials. They will live in the Winter-Time of the Church, when others fall off, wither, die away, and come to nothing.

IV. The Godly are, in comparison of the World, a small People, called a *little Flock*; and they lie hid as it were, scarcely seeming to be a People, whilst the Winter of Persecution and Trouble, under the four Monarchs of the World, predominate: But when the *Winter is* Cant. 2. 11

past, and the Spring-Time of the Church shall come, they shall revive, and cover the Earth, as Wheat doth the Land where it is sown. *Light is sown for the Righteous, and Joy for the Upright in Heart.* The Growth of Saints in Times of Temptation doth not always so visibly appear. They are like Corn sown, that lies under the Clods; but when they have taken sweet Root, they soon appear to revive, and sprout forth like Wheat, by means of the Dew of Grace, and sweet Rays of the Sun of Righteousness. *They shall revive as the Corn, and grow as the Vine, and the Scent thereof shall be as the Wine of Lebanon.*

V. So the Saints of God, or all sincere Souls, that have much Grace, are humble Ones, they hang down their Heads as it were, are clothed with Humility, when Hypocrites, or empty Professors, are puffed

up. Abraham calls himself but *Dust and Ashes*; David, *a Worm and no Man*; Job *abhors himself*, as a nothing Creature; Paul saith, he was the *least of all Saints*: When the empty Hypocrite cries out, *Lord, I thank thee, I am not as other Men.*

VI. So the Saints and People of God need weeding. Weeds of Corruption often spring up, and trouble them, which did not God, the good Husband-man, root out and destroy, would quite spoil his choicest Wheat. Heb. 12. 15

VII. The

Metaphor.

VII. Wheat hath, it is observed, sometimes Tares amongst it, which the Husband-man sees good to let alone till the Harvest, lest in plucking them out some of the Wheat be pull'd up with them.

tho not in the Church. And therefore were the People of God such as the wicked Persecutor calls them, viz. Tares, Hereticks, the Off-scouring of the World; yet it is directly contrary to the Mind of God, that they should be rooted up, and turned out of the Earth. *Let both grow together* (saith the Husband-man) *till Harvest.*

VIII. Wheat hath a considerable Time to ripen, it must have the former and latter Rain; but when it is ripe, it is severed from the Tares, and gathered into the Barn.

ripen gradually. And when the Harvest comes, to wit, the End of the World, then the Saints shall be severed from the Wicked, the Good come from the Bad, the Holy from the Vile, like as Wheat is severed from the Tares: and those that appear pure Grain, shall be gathered into God's Garner, i. e. his blessed Kingdom; and the Wicked, like Tares, shall be bound in Bundles, and cast into Hell, to be burned in unquenchable Fire.

IX. Wheat, when it is sown, dies, and rises again; it rises Wheat, and the same Wheat, tho it rises more glorious than it seemed to be when sown.

Body shall rise more glorious than it was before. The Apostle saith, *That which thou sowest, thou sowest not that Body that shall be, because it is sown a natural Body, it is raised a spiritual; it is sown in Corruption, but is raised in Incorruption; it is sown in Dishonour, and raised in Glory; it is sown in Weakness, it is raised in Power.*

X. Wheat is threshed by the Husband-man, to sever the Corn from the Straw and Chaff.

Parallel.

VII. The Field is the World, where the Saints of God, who are compared to Wheat, grow, (i. e. live) and much Tares grow up or live among them, in every Nation, City, and Town. And it is the pleasure of God, that they should be let alone, or suffered to grow together in the World, that common Field;

VIII. So the People of God are not so soon as they spring up in Grace, ripe for God's Garner, but they need some Time before they are fit for cutting down by Death. The former and latter Rain of the Spirit must fall upon them; they

IX. So the Saints of God die, like good Seed are sown in the Earth, and shall rise again, the same Body shall rise again; as every Seed hath his own Body, so shall every Saint in the Day of the Resurrection have his own Body, tho his

X. So God, to sever the Chaff of corrupt and drossy Professors, from the pure Grain, viz. sincere Saints, leaves the Wicked as it were to thresh his People; God's People are often under the Flail of Persecution.

Inferences.

THis may serve to reprove the bloody Persecutors of God's People, who would fain pluck up the Saints as Tares; but let them take heed. If God would not have many Tares pluck'd up, lest some of the Wheat be pluck'd up with them, what will become of them, who instead of plucking the wicked Tares (that perhaps deserve the greatest Severity, as being guilty of innocent Blood) connive at such, and let them alone, having much Favour for them) and set themselves wholly against God's faithful and innocent People? What unwearied Endeavours have been used, to destroy and root out the Godly?

2. It may be a Caution to all to take heed how they persecute Men for Conscience sake; for who can infallibly know such as fear not God, nor belong to him, from such as are his People, and do in Truth fear Him? They had better let many Tares, many Hereticks alone, than through Ignorance destroy one godly and sincere Person.

3. It may also be for Trial: Are you Wheat or Tares? Do you bring Glory to God, and Profit to your Neighbours? Do you faithfully, like holy *Job*, adhere to the Lord, and cleave to him, altho he should please to lay you under slaying Dispensations? Do you endure patiently under the Cross, abide the Trial of cold win-

terly Blasts of Persecution? Wheat (you hear) will endure sharp Frosts. The honest-hearted Professor brings forth Fruit with Patience.

Mat. 13.

4. Lastly; It affords Comfort to the Godly; for tho they appear as dead and withered, or are under many seeming Decays, yet they shall revive again, like Corn. And altho they, like Seed or Grain, are laid in the Earth, and turn to Corruption; yet they shall have a blessed Resurrection at the last Day, and be raised in Power and Glory, and in Incorruption. Death doth the Body of a godly Man no Injury. Except a Seed of Corn fall to the Ground, it abideth alone; but if it die, it bringeth forth much Fruit.

Saints compared to Light.

Mat. 5. 14. *Ye are the Light of the World; a City that is set on a Hill cannot be hid.*

IN this Metaphor the Lord Jesus commends unto us an holy Duty, viz. to shine before others in a holy Life and Doctrine. Saints should be like John Baptist, burning and shining Lights.

1. Light is taken properly.

2. Metaphorically.

1. Properly, for that noble Quality that enlightens the World. *Lux, claritas & splendor in corpore luminoso, vel extra, à corpore luminoso exiens, quæ & Lumen dicitur.* God said, *Let there be Light, and there was Light, &c.*

2. Metaphorically, it is put for several Things. See the First Volume, Book 3. p. 1, 2. *Ye are the Light of the World, &c.* Principally Christ himself is the Light of the World, the great Light that gives Light to the other Luminaries. The Saints receive Light from Christ, as the Moon receives her Light from the Sun, and thereby gives Light to the World in the Night. The Saints are but small Lights, hence called Stars, who give but little Light in comparison of the Sun; or they are rather as Candles, which God hath lighted and set up.

Joh. 1. 9.

Mat. 4. 2.

Metaphor.

Light discovers and makes manifest the Nature of Things to Men; it hath a directive Quality in it, Men thereby know which way to go; it directs Travellers in their Way.

II. Light shines forth, and is visible to all; every one that hath Eyes may see the Light. A Candle should not be lighted, and put under a Bushel, but on a Candlestick, that it may give Light to all that are in the House.

III. It is a great Mercy and Blessing to see the Light; Light is sweet, &c. Light drives back, or expells Darknes.

and godly King scattereth the Wicked, and bringeth the Wheel over them: So every wise and godly Christian does what in him lies to to the like: What Darknes did Martin Luther (that Star of the first Magnitude) drive away! That blessed Light which

Parallel.

SO the Saints of God, by their holy Life and Doctrine, reveal and make manifest, not only the Works of Darknes, but also the Excellency of Christ, Grace, and Divine Things to Men; nay, the holy Angels are said to know many Things by the Church. The Saints, by their holy Lives and Doctrines, teach and direct others how to live, how to behave themselves towards God, and towards Men.

Eph. 3. 10.

II. So the Saints should let their good Works appear to all. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* Tho the Saints should do nothing through Vain-Glory, i. e. to be seen of Men; yet their good Works, and holy Walkings should be so done, that others should see it.

Mat. 5. 16.

III. So 'tis a great Blessing to enjoy the Company of God's People, to dwell among such whose Conversations shine; for such godly ones drive back or scatter Wickedness. As Solomon saith, *A wise*

Prov. 20. 16.

he

Metaphor.

he afforded the World hath shone so gloriously, that the Devil, the Pope, and all their Adherents, notwithstanding all their Skill, have not been able to put out to this Day.

IV. When the Light of the Candle is put out, which is to give Light to the whole House, how do Men stumble, and grope in Darkness?

World because of Offences, &c.

'Tis a great Judgment to the Wicked, to have those who should be as Lights in the World, darkened, or give occasion of Stumbling.

Parallel.

IV. So when the Saints shine not in Grace and Holiness, or fall into Sin, and wickedly comply with the Evils of the Times in which they live, how do the ungodly World stumble and fall; the which made our Saviour to say, *Woe to the* Mat. 18. 7.

Inferences.

THis shews, what a great Blessing the World receives by means of the Godly: They are set up as Lights in a dark Night, to direct Men in the right Way, that they may not stumble and fall upon the dark Mountains.

II. Let this teach Believers their Duties; let them remember to have their Conversations honest among the Gentiles. Let your Light shine forth to others, not that you may be praised, but that the Praise may be given to God, &c. In all your holy Walking, propose this as your ultimate End, not that you may be magnified, and lifted up, but that God by you, and through your good Works, may be magnified, and his glorious Name advanced on high.

III. It may be an Use of Caution to them to take heed of Sin. If they comply with Satan, and yield to Temptations, and thereby let their Light go out, no wonder if the World stumble. Sometimes Professors, instead of being Lights, prove dark Stumbling-Blocks. As to instance in two or three things;

1. When Professors fail in their Morals, *i. e.* are not just in their Dealings between Man and Man, they give just cause of Offence.

2. When they are like the World, and none can discern any great difference between them and others, in respect of their Conversation, how can they then be said to be the Light of the World?

3. When they are overcome with scandalous Sins, *viz.* are proud, covetous, Backbiters, Tattlers, Drunkards, &c.

4. When they want Love and Bowels of Compassion to their Brethren, they cease to be the Lights of the World. They are no more a Blessing to the World, who thus degenerate from what they should be, but rather the contrary.

Therefore if you want Motives to stir you up to take heed how you walk and live among Men, that you may not give occasion of Offence or Stumbling to them, but contrary-wise, be as Lights to them, take these following,

1. Your good Works, and holy Conversation, will greatly tend to glorify God; but the contrary will greatly dishonour him.

2. Your good Works, and godly Life, will greatly tend to the Profit of the World, but the contrary will prove to their great Hurt.

3. Your holy Life will make your Profession shine, and also further the Promulgation of the Gospel; but the contrary will bring a Stink or ill Savour upon your Profession, and hinder the Promulgation of the Gospel.

4. An evil Life hinders poor Souls from enquiring after the Truth, and stumbles them in the way of their Obedience to it.

5. It stumbles weak Christians that are in the Ways of God.

6. It weakens the Hands, and grieves the Hearts of strong and sincere Ones.

7. A holy Life will free thee from Blood-guiltiness; I mean, thou wilt not have the Blood of other Mens Souls to answer for: but the contrary may make thee culpable.

Phil 3. 18.

Saints

Saints compared to Cedars.

Psal. 92. 12. *He shall grow like a Cedar in Lebanon; the Trees of the Lord are full of Sap.*

Psal. 104. 16. *The Cedars of Lebanon, which he hath planted, &c.*

Hof. 14. 5. — *And cast forth his Root as Lebanon.*

GOD'S People, their Growth and Rooting, are in these Scriptures compared to the Cedar-Tree, the Cedar in *Lebanon*, in Greek *Libanos*, which was a Mountain in the North Part of the Land of *Canaan*, possessed of old Time by the *Hivites*, Judg. 3. 3. afterwards by the *Israelites*; on it grew many stately Cedars, &c.

In what respect the Saints may be compared to the Cedars, will appear by the following Parallels.

Simile.

THE Cedar is a very noble and stately Tree, it grows very high; hence they are called *tall Cedars*; also its Branches are called *Branches of the high Cedar*. It mounts high towards Heaven. *Pliny* tells of one Cedar that grew in *Cyprus*, which was one hundred and thirty Foot high, and three Fathom thick.

2 King. 19.
23.
Ezek. 17.
22.

Plin. lib.
16. p. 490.

II. The Cedar is a Tree that takes deep Root; its Roots spread this way, and that way, and go far into the Ground. Naturalists say, that as Trees grow high, so proportionably they take Root downward, because otherwise they would be top-heavy, and overturn; a Blast of Wind taking advantage of their Tallness, being weak at Root, would soon blow them down; therefore proportionable to their spreading above, there must be a rooting in the Ground.

III. The Cedar is a very strong Tree. Naturalists also tell us, that it is not subject to Putrefaction, as many other Trees are.

Dominion of it, and thereby become strong in the inward Man, both to do for God, and to suffer for his sake: they go from Strength to Strength in *Zion*. *David* was too strong for *Goliath*, and overcame him, he coming against him in the Name of the

Parallel.

THE Godly are a renowned People. Tho they seem in the Eyes of the World but meer Shrubs, yet they are (as it was said of *Saul*) higher by the Head and Shoulders than all others who dwell upon the Earth. They grow high in Grace, and spiritual Experiences. They are said to dwell on high, they dwell in God, in Communion with Him; they soar aloft, and mount towards Heaven. *Their Affections are set upon Things above.* They may in this Sense be said to grow like the Cedar; they overtop the Wicked in Renown and Dignity, *The Righteous are more excellent than their Neighbours.*

Isa. 33. 10.

Isa. 40. ult.

Col. 3. 1, 2.

Prov. 12.
26.

II. The Godly are said to take Root downward; they are well-rooted; they cast forth their Roots as the Cedars in *Lebanon*. Saints are well rooted in Christ, rooted in the Covenant, which is firm, ordered in all things, and sure; well rooted in Grace, in Faith, Love, and Humility. And indeed those Saints that grow high in Knowledge, who in Gifts and Parts overtop their Brethren, had need to grow downwards in Humility, proportionable to their Growth upwards, or else a strong Blast of Temptation may soon puff them up with Pride and Self-conceitedness, and so thereby quite blow them down. In *Adam* we had no sure Rooting, but in Christ, by partaking of his Fulness, our standing is firm.

2 Sam. 23.
5.

III. The Saints are strong in the Lord. 'Tis Sin that causeth Men to be spiritually weak, unstable as Water, as *Jacob* spake of his Son *Reuben*; but the Godly are delivered from the Guilt and

Eph. 6. 10,
11.

the

Simile.

Parallel.

the Lord. Also they are not so easily corrupted by the Pollution of the Sins of the Times, and evil Example of the Wicked, as others are; they having a glorious Principle of Life in them, that preserves them from Soul-Putrefaction. *He that is born of God, cannot commit Sin.* 1 John 3.

IV. The Cedar is a very profitable Tree, 'tis excellent to build an House withal; *Solomon* therefore made use of it in building the Temple, which we have shewed was a Type of the Gospel-Church.

1 Kings 6.
15, 16.

V. The Cedar is a Tree full of Sap, it also bears a sort of Fruit: *And it shall bring forth Boughs, and bear Fruit, and become a goodly Cedar, and under it shall dwell all Fowls of every Wing.* The Shadow of this Tree, it appears, is very refreshing.

Ezek. 17.
23.

IV. The Saints are fit Trees to build God's spiritual House. The Beams of the Church are said to be of Cedar, which notes the Excellency and Duration of her principal Members.

Cant. 1. 17

V. The Trees of the Lord are said to be full of Sap, the Cedars of *Lebanon* which he hath planted, Christ is their precious Root, who supplies them with abundance of Grace and inward Vertue: *Of his Fulness all we receive, and Grace for Grace.* And by this means also they are made very fruitful, abounding in Holiness, and good Works. And as they

Joh. 1. 14, 16.

are fruitful to God, so likewise they are profitable to Men. How happy is that People or Nation, that sit under the Shadow or Protection of a righteous Government, when Righteousness and Judgment shall be administered by the Saints! All will seek for Shelter under them: Which is promised, and shall certainly be accomplished in the latter Days.

Inferences.

THis may put us upon the Search. If the Saints are like goodly Cedars, excellent above others, well rooted, strong, durable, and useful to God and Men, we may hereby try our selves: Do we excell? do we grow up high Heaven-ward? do we grow in Humility? Are our Hearts lowest, when our Estates are highest? When we are most honoured in the Eyes of Men, are we most humble in the Sight of God.

2. It may also afford Comfort to the Godly: What Decays soever they seem now to be under, yet they shall return again, grow, and send forth their Roots, as the Cedars in *Lebanon*.

Hof. 14. 6.

3. Remember, that that Tree, which takes the deepest Root, spreads its Branches furthest out, and brings forth most Fruit.

4. Let it also be remembred, that the more the Saints grow like the Cedar, and put forth their Roots as *Lebanon*, the more they manifest and clearly shew their being rooted in Christ, whose Countenance is as *Lebanon*, excellent as the Cedars.

Cant. 5.

5. How wonderfully are they mistaken, that think to tear up by the Roots, or throw down God's tall and strong Cedars! for notwithstanding the many terrible Blasts, and violent Winds, that hath most fiercely blown upon them; yet they have stood, do and will stand. *The Highest himself shall establish her.*

Saints

Saints compared to Myrtle-Trees.

Isa. 41. 19. *I will plant in the Wilderness, the Cedar, the Shittah, and the Myrtle-Tree, &c.*

Isa. 55. 13. *In the stead of the Thorn, shall come up the Fir-Tree; and in stead of the Bryar shall come up the Myrtle-Tree, &c.*

Zech. 1. 8, 11. *I saw by Night, and behold a Man riding upon a red Horse, and he stood among the Myrtle-Trees that were in the Bottom.*

THe wise God, who best knows the Nature and Properties of all Things that his Hands hath made, compares the Ungodly oftentimes in holy Scripture to Trees, and other Things that are of a hurtful and evil quality, or are of such a Nature that He sees will suitably set them forth: They are compared to Bryars, Thorns, Nettles, &c. And also the Godly are set forth by, and compared to several Sorts of Trees, as to the *Palm-Tree*, the *Cedar*, the *Willow*, &c. and in these Places (as many understand) to the *Myrtle-Tree*; the Nature of which, together with an useful Parallel, take as followeth.

Metaphor.

THe Myrtle-Tree is a rare and most excellent Tree, a Tree of very great account; hardly any one Tree was more accounted of amongst the *Romans*, as *Pliny* observes; the *Jews* highly esteemed of it.

Plin. lib. 15. p. 451. II. There are divers Sorts of Myrtle-Trees; some white, and some black, some tame, and others wild, as Historians have noted.

III. The best Sorts of Myrtle-Trees were used to be planted in Gardens, and were a great Ornament to them, their Branches being very green, and amiable to look upon.

IV. The Myrtle-Tree yields most choice and excellent Fruit; nay, more may be said of it, than of any other Tree, for it yields two Sorts of Fruit, both Oil and Wine. 'Nature, saith *Pliny*, sheweth her wonderful Power touching this Tree, especially in the Juice, considering, that of all Fruits it alone doth yield two Sorts, both Oil and Wine.

V. The Myrtle-Trees are said to stand in the Bottom, *Zech. 1. 8, 11.*

Parallel.

THe Saints are a choice People; God esteems highly of them. As the Myrtle-Tree excels the Thorn and the Bryar, so do the Godly excell the Wicked. *Isa. 41. 19. Isa. 55. 13. Isa. 43. 4.* Since thou hast been precious in my Sight, thou hast been honourable, &c.

II. So there are divers Sorts of Christians; some more shining in Grace and Holiness than others; some, by reason of an evil and crooked Nature, Grace hardly appears in them, &c. We read of Fathers, young Men, and Children.

III. The Godly, those spiritual Trees, which God plants in his Church, which is his Garden; and the most holy and mortified Ones of them, such whose Conversation and Profession is amiable, whose Branches and spiritual Leaves wither not, are a great Ornament to God's Garden.

IV. The Saints of God are a People that yield two Sorts of Fruit, to the Honour of God, and the Profit of their Neighbour, answering to the two Tables. In this they excell all other People. There are some that are morally righteous, they make Conscience of their Duties to Men, but do not bring forth the Fruits of the Spirit, in answering a good Conscience towards God. *Herein do I exercise my self, &c.*

Acts 24. 16

V. The Saints of God are a People of a lowly and humble Spirit, and hence they are compared to the low Vallies; whereas

Metaphor.

whereas the Wicked are compared to lofty Mountains. Also the Myrtle-Tree in the Bottom may signify the low and persecuted State of God's People; and in that the Angels are said to be amongst them, it holds forth the gracious Presence of God with his Saints, whilst they are in a low, dark, and persecuted Condition. *Yea, tho I walk* Psal. 23 4.
(saith David) *through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, &c.*

VI. The Myrtle-Tree never sheds its Leaves.

VII. The Myrtle-Tree is said to yield a sweet and fragrant Scent.

and maketh manifest the Savour of his Knowledge by us in every Place: For we are of God a sweet Savour of Christ, in them that are saved, and in them that perish.

Parallel.

VI. The Righteous are said to be like a Tree whose Leaves wither not; they hold fast the Profession of their Faith. Psal. 134

VII. The Saints yield a sweet Savour to God and Man. *Now thanks be to God,* 2 Cor. 2. 14, 15.
which always causeth us to triumph in Christ,

Saints compared to Willow-Trees.

Isa. 44. 4. And they shall spring up as among the Grass, as Willows by the Water-Courses.

They shall spring up, &c. That is, the Off-spring of Jacob, the true Seed or Covenant-People of God. *As among the Grass, as Willows by the Water-Courses:* As Willows grow and spring up by the Water-Courses, so the Saints of God are said to flourish or spring up

Simile.

Willows are so called, because they mostly grow near to Brooks, and always prosper best near Rivers and Water-Courses, contrary to some other Trees, as the Cypress and Chestnut-Trees, which love not watery Places.

II. Remove a Willow that grows by the Water side, and plant it upon a Heath, and you will soon see it decay and wither.

III. The Willow by the Water-Courses is green, and flourishes in a Time of Drought, when many other Trees and Plants fade and wither away.

Waters, and that spreadeth forth her Roots by the River, and shall not see when Drought cometh, but her Leaf shall be green; and shall not be careful in the Year of Drought, neither cease from yielding Fruit. Compared with Psal. 1. 3.

Inferences.

Hence we may learn, that the Holy Spirit in his blessed Springs of Graces, Promises, and Ordinances, is every way as needful to the Growth of God's People, as Springs of Water are to the Willow-Tree.

2. Let us bless the Almighty, who hath planted us by the side of the River of God, and let us pray, that he would never transplant us, nor remove us into a barren and heathy Wilderness.

Parallel.

The Trees of Righteousness, viz. the Saints, grow best near the River of God, i. e. where the Springs of living Water flow forth. It is the Influence of the holy Spirit, which is compared to a River, that causes Believers to spring up and grow so sweetly. Joh. 7. 37, 38.

II. So if a Christian be removed from Christ, or hindred of the sweet Influences of the Spirit, and divine Ordinances of the Gospel, which the Faithful enjoy in God's Church, he will soon decay and wither in Grace and Holiness, like a Willow upon a dry Heath. Jer. 17. 8.

III. So the Saints and People of God are in this respect like Willows or Trees planted by the Water side; for so the Prophet plainly affirms: *Blessed is the Man that trusteth in the Lord, whose Hope the Lord* Jer. 17. 8.
is: For he shall be as a Tree planted by the

Saints compared to Vessels.

2 Cor. 4. 7. But we have this Treasure in earthly Vessels, &c. But in a great House are not only Vessels of Gold and Silver, but of Earth and Wood, &c.

Some understand by this great House, the World; others, the Church.

Metaphor.

A Vessel is made by a skilful Artizan or Workman; he forms and fashions it as he sees good.

formed us in the first Creation; so also he hath made or fashioned his Saints in the second Creation. *This People have I formed for my self, &c. We are his Workmanship, created in Christ Jesus to good Works.*

H. There is a great difference between some Vessels: *There are some Vessels of Gold, Silver, &c. and also some of Earth, Wood, &c.*

III. Vessels are made for some proper and peculiar Use.

IV. Vessels are subject to contract Filth and Pollution, and therefore need often to be washed, &c.

V. Vessels of divers sorts, some very rich, are usually in a great House, in the House of a Prince, or the like; some of Honour, and some of Dishonour.

VI. Some Vessels are made use of to hold precious Treasure. We read of Golden Pipes, that empty the Golden Oil out of themselves.

VII. Sometimes precious Treasure is put into earthen Vessels; but whether it be Gold, Silver, or precious Stones, that are put therein, yet they are never the worse because of the Vessel into which they are put, nor will wise Men refuse or slight such Treasure for the Vessel's sake.

acted by such Servants of Christ. *But we have this Treasure in earthen Vessels, that the Excellency of the Power might be of God, and not of us.* [See the Gospel compared to Treasure, in the third Book of the First Volume.

Parallel.

GOD hath formed or made all the Children of Men; they are all the Work of his Hands, formed and fashioned by him alone: And as he hath made and

formed his Saints in the second Creation: *This People have I formed for my self, &c. We are his Workmanship,*

Isa. 43. 21. Eph. 2. 10.

II. So there is a great difference between some Men. The Saints are Golden Vessels, tho of little esteem in the Eyes of the World: *The precious Sons of Zion, comparable to fine Gold, how are they esteemed as earthen Pitchers? &c.* But the Wicked are likened to Vessels of Earth and Wood.

Lam. 4. 2.

III. God made all Men, whosoever they are, for special Use and Service, *viz.* to honour, worship, and bring Glory to his sacred Majesty.

IV. So Christ's spiritual Vessels, *viz.* his Saints, as well as others, are subject to contract the inward Filth of Sin, such Uncleanness as nothing but Christ's Blood through Faith can wash away.

V. So in the House of God there are divers Vessels; some of Gold and Silver as it were, *viz.* choice and precious Saints, who are Vessels of Honour; and some who are like Vessels of Earth and Wood, *viz.* hypocritical and unprofitable Ones, who without Repentance are like to be Vessels of Dishonour.

2 Tim. 2. 10.

VI. Some of the Saints of God are made use of for Ministers, to bear the precious Treasure of the Gospel, also to empty it out of themselves, for the Use and Profit of others.

Zech. 4. 12

VII. Ministers of the Gospel, tho inwardly very rich and precious, yet they are but Men as others are, poor earthen Vessels, and some of them very mean and contemptible in the Eye of the World:

You see your Calling, Brethren, &c. But the Treasure of Wisdom is not the worse, tho it be in such earthen Vessels; nor will

1 Cor. 1. 26.

wise Men refuse good Doctrine, and wholesome Counsel, because communica-

2 Cor 4. 7

VIII. An

Metaphor.

VIII. An earthen Vessel sometimes proves defective, and lets out choice Liquor that is put therein; nay, and sometimes the Liquor tastes of the Vessel, or loses much of its precious Relish, by reason an evil Person puts some unfavoury Matter into the Vessel; and by reason of this Mixture, the pure Savour is somewhat gone.

the Soul, and through his subtil Temptations causes the Preacher to mix the Wine with Water, or the pure Doctrine of Christ, with Man's Wisdom, by which means he vaunts and prides it oftentimes in himself.

IX. When a Vessel proves very defective, the Owner perceiving he is like to come to loss, empties the choice Liquor from Vessel to Vessel.

ease from his Touth, and hath settled upon his Lees, and hath not been removed from Vessel to Vessel; which is meant of Afflictions. God by bringing a People into Adversity, in the sense of this Text, may be said to move, pour out, or empty them from Vessel to Vessel. A long Time of Ease and Prosperity proves hurtful to God's Children; like as the Wine receives detriment by settling on its Lees. A Day of general Persecution proves various in its Effects: Some are thereby emptied of chice Gifts and Endowments that were in them, and others receive thereby a double treasure; God takes away the one Talent for want of Improvement, and gives it to him that had five.

X. Earthen Vessels are soon broken; they are very brittle Things; alas! but with one Knock they are gone.

hands! How many precious Vessels did Queen Mary destroy, and consume to Ashes! But this must always be considered, viz. God hath a gracious Design in suffering the Enemy thus to break in pieces his choice Vessels; and one Reason thereof is, That the precious Treasure of the Gospel may be the more diffusive, and spread it self, that its precious Odor might perfume the more Souls. The Blood of the Saints hath been always accounted the Seed of the Church.

XI. Earthly Vessels are of little value; they are not much accounted of.

as earthen Pitchers? So they have but low and mean thoughts of themselves. *We have this Treasure in earthen Vessels, that the Excellency of the Power might be of God, and not of us.*

Simile.

Other Vessels are made by Men.

considered as Men; but also as spiritual Vessels, viz. they are chosen Ministers prepared for his blessed Use: *He is a chosen Vessel to bear my Name amongst the Gentiles, &c.* The Saints are called *Vessels of Mercy, prepared unto Glory.*

II. Other Vessels, when broken into small Pieces, are generally quite spoiled, and can never be set together again.

Parallel.

VIII. So some Men, like leaking Vessels, let out the precious Grace of God; they lose their Zeal, Faith, Love, Courage, &c. And also many times the Word of God, as it comes from the Preacher, savours of the earthen Vessel; for the best of Men have Flesh in them, as well as Spirit. Were there nothing but this precious Treasure of Grace and Divine Wisdom in them, it would not be so; but Satan like a cursed Enemy, stirs up the Remains of the Old Man in

the Soul, and through his subtil Temptations causes the Preacher to mix the Wine with Water, or the pure Doctrine of Christ, with Man's Wisdom, by which means he vaunts and prides it oftentimes in himself.

IX. So God many times finding his Vessels defective, and that they contract Filth, or prove leaky, empties his choice Liquor from Vessel to Vessel, according to that of the Prophet, *Moab hath been at*

God by bringing a People into Adversity, in the sense of this Text, may be said to move, pour out, or empty them from Vessel to Vessel. A long Time of Ease and Prosperity proves hurtful to God's Children; like as the Wine receives detriment by settling on its Lees. A Day of general Persecution proves various in its Effects: Some are thereby emptied of chice Gifts and Endowments that were in them, and others receive thereby a double treasure; God takes away the one Talent for want of Improvement, and gives it to him that had five.

X. So the Saints of God, and Ministers of the Gospel, are poor frail and brittle Creatures; when God permits the Enemy but a little to let fly against them, how are they dashed to pieces by their

hands! How many precious Vessels did Queen Mary destroy, and consume to Ashes! But this must always be considered, viz. God hath a gracious Design in suffering the Enemy thus to break in pieces his choice Vessels; and one Reason thereof is, That the precious Treasure of the Gospel may be the more diffusive, and spread it self, that its precious Odor might perfume the more Souls. The Blood of the Saints hath been always accounted the Seed of the Church.

XI. God's faithful Saints and Servants, as they are of little esteem in the Eyes of the World, *The precious Sons of Zion, comparable to fine Gold; how are they esteemed*

as earthen Pitchers? So they have but low and mean thoughts of themselves. *We have this Treasure in earthen Vessels, that the Excellency of the Power might be of God, and not of us.*

Disparity.

But the Saints and Ministers of the Gospel are Vessels of the Lord's making: He did not only form them con-

sidered as Men; but also as spiritual Vessels, viz. they are chosen Ministers prepared for his blessed Use: *He is a chosen Vessel to bear my Name amongst the Gentiles, &c.* The

II. But the Vessels of the Lord, tho they are broken in pieces by Death, are not thereby spoiled, and utterly lost, but shall be set together again, and be made far more glorious than they were before.

Inferences.

Inferences.

1. It may teach the Saints of God to have low thoughts of themselves. What is an earthen Vessel? It is true, the Treasure may be excellent that is in the Vessel; but that doth not appertain to the Vessel. Let God have the Glory of all: *What hast thou which thou hast not received?* 1 Cor. 4: 6, 7.
2. Take heed, you that are Saints, that you do not, like earthen Vessels, smite one against another, lest by one another you are dashed to pieces. Remember what frail and brittle Creatures you are, even poor earthen Vessels.
3. It may teach the Saints also to look to themselves, lest they gather Filth; let every one keep their Vessels clean. Wash your selves daily in the Tears of true Repentance, and by Faith in that Fountain that is set open for Sin, and for Uncleaness.
4. It may teach the Saints of God to be careful of their poor Ministers, remembering always that they are also but poor frail Vessels.
5. Let the Wicked dread the Thoughts of the great Day, such I mean as have, or strive to break in pieces Christ's chosen Vessels; what will they do in that Day, when He makes Inquisition for Blood?

Saints compared to Lions.

Prov. 28. 1. *The Wicked fly when none pursue, but the Righteous are as bold as a Lion.*

Micah 5. 8. *And the Remnant of Jacob shall be as a Lion, &c.*

The Godly are compared to Lions.

Simile.

Parallel.

A Lion is a very magnanimous and courageous Creature; he will not flie from his Enemies; he turneth not away for fear of any.

SO the Saints of God are full of spiritual Courage; they are not dismayed at the Threats of Men. *I will not fear what Man can do unto me: Tho an Host should encamp against me, my Heart shall not fear; tho I walk through the Valley of the*

Psal. 27. 34

Shadow of Death, I will fear no Evil. Hence they are said to be as bold as a Lion, Shall such a Man as I flie?

Neh;

Quest. But some may say, *Wherein doth the Courage of the Godly appear? wherein are they as bold as a Lion?*

Answ. In their being valiant and courageous for the Truth. And this they shew forth many ways.

1. By their speaking for it when others speak against it. God's Truth, his Way, and People are commonly derided, and spoke against; and he that is a sincere and valiant Christian, will, at all times when he sees there is need for it, vindicate it, and speak in the behalf thereof.

2. In their endeavouring to clear it from Reproach and Infamy. The Way or Truth of God is frequently reproached. 1. 'Tis called Error and Heresy: *After that way you call Heresy, so worship I the God of my Fathers, &c.* 2. 'Tis called Sedition. Hence Paul was accused for being a *Mover of Sedition.* 3. 'Tis commonly called a new Doctrine: *We would know what this new Doctrine whereof thou speakest is.*

Acts 24.

14.

Acts 24. 5.

Acts 17.

19.

3. They shew their Courage in contending earnestly for the Truth; they will dispute and argue out the Matter in behalf of Truth, and not give up the Justness and Goodness of their Cause, as long as they are able to stand by it, or by force of Argument to maintain it. Paul upon this account saith, *he fought with Beasts at Ephesus, i.e. Men like Beasts, who acted like Beasts in opposing the Truth.*

1 Cor. 15:

32.

4. In their visible professing and publick owning of the Truth. They are not afraid nor ashamed to confess Christ and his Ways before Men. Some for fear of the Jews did not publickly own Jesus Christ in the Days of his Flesh; but such who are sincere will go forth, bearing his Reproach. Tho Men forbid them, nay threaten them, &c. yet they will preach Jesus Christ, and profess his Name, and maintain his

Heb. 13:

13.

Ordinances,

Simile.

Parallel.

Ordinances, and blessed Institutions. The Apostles cried out, *We cannot but speak the Things which we have seen and heard, &c.* Acts 4.20. & 5.29.

5. They shew their Courage in suffering for the Truth, when called so to do. (1.) They will suffer Reproach for the Truth. (2.) They will suffer Blows for the Truth. (3.) Imprisonment for the Truth. (4.) Loss of their Goods. (5.) Banishment. (6.) Yea, Death it self, when called to it, rather than deny Christ, and the Truth.

6. They will stand by the Truth, when others turn their Backs upon it. Thus did Paul.

7. They will maintain every Truth, but more especially that Truth which is most opposed in the Day in which they live. It may be no demonstration of Courage, to stand up for, or maintain a Truth in one Age, which was a great Proof of Valour in another, when it was chiefly opposed. Would it be any Sign of spiritual Courage now, to affirm God is God, and Baal is not? yet that was in *Elijah's Days*. Or *1 Kings 18* would it be any Demonstration of Courage now, to affirm Jesus of Nazareth to be the true Saviour? yet it was in the Apostle's Time, because it was the great Truth then opposed. Christian Courage is now shewed, by owning and maintaining those Truths of Christ now opposed, and which in standing by, do expose the Professors thereof.

Now that which doth animate and embolden the Saints in the Day of Trial, in standing up for Christ, and his Ways, is:

1. The Satisfaction they have touching the Truth of that which they profess. 'Tis God's Truth.

2. The Consideration of the Excellency of God's Truth: *The Word of God* Psal 119. is pure, &c.

3. The Consideration of the Goodness and Justness of their Call to suffer in behalf of Truth; for that is one thing which must always be considered.

4. The Goodness of their Consciences, or the Evidences of their own Sincerity. A Hypocrite may suffer some things, but at last his Courage will fail him. I have heard of a Captain, that principally would make choice of two Sorts of Men for his Souldiers, viz. either sincere and godly Christians, or downright Atheists, because neither of them (he concluded) would be afraid to die: The true Christian would not be afraid of Death, because he knew he should go to Christ; and the Atheist would not be afraid of Death, because he thought, or rather hoped he should die as a Beast, and there would be an end of him.

5. The Consideration of his having so good a Second. A courageous and undaunted Second oftentimes puts much Courage into a Person that is singled out to fight a Duel. Now a Christian has the Almighty and Terrible God to take his part, &c. *Fear not, Worm Jacob, I will help thee, &c. I will never leave thee, nor forsake thee.* Isa. 41. 14. So that we may boldly say, *The Lord is my Helper, I will not fear what Man can do unto me.* Heb. 13. 5. 6.

6. The Certainty of getting the Victory, or overcoming at last. As it is said of God, it may be said of a Christian, tho a Troop may overcome him, yet he shall overcome at last. Hence Saints are said to be more than Conquerors; for no Conqueror is certain, whilst he is in the Conflict, that he shall at last obtain the Conquest. Rom. 8. 37.

7. The Consideration of that exceeding great Reward, which they shall receive when they have overcome, wonderfully adds Courage and Boldness unto them. *Be thou faithful unto Death, and I will give thee a Crown of Life.* Rev. 2. 10.

II. Lions are great Conquerors. Many other Beasts, tho they are much bigger than they, yet they are not able to stand before them.

III. A Lion is a Creature that other Beasts are afraid of.

Mary Queen of Scots was more afraid of the Prayer of *John Knox*, than of an Army of Twenty Thousand Men. *Herod* was afraid of *John Baptist*. It hath been observed, that some wicked Persons have been afraid to swear, or carry it unseemly, in the presence of a godly Man.

II. Saints are great Conquerors; through Christ, they conquer Sin, Satan, the World, Death, and Hell; they are said to be more than Conquerors.

Rom. 8.

III. So the Saints are Men that the Wicked oft-times fear; they dread the Effects of their Prayers: 'Tis said, that

Metaphor.

IV. A Lion is a very strong Creature.

V. A Lion treadeth down, and maketh a Prey of his Enemies.

ners, when God brings them forth against Babylon. *God will raise up the Sons of Zion against the Sons of Greece, and make them as the Sword of a mighty Man. The Remnant of Jacob shall be amongst the Gentiles, in the midst of many People, as a Lion amongst the Beasts of the Forrest, amongst a Flock of Sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver.*

Cant. 6. 10.
Zech. 9. 13
Mich. 5. 8.

Disparity.

IN many things the Righteous are not like to a Lion. A Lion hath many evil, devouring, and hurtful Qualities, and it is upon that account wicked Men and the Devils are compared to Lions.

Inferences.

IN vain are the Saints by Men and Devils assaulted; he that prevails against them, must also prevail against, and overcome the mighty God; and who is a Match for Him?

2. This reprove, and may tend to shame the timorous Christian. What! afraid to own Christ, to stand up for, and stand by the Truth, when thou hast God to stand up for thee, and stand by thee! &c.

3. Let Saints shew themselves bold and courageous in the Cause and Interest of God, and their Souls. A fearful timorous Spirit becomes not a Christian. Have you a good Cause? have you a good Call? have you a good Conscience? have you a good Captain? What then do you fear? In the Strength of the Lord, be as bold as a Lion; and in order thereunto, get the Truth into your Affections, see that you have received the Truth in the Love of it: And be sure you approve your selves to be sincere; for 'tis Sincerity that imboldens a Christian, and makes him valiant.

Saints compared to Gold.

Job 23. 10. *When he hath tried me, I shall come forth as Gold.*

Isa. 13. 12. *I will make a Man more precious than fine Gold, &c.*

Simile.

GOLD is a precious Metal, it is esteemed as one of the rarest Things on Earth; hence Things of great Value are in the holy Scriptures set forth by Gold.

II. Gold, tho it is a pure Sort of Metal, yet there is some Dross in it; tho, as Naturalists observe, there is not any Metal, that is more free from Dross and Rust than Gold is.

III. Gold

Parallel.

THE Saints are a choice and precious People, the excellent Ones in all the Earth. *Since thou hast been precious in my Sight, thou hast been honourable, and I have loved thee.* They are called precious Sons of Zion, comparable to fine Gold. God esteems them as his Portion: *The Lord's Portion is his People, Jacob is the Lot of his Inheritance.*

Psal. 16. 2.
Prov. 12. 26.
Isa. 44. 4.
Lam. 4. 2.
Deut. 32. 9.

II. The Saints of God, tho holy, very precious and gracious Ones, yet are they not without Sin; there is some Dross of Corruption in the very best. *There is not a just Man upon the Earth, that doth good, and sinneth not.* If we say, we have no Sin, we deceive our selves, and the Truth is not in us.

Eccl. 7. 20.
1 Joh. 1. 8.

III. So

Simile.

III. Gold is refined in the Fire, and thereby is made more pure than it was before.

tried me, I shall come forth as Gold. I will make a Man more precious than fine Gold. I will bring the third Part through the Fire, and will refine them as Silver is refined, and will try them as Gold is tried. They shall call upon my Name, and I will bear them: I will say, It is my People, and they shall say, The Lord is my God.

Job 23. 10

Zech. 13. 9

IV. Gold is very pliant, you may bow and work it as you please; and the Fire makes it more pliant and yielding, &c.

the Fire, makes them more pliant and flexible, they presently yield to the Will of God, when others will not, cannot be brought to it.

V. Gold will endure the Fire; tho it be often put into the Furnace, yet it loseth nothing but the drossy Part. The Fire doth it much Good; it cannot destroy the precious Nature of it. Gold retains its Excellency in despite of the envious Rage of fiery Flames.

VI. Gold is often formed into Vessels, rarely wrought, for the Pleasure, Honour, and Use of Princes and great Men.

VII. Gold is carefully kept; Men set highly by it, and often hide it, lest Thieves should steal it away.

VIII. Men suffer great Pains for Gold, run great Losses and Hazards to obtain it, and make it sure to themselves.

Parallel.

III. So the Saints are put into the Fire, I mean, into the Furnace of Affliction, to purge and refine them from all the Dross of their Corruption.

When he hath

IV. So the Saints are of a soft and pliable Nature; God having infused his precious Grace into their Hearts, they are of a yielding Temper, they have Hearts of Flesh; and God, by putting them into the Fire, makes them more pliant and flexible, they presently yield to the Will of God, when others will not, cannot be brought to it.

V. So the Saints of God, or all sincere Ones, endure the fiery Trial; they are not burned up nor consumed in the Furnace of Affliction, tho heated seven-fold: tho it burn their Bodies into Ashes, and reduce their Flesh (as one observes) into the first Atoms; yet the Saint (the Gold) is not hurt, nor doth he receive the least Damage thereby. Sincere Christians are compared to Gold; and Hypocrites to Wood, Hay, and Stubble, which the Fire will burn up.

VI. God frames some of his Saints for most excellent Use; he makes of them Vessels of Honour, to hold the glorious Treasure of the Gospel, and to let it out to others. These are fitly compared to fine Gold, altho accounted as earthen Pitchers.

See Vessel.

Lam. 4. 2.

VII. So God sets highly by his Saints; He keeps them carefully Day and Night. They are called his hidden Ones; He covers them under his Wings from the Pride of Men.

VIII. So Jesus Christ suffered great Pain and Loss for his poor Saints; he laid down his Life for them. We were not redeemed with Silver and Gold, from our vain Conversations, but with the precious Blood of Christ, as of a Lamb without blemish.

1 Pet. 1.

18, 19.

Simile.

GOLD is earthly, and of a perishing Nature; it weareth away by little and little; the more it is put to use, the more it wasteth.

Disparity.

THE Saints, tho their Bodies are earthly, and die, yet they shall never perish; and their better Part is spiritual, and shall never see Corruption. The more Service they do, the more glorious they shall be. Saints are not the worse for wearing.

II. Gold

II. But

Simile.

II. Gold hath its Glory from Art ; were it not moulded, shaped, and furbished by the Wit of Man, it would not be so glorious, nor of that esteem as now it is.

III. Gold is Gold naturally, as it is dug out of the Earth, tho not so pure as it is made afterwards by the Art and Industry of Man.

Disparity.

II. But the Saints have all their Glory from Grace ; it is not the Work of Mens Hands, but the Work of God's Hands, that makes them to shine ; they are curiously wrought and fashioned by the Spirit, from whence they become glorious.

III. But the Saints were meer Lumps of Filth, Earth, and not Gold, naturally. 'Tis Grace that makes them excellent as Gold ; 'tis Grace that makes them differ from others.

Inferences.

THis shews forth the great Worth of God's peculiar Ones : they are esteemed by him far more excellent, than Gold is by Men.

2. It speaks forth much Comfort to the Godly : God so prizeth them, that he keeps them as carefully as we do the choicest and rarest Gold.

3. It shews the Excellency of Grace : Grace is of a transforming Nature ; it is like the Philosopher's Stone, it turns every Man and Woman, be they never so vile and base Metal, into Gold ; i. e. it makes them holy, precious, and gracious Ones in God's Sight.

Saints compared to Doves.

Mat. 10. 16. *Be ye harmless as Doves.*

DOves are, 1. Meek. 2. Harmless. 3. Chast. 4. They make their Nests in a Rock. 5. They feed upon pure Grain, not on Carrion, as Fowls of Prey do. 6. Have a lovely Eye, and always fixed upon their Mates. 7. They love to keep Company together. 8. Mourn when they have lost the Sight of their Mates. 9. They are often molested by Fowls of Prey. 10. They are very fruitful. 11. They love to be by sweet Springs and Rivers of Water. 12. They were appointed under the Law for Sacrifices. 13. They have no Defence but by Flight. Upon all these Considerations Saints may be compared to Doves ; which is largely opened under the Eighth Head of Metaphors, concerning the Church, to which we refer you.

Saints compared to Lambs in a large Place.

Hosea 4. 16. *Now the Lord will feed them, as a Lamb in a large Place.*

EXpositors differ about the Meaning of these Words. 'Mercer and Vatablus (as Mr. Burroughs observes) would carry it thus, *Laute ut Agnus, mox maciatur* : As a Lamb, when it hath large Food, it is soon slain : so God threatneth Ephraim, that he will soon make an end of them ; only he will let them prosper for a while, and feed them largely, but it shall be for the Slaughter, &c. But others rather understand, that God would bring Ephraim under such Affliction, as should humble them, and make them as a Lamb : *Feed them as a Lamb, parce ac tenuiter* ; not fed as an Heifer, that noted their Prosperity ; but fed as a Lamb, that noteth their Adversity : For the Food of a Lamb differeth from the Food of an Heifer. That which will feed a Lamb, will starve an Heifer, or an Ox. They have, saith God, been proud and wanton in the Enjoyment of Peace and Plenty ; but now they shall have short Commons ; I will bring them down, and lay them low at my Feet ; they shall be as a Lamb that picks up Grass in the Wilderness, as a Lamb in a large Place : That is, saith Mr. Burroughs, they shall be

be dispersed among the Countries. They would not be satisfied in *Canaan*, which was a narrow Place, and with the Sheepfold of mine that was therein; and now they shall have more Room, they shall go into a large Place, but it shall be into Captivity.

But now fully to take in the direct Sence of the Text, *I will feed them as a Lamb in a large Place*; that is, as a Lamb that shall be alone, one Lamb. He speaks of a Lamb singly, because that they should be scattered one from another. They had Society, and might have abode in the sweet Enjoyment of it, had they not sinned their Mercies away; but since they did not make good use of their Peace and Communion together, God threatneth to scatter them, one in one Place, and another in another Place; and they should be as a Lamb alone in the Wilderness, succourless, helpless, thistleless, bleating up and down. Which affords us a profitable Parallel.

Simile.

A Lamb in a large Place, that feeds in a Wilderness alone, is very solitary, and, as it hath been observed, wanders about bleating, seeming greatly troubled for want of Company.

II. A Lamb alone in a large Place, wandering up and down in a Wilderness, among Wolves, Lions, &c. is in great danger of being devoured every moment; when such as remain in the Fold with the Flock, are generally safe and very secure.

III. A Lamb in a large Place or Wilderness hath none to help it; who watches or takes care of such a Lamb? It hath no Shepherd to look after it, none that regards it.

IV. A Lamb in a large Place is forced to seek its own Food, and provide for it self, when such as remain in the Fold, or in the Flock, the Shepherd takes care of them, and daily feeds them; they have no Want, when the poor Lamb in the Wilderness is in hard Weather near starving.

Parallel.

SO when God scatters his People by Persecution, (because they have not prized nor improved that Peace and Plenty which he hath afforded them in their own Fold, nor regarded the Sweetness of Christian Society and Communion together) they shall wander about, bleating as it were, being greatly troubled for want of that Fellowship they once enjoyed. Thus it was with the poor Jews.

II. So a poor Christian, that strays abroad, or gets out of God's Fold, and is as a Lamb in a large Place, is in great danger of being spoiled and devoured every moment; when such Christians as abide in the Church, and keep close to the Fellowship and Communion thereof, are safe. Also Christians that are scattered, and forced by Persecution from the Society of the Saints, are obnoxious to many Deaths and Dangers.

III. So those Christians that stray abroad, or are forced to wander in a bewildered Estate, have no Fellowship with God's People, nor are they under the special Care or Charge of any of his particular Ministers; none regard them: Which is a sore and lamentable State.

IV. So Such Christians as stray abroad, and walk alone, not belonging to any particular Church, have little Food but what they can find themselves; they have not those sweet and blessed Refreshments at the Lord's Table, and in the daily Communion with God's People, as such have who are orderly Members.

This made the Spouse cry out, *Tell me, Cant. i. 7. O thou whom my Soul loveth, where thou feedest, and where thou makest thy Flocks to rest at Noon, &c.*

Inferences.

FROM hence we may infer, what a sore Evil it is to be scattered from the Flock of God. Some slight Christian Society, and think the Yoke of Christ is too hard and uneasy for their Necks; they account it Bondage, and not Liberty; they do not like Christ's Fold. And how just is it with God to blind the Eyes of such, and leave them to wander in the Wilderness, and let them feed as a Lamb in a large Field, being exposed to the Danger of many Enemies?

2. Some Men love their Liberty, and they may have Liberty enough; but such may be their Liberty, that it may prove (as one well observes) their Misery. To keep in the Compass of God's Commands, is the best Liberty of all; as *David* professeth, *Then shall I have Liberty, when I keep all thy Commandments.* Other Liberty will most certainly bring us into Straits, and ruine us, if we do not take heed, and return unto God. Many want Elbow-Room, and would fain get out of God's Limits; tho such may at present have Peace, yet mark well their End. It is a fearful Judgment to be left to wander.

3. Prize Christian Society then, and account it your Mercy, that you are not as a Lamb in a large Place; and improve the Mercy you now enjoy, lest God bring that heavy Judgment upon you, to break and scatter you, as many have been in Days past, and made to seek their Bread in a howling Wilderness.

The Heart of a Saint compared to an Heart of Flesh.

Ezek. 36. 26. *And I will give them a Heart of Flesh, &c.*

I. **A** Heart of Flesh is a tender thing; every small Prick will make it bleed: So every Sin, nay, the smallest Sin will offend, and make a tender-hearted Christian cry out, much more a great Sin.

II. A Heart of Flesh is a soft Heart; the Philosophers Description of a soft thing is, that it easily gives way to a Touch: So a true Christian, a tender-hearted Christian will yield to God's Word, to his Reproofs, to his Commands, &c. Lay your Finger upon a Stone, and that yields not; but lay your Finger upon Flesh, and that will yield: So will a Saint. *Josiah's* Heart melted, when the Law of God was read to him; his Heart gave way and yielded to God's Word, and trembled at the Judgments denounced; he had a Heart of Flesh, a tender and soft Heart.

2 King. 22.
19.

Psal. 38.

III. A Heart of Flesh cannot bear a great Weight, a heavy Burden will crush and mar it exceedingly. Lay never so great a Weight upon a Stone, and that will bear it; you cannot crush that, nor make the least Impression in it, what Weight soever you lay upon it: but a Heart of Flesh, or that which is of a soft Substance, is of another Nature; a Weight will bruise, crush, and mar it immediatly. So a tender-hearted Christian cannot bear the Weight of Sin; he feels the Burthen so heavy, that he is sorely crushed down and oppressed under the Guilt thereof, and grievously bruised. Thus it was with *David*, *I am sore broken, I am bowed down greatly, &c.*

IV. A Heart of Flesh, I mean a living Heart, (for 'tis such a one of which the Text speaks) is a sensible Heart: So a tender-hearted Christian, or a Man or Woman that hath a Heart of Flesh, is very sensible. Such are sensible of their own Vileness, and loath themselves before the Lord, cannot bear the Thoughts of God's Displeasure; it goes to their very Heart, to think that the holy and infinite God should be displeased and offended with them: they are sensible of their own Sorrows, and of the Sorrows and Miseries of others. A tender-hearted Person will grieve for the Afflictions of his Brethren and Sisters; if his Mother, or any dear Relation, is distressed, and in great Misery, O how sensible is he of it, and how sorely troubled and disquieted in his Spirit! And thus it is with a tender-hearted Saint, O how is he grieved for the distressed Saints, and for distressed *Sion*! &c.

V. A Heart of Flesh, *i. e.* a tender Heart, will take any Impression you please: So a tender-hearted Christian will take any Impression from God: He is like Wax melted, that will take the Impression of the Seal. They are ready to take the Stamp of the Word, the Image of God, which is Righteousness and true Holiness. The Spirit and Word of God can mould these Hearts into any Form or Fashion God pleaseth, &c.

Saints compared to Stewards.

Luk. 16. 2. *Give an account of thy Stewardship, &c.*

1 Pet. 4. 10. *As good Stewards, &c.*

Note. Every Saint is the Steward of God.

Parallels.

I. **A** Steward is a Person that hath Goods or Moneys committed to his Charge : So every Christian hath many Goods, called Talents, committed to him, Mat. 25. 14, 15.
both Spirituals and Temporals.

II. A Steward cannot say, the Riches which are committed to him are his own ; no, he is but the Steward of them, in Trust, they being the proper Right of another Man, or his Lord's Goods: So a Christian cannot say, any thing he hath is his own ; all he is and hath is the Lord's.

III. A Steward ought to dispose of every thing committed to his Charge, according to the special Command of his Master, who possibly orders him to pay so much to such an one, and so much to such an one, and so much to such Poor that dwell in the Parish, &c. So every Christian ought to dispose of all his Lord's Goods, according to his express Command laid down in his Word, or he is no faithful Steward. So much he is required to dispose of to the Ministers of the Gospel, that may tend to make their Lives comfortable, and free them from the perplexing Cares of this Life, which greatly hinder them in their Ministry. The true Minister's Maintenance is *jure divino*, of divine Right: *So hath the Lord ordained, that they that preach the Gospel, should live of the Gospel.* 1 Cor. 9. 14. Also they are required to give to the Poor, that they may not want, &c. Their Charity ought to be according to their Ability, and the Poor's Necessity ; and not only to give, but to give cheerfully, with a willing Heart, &c.

IV. Stewards are required to improve their Lord's Money, &c. So Christians ought to improve all those spiritual Gifts and Graces, Time and Strength, Wisdom and Knowledg. Whatsoever God hath given to them, he expects they should improve it to his Glory, and to the Profit of their Neighbours.

V. 'Tis a great and horrible Evil in a Steward, to mind his own Business and Concerns more than the Concerns of his Lord and Master: So 'tis an utter Fault, (and that which may justly call in question the Truth of his Sincerity and Christianity) for a Christian to mind the World, and his own private Interest, more than the Interests and Concerns of Jesus Christ. Some care not what becomes of Christ's Labourers, or of the poor Saints, nor of the Interest of the Gospel, so that they have all things to their Hearts Content. They eat the Fat, and drink the Sweet, and lay up great Store of Treasure for their own Children, &c. they have (perhaps) their Hundreds and Thousands by them ; and in the mean while many faithful Ministers hard put to it to get Bread. Is it not an abominable Evil in a Steward, to live like a Lord himself upon his Master's Goods, and let his Master's Children want Bread ; and also to keep back the Right of his faithful and painful Labourers, for whose sake he intrusted him with so much Substance ?

VI. A Steward must expect to be called to an Account: *Give an Account of thy Stewardship, &c.* So must every Christian expect to be called to an Account by Jesus Christ concerning his Stewardship ; and what will they have to say, who have embezelled much of their Lord's Goods, and converted the rest to their own private Use. Let all take heed, and so demean themselves, that they may have their Accounts to give up with Joy.

Saints compared to Stones.

1 Pet. 2. 5. Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, &c.

THe Saints of God are compared to Stones, to the Stones of a Building, &c.

Parallels.

Hof. 6. 5. I. **S**ome Stones that Men build with, are very rough and rocky as they are taken out of the Quarry, and therefore need much Hewing and Squaring, before they are fit for the Building: So naturally the Hearts of Sinners are rocky, and like rough Stones; and to this the Lord alludes, *I have hewed them by the Prophets.* Ministers are God's Tools, by which He does his Work upon Mens Hearts.

II. Stones are fit Materials to build a House withal: So God sees Believers are the only fit Materials to build his spiritual House.

III. Stones in a Building are well knit and united together: So should the Saints in Love, &c.

IV. Stones are durable; so are the Saints.

Disparity.

1 Cor. 3. 12 I. **N**O Builder builds his House with precious Stones: But Believers are called precious Stones. This notes the Richness and Excellency of the spiritual Building: *Now if any build upon this Foundation Gold, Silver, precious Stones, &c.*

Eph. 2. 1. II. No earthly Stones have Life in them; they are not living but dead Stones: But the Saints are living Stones, being quickened and made alive by Jesus Christ, that so there may be a fit Resemblance or Similitude between the Stones and the Foundation. See Foundation in the First Volume, pag. 242. and Christ the Corner-Stone, p. 246, 247.

The Saints God's Jewels.

Mal. 3. 17. They shall be mine in that Day when I make up my Jewels.

THe Saints are in this Place called Jewels, they are God's choice Jewels: There is nothing so excellent in the Eyes of Men, but God's People are as amiable in his Sight; and why he calls them his Jewels, is opened in the following Parallel.

Metaphor.

Jewels are rare and excellent Things, made by the hands of curious Workmen; they are made of precious Stones, set in Gold and Silver.

II. Some Jewels are long in making; they are not made near so soon as some others are. They carry on their Work gradually, every Day's Work adds to their Beauty and Richness; yet having begun, they resolve to go forward, and never cease till they have finished them, and made them up, quite fit for the Cabinet.

III. Beauty

Parallel.

THe Saints are to God most choice and excellent Ones: *The King's Daughter is all glorious within.* These Jewels are made up of a Complication of all the precious Graces of the Holy Spirit. *Psal. 45.*

II. So some of the Saints are not so soon made up and fitted for Heaven as others are; God carries on the Work of Grace gradually. All Persons, as soon as ever they are converted, are not made fit for Heaven, but they must go from one degree of Grace to another. Yet God hath promised to perfect the Work he hath begun; he will never cease, until he hath made up the Jewels he hath begun to make. *He that hath begun a good Work in you, will perform it to the Day of Christ.* *Phil. 1. 6.*

III. So

Metaphor.

III. Jewels are a most rare and excellent Ornament, nothing richer; and are therefore worn only by rich and noble Persons, in which they take great delight.

that in *Isa. 62. 3.* *Thou shalt also be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of thy God;* and hence called *Hephzibah, The Lord delighteth in thee.* No Prince esteems more of his Crown, Jewels, and Royal Diadem, than God doth of his People. The High-Priest under the Law was to have the Names of the Children of Israel engraven on the Breast-plate. See *Exod. 28.* *And thou shalt make the Breastplate of Judgment, the Work of cunning Workmen, &c. And thou shalt emboss in it Embossments of Stones, four Rows: The first, a Row of Sardius, a Topaz, and a Smaragd; the second Row, a Chalcedony, a Sapphire, and Sardonyx; and the third Row, an Hyacinth, a Chrysolite, and an Amethyst; and the fourth Row, a Chrysolite, a Beryl, and a Jasper. And they shall be set in Gold in their Imbossments, and the Stones shall be with the Names of the Sons of Israel, &c.* Also in the Ephod there was two Beryl-Stones, and on them was engraven the Names of the Children of Israel. Now the High-Priest was a Type of Christ, and his having the Names of the Children of Israel engraven with precious Stones upon the Ephod which was upon his Shoulders, and upon the Breast-plate, signifies not only Christ's bearing his Saints upon his Shoulders, (as it were) and upon his Heart, but also what an Ornament Christ looks upon his Saints to be unto him; for those precious Stones were a wonderful Ornament to the Priest, both on his Shoulders and Breast. Take Mr. Ainsworth's Annotations on the 11th Verse. The Engraver, Stone-cutter, or Jeweller, thus engraving in precious Stone, (and that like a Signet) the Names of the Children of Israel, signified the firm and perpetual Love, Memorial, Esteem, and Sustainment of the Church. And to this the Spouse alludes, *Cant. 8. 6.* *Set me as a Signet upon thy Heart, as a Signet on thy Arm, &c.*

IV. A Man takes great care of, and exceedingly values his rich and choice Jewels; he will not lose one of them, if he can possibly keep them.

great care of his People, doth appear many ways. (1.) By the Price he paid for them; He gave up that precious and invaluable Jewel of his Heart, viz. the Lord Jesus, to be broken in pieces, that so he might thereby make unto himself many thousand choice and precious Jewels. (2.) By the great Pains he hath used in forming and fashioning them for himself: *We are his Workmanship, &c.* (3.) By his making of such a firm and sure Covenant with Christ in their behalf, that none of them might be lost. (4.) By the Charge he gives to the Wicked not to hurt them. *He suffered no Man to do them Wrong; yea, he reprov'd Kings for their Sakes, saying, Touch not mine Anointed, and do my Prophets no harm.* (5.) By his declaring, that they that touch them, touch the Apple of his Eye. He pities them as a Father pities his Children. (6.) By his bestowing so many precious Graces and good Gifts upon them, to make them shine, and gloriously set forth their Lustre. (7.) By executing Wrath and Displeasure upon their Enemies. (8.) By his defending, saving, and preserving them in the midst of so many great and imminent Dangers. (9.) In hiding them in a secret and secure Place, out of the reach of Adversaries. (10.) Lastly, by providing such a glorious Place for them after Death, that they may be with him for ever.

V. Jewels are subject to many Casualties whilst they are making, and are often marr'd, or receive much Detriment, which without much Labour and Cost is not repaired, and made good again.

Parallel.

III. So Believers are the Glory of Christ: *Whether any do enquire of Titus, he is my Partner and Fellow-helper concerning you; or our Brethren be enquired of, they are the Messengers of the Churches, and the Glory of Christ.* Which agrees with

Isa. 61. 3.

Exod. 28. 6, 7, 8, 9.

IV. So God takes great care of his Saints, esteems of them as his chiefest Treasure, and will not lose one of them: *All that the Father hath given me, have I kept, and none of them are lost, &c.* That God highly prizes, esteems, and takes

great care of his People, doth appear many ways. (1.) By the Price he paid for them; He gave up that precious and invaluable Jewel of his Heart, viz. the Lord Jesus, to be broken in pieces, that so he might thereby make unto himself many thousand choice and precious Jewels. (2.) By the great Pains he hath used in forming and fashioning them for himself: *We are his Workmanship, &c.* (3.) By his making of such a firm and sure Covenant with Christ in their behalf, that none of them might be lost. (4.) By the Charge he gives to the Wicked not to hurt them. *He suffered no Man to do them Wrong; yea, he reprov'd Kings for their Sakes, saying, Touch not mine Anointed, and do my Prophets no harm.* (5.) By his declaring, that they that touch them, touch the Apple of his Eye. He pities them as a Father pities his Children. (6.) By his bestowing so many precious Graces and good Gifts upon them, to make them shine, and gloriously set forth their Lustre. (7.) By executing Wrath and Displeasure upon their Enemies. (8.) By his defending, saving, and preserving them in the midst of so many great and imminent Dangers. (9.) In hiding them in a secret and secure Place, out of the reach of Adversaries. (10.) Lastly, by providing such a glorious Place for them after Death, that they may be with him for ever.

V. Jewels are subject to many Casualties whilst they are making, and are often marr'd, or receive much Detriment, which without much Labour and Cost is not repaired, and made good again.

V. So God's Jewels are subject to sustain great Detriment, and are often much marr'd (whilst he is about making of them up) by Sin and Satan, and through their own Carelessness, which is not soon nor easily repaired. Tho God graciously by his Word and Spirit renews his Work again upon their Souls, as in the Case of David, Peter, and divers others.

Metaphor.

VI. When a Man hath quite made up his Jewels, he puts them into a rich Cabinet.

VII. A Person that hath many rich and choice Jewels, shewsthem, as he sees occasion to his Friends, and also to others, declaring his Right to them, and setting forth the Worth and Excellency of them.

will say in that Day, These are mine, these that you ungodly Ones abused, hated, and persecuted, and thought not worthy to live, but accounted the Off-scouring of all things, behold now what rare and lovely Ones they are! these are the Delight and Joy of my Heart, whom I value as my choicest Treasure, and I will spare them, whilst you shall bear the Fierceness of my Wrath and Indignation for ever. *Then shall ye return, and discern between the Righteous and the Wicked, between him that serveth God and him that serveth him not.* Mal. 3. ult.

Parallel

VI. So when God hath quite made up his spiritual Jewels, he puts them into Heaven; that is the rich and glorious Cabinet which he hath provided for all his choice and goodly Jewels.

IV. So God in the Day to come, when he hath made up all the Jewels he intends to make, will reveal, shew, or make known his Saints to Angels and Men. Hence the Day of Christ's coming is called the *Day of the Manifestation of the Sons of God. They shall be mine*, saith God. He

Disparity.

I. Other Jewels may be lost: But God will lose none of his Jewels.

II. He that makes other Jewels may not be the proper Owner of them, nor wear them for an Ornament himself: But God, who makes all his spiritual Jewels, is the proper Owner of them: *This People have I formed for my self.* They are also made for his own Glory.

III. Other Jewels may be quite spoiled, broke to pieces, and become good for nothing; the best and richest Jewels shall at last pass away, and perish for ever: But God's Jewels shall never be utterly spoiled; for tho they may receive some Damage by Satan's Temptations, and the Pollution of Sin; yet God will perfect that which is wanting concerning them, and make them at last so glorious, that they shall be out of Danger, and shall abide and shine in Beauty and Glory to Eternity.

Inferences.

From hence we may infer, what horrid Iniquity the Enemies of God and his Church are guilty of, and what a dreadful Account they have to give for endeavouring, and with the greatest Rage and Malice, and unwearied Attempts, contriving all ways imaginable to spoil, break in pieces, and utterly destroy all God's choice and precious Jewels, which he is as tender of as the Apple of his Eye; what will they do in the Day of Vengeance?

2. It speaks forth much Comfort to the Godly. O how are they esteemed, prized, and valued by the Almighty! they are his Jewels, his special and peculiar Treasure.

3. This may inform all Men, what the Reason is God is so much concerned for the Good and Well-being of his own People, and so often appears to vindicate their Innocency, and defend them from the Rage and Cruelty of wicked Men.

5. Let us enquire, whether we are God's Jewels, or not. (1.) Are we regenerated Ones? have we the Pearl of Faith, Love, Humility? &c. (2.) Are we holy, sincere and faithful in all things to God? (3.) Do we excell others? Is there a real, or only a seeming Worth and Excellency in us? What do we more than others? (4.) Do we grow in Grace? doth the Work of God go on upon our Hearts? Are we more fit for Heaven to day, than we were yesterday? A Jewel in the hand of a Jeweller is every day nearer finishing. *The Righteous shall hold on his Way, and he that hath clean hands shall grow stronger and stronger.*

Saints

Saints compared to Kings.

Rev. 5. 10. *And hast made us unto God Kings and Priests, &c.*

THe Saints are in this Place and some others called *Kings*, which is one of the highest Titles among Men:

Parallels.

I. **K**ings are usually highly descended, or are Sons of Nobles: So the Saints are all highly descended, they are born from above, born of God, and so may be said to be the Off-spring of Heaven: *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God! Behold, now are we Sons of God, &c.* 1 Joh 3. 1.

II. Kings have great Attendants belonging to them: So the Saints have most great and glorious Attendants belonging to them, viz. the holy Angels. No Kings or Monarchs on Earth are honoured like the Saints and Children of God, in respect of the Excellency of their Retinue. *See Angels under the Sixth Head.*

III. Kings have their Crowns, and do reign, or else expect to reign: So the Saints have a Crown laid up for them: *Henceforth there is laid up for me a Crown of Righteousness, which God the Righteous Judge shall give unto me at that day; and not to me only, but to all them also that love his Appearance. Be thou faithful unto Death, and I will give thee a Crown of Life.* And as they shall have a Crown, so they shall reign upon the Earth as Kings. 2 Tim 4. 18.
Rev. 2. 10.
Rev. 5. 10.

IV. Kings are the principal Men on Earth, far exceeding in Honour and Excellency all common People: So the Saints are the chief and principal Ones, or the most excellent in all the Earth; it may be said of them, as of *Jabesh*, they are *more honourable than their Brethren*. What base and ignoble Persons are the Wicked, to those noble Souls! The Ungodly, be they never so high and great in Power and Sovereignty, are compared to Things very base, vile, and contemptible, as will hereafter be shewn. *The Righteous is more excellent than his Neighbour.* Prov. 12. 26.

V. Kings sometimes meet with great Trouble and Sorrow after they are anointed, before they come to the quiet Enjoyment of their Crowns; they have been severely persecuted, and chased from one Place to another, as King *David* particularly was: So the Saints of God, tho they are anointed with the Oil of Gladness, and have an Assurance given them of the Crown of Glory, meet with very great Trouble in this World, being persecuted, tormented, afflicted, and sometimes having no certain Dwelling-Place, as is said of some of the ancient Worthies, *Hab. 1. 1.* Heb. 11. 37

VI. Some Kings have possessed and reigned over many Kingdoms, their Dominions have been very great: The Saints are the Heirs of a Kingdom, nay, all the Kingdoms under the whole Heavens shall be given to them. *The Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, &c. And the Kingdoms, and Dominions, and the Greatness of the Kingdom, under the whole Heaven, shall be given to the People of the Saints of the Most High, &c.* Rev. 11. 15
Dan. 9. 27.

VII. Kings have great and noble Minds, they busy not themselves about mean Matters: So the Saints have great and noble Spirits; they converse about Things above; being risen with Christ, their Affections are not set upon Things below, but seek those Things that are above, where Christ is at the right-hand of God. *Our Conversation is in Heaven, &c.* Col 3. 1. 2
Phil 3. 10.

VIII. Kings have many great and glorious Privileges and Prerogatives appertaining to them; how are they honoured and congratulated by the People! So have the Saints. They shall sit down with Christ on his Throne; they shall judge the World; they shall be honoured by all; the Wicked shall bend their Knees before them in the Day to come, &c.

There are many great *Disparities*, which we leave to the Reader's Observation.

Inferences.

Inferences.

Let not the Saints be discouraged, nor faint under their Afflictions. What tho *David* was hunted like a Partridge on the Mountains? He was the Lord's Anointed for all that, and his Exaltation followed: So 'tis but a little while, if you faint not, before God will exalt you.

2. O what manner of Love and Grace is this! What! hath God made us his Sons, Heirs, Joint-Heirs with Christ! Hath he made us Kings! and shall we reign! &c. What shall we render to the Lord! &c.

3. This may quicken and stir up all the Saints to live as becomes their honourable Calling and Dignity. Hath God made us Kings, and shall we live like Beggars? Far be it from noble-spirited Saints so to do.

Saints compared to Priests.

Rev. 5. 10. *And hath made us unto our God Kings and Priests, &c.*

1 Pet. 2. 9. *But ye are a chosen Generation, a holy Priesthood, &c.*

GOD's People are called *Priests*, and an *holy Priesthood*, as appears by these Scriptures. That of *Kings* shews forth the Dignity of the Saints, and this of *Priests* respects their Office and Work.

Parallels.

I. **T**he Priests under the Law were set apart, or consecrated to God, to attend him in his Service: So every true Christian God hath set apart for himself; he is separated from the World, and worldly Worships, and sinful Customs, to the holy Service of God. *The Lord hath set apart him that is godly for himself.*

Psal. 43.

II. The Priests under the Law were admitted to approach near unto God; they had more perfect Knowledge of him, and holy Intimacy with him, than others: So the Saints are a People near to God: *Ye who sometimes were afar off, are now made nigh by the Blood of Christ.* They have more perfect and clear Knowledge of God than others, and more precious Fellowship and Communion with him.

Eph. 2. 13.

III. The Priests offered Sacrifices to God: So the Saints offer up spiritual Sacrifices, acceptable to God through Jesus Christ. 1. They offer up their Bodies and their Spirits, *a broken and a contrite Heart.* 2. They offer up their Prayers upon that Golden Altar, which is as sweet Incense in the Nostrils of God. 3. They offer their Substance as God calls for it, which is a Sacrifice well-pleasing in his Sight. 4. They offer up Praises: *Whoso offereth Praise, glorifieth me; and to him that ordereth his Conversation aright, will I shew the Salvation of God.*

Psal. 50.
ult.

Inferences.

Saints are Priests, not typical Priests, but a Royal Priesthood, better than the Priests under the Law; they are spiritual Priests, they offer up spiritual Sacrifices, &c.

2. Their Persons, as well as their Sacrifices, are accepted of God, through Jesus Christ; if the Person be not sanctified, the Offering is not accepted: *For their sakes sanctify I my self, that they also might be sanctified through the Truth.*

Joh. 17. 19.

3. Let all take heed they offer not the Lame and the Blind, when they have a Kid in the Flock. *My Son, give me thy Heart.*

Prov. 23.
26.

Metaphors, Similes, and other borrowed Terms, &c.

CONCERNING

WICKED MEN:

Wicked Men compared to Captives.

Isa. 61. 1. *Proclaim Liberty to the Captives.*

Acts 8. 23. *For I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity.*

Gal. 4. 3. *Even so we, when we were Children, were in Bondage under the Elements of the World.*

Gal. 4. 25. *For this Agar is Mount Sinai in Arabia, and answereth unto Jerusalem which is, and is now in Bondage with her Children.*

2 Tim. 2. 26. *And that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will.*

Heb. 2. 15. *And deliver them, who through Fear of Death were all their Life time subject to Bondage.*

2 Pet. 2. 19. *While they promise themselves Liberty, they themselves are the Servants of Corruption; for of whom a Man is overcome, of the same is he brought into Bondage.*

Corporal Bondage or Captivity is as much as to say, Slavery and Thralldom under some Tyrant, or cruel Enemy, that oppresseth: And from these Scriptures 'tis evident, that wicked Men (or such as are in the State of Nature, unconverted) are in a State of Bondage, they are spiritual Slaves or Captives. And in opening the Bondage-State the Ungodly are in, I shall shew,

1. To whom they are or may be said to be in Bondage:

2. How they were brought into this Bondage-State:

3. The Nature of this spiritual Bondage:

1. They are in Bondage to Sin: *He that committeth Sin, is the Servant of Sin.* Sin rules and reigns in wicked Men; they are overcome by their base and filthy Lusts, and of whom a Man is overcome, of the same is he brought into Bondage. Joh. 8. 35.

2. They are in Bondage to Satan, *taken captive by him at his Will; He rules in the Hearts of the Children of Disobedience.* 2 Pet. 2. 19.
2 Tim. 2. 26.

3. They are in Bondage to the Law: For being not able to perform the Obligation or Requirements thereof, they are brought under the Power and Bondage of that killing Letter. Eph. 2. 2.
Gal. 4. 25.

4. They are in Bondage to Death; Death tyrannizeth over them, and through fear of it they are said to be continually in Bondage. Heb. 2. 15.

5. They are in Bondage to the Wrath of God; they are under the Power of God's dreadful Wrath. Joh. 3. 36.

Captive.

Some that are in a State of Bondage were once Free-men.

Parallel.

Adám (and so all Mankind, considered as being in his Loins) while he stood in that State of Innocency, before he eat of the forbidden Fruit, was a free Man, he was not in Bondage to any of these Enemies. How Mankind were brought into Bondage.

II. Some

Dd

II. So

Captive.

II. Some are in a State of Bondage, by being the Off-spring of such Parents as are Slaves; for if the Parents are born Slaves, their Children that are born in Captivity, are Captives likewise.

III. Some are brought into Bondage by the Power and Force of an Enemy, they being surprized, and by reason of Weakness not able to withstand them, are taken captive; as many of this and other Nations have been by the *Turks*.

IV. Some by Allurements are enticed by an Adversary, and that way overcome, and brought into Bondage. Pirates oft-times put out false Colours, and pretend themselves to be Friends, that so they may the better trapan and take poor unwary Persons.

V. Some Persons, when they are taken captive by an Enemy, are stript naked; their own Robes being taken away, they have instead of them nothing but filthy Rags, to hide their Nakedness withal.

Ghost compared to filthy Rags. Some conceive by filthy Rags, the Spirit of God alludes to those Rags that Chirurgeons take off of corrupt and filthy Sores, which we know are very loathsome; this shews that the State of Sinners is very deplorable.

VI. Some Persons who are taken captive, are put into a Prison, nay, into a Dungeon, and remain under the power of a cruel Keeper.

is no Man can break through, and make an escape. 'Tis called a Pit, yea, an *horrible Pit*, or Pit of Noise. Some understand, *David* means the Depth of Afflictions; others, the horrible State of Unregeneracy, or deep Alienation from the Life of God, wherein is heard nothing but the fearful and hideous Noise of an accusing Conscience, and Wrath of an angry God. 'Tis a Pit wherein is no Water, viz. no Soul-Comfort nor Refreshment, &c. being under the Power and Tyranny of Satan.

VII. Some Persons, when they are taken captive, and put into Prison, and also bound with Iron Chains, or Fetters of Brass, their Eyes also have been put out. Thus the King of Babylon served Zedekiah King of Judah, when Jerusalem was taken: *And they slew the Sons of Zedekiah before his Eyes,* and

2 King. 25.
7.

Parallel.

II. So all wicked Men are in Bondage, as they are the Off-spring of old Adam: *Psal. 51. 5.* All Mankind being born in Sin, Satan, Death, and Wrath hath Power over them, until delivered by Jesus Christ. And hence they are said to be by Nature Children of Wrath. *Eph. 2. 2.*

III. Wicked Men are also actually taken captive, and brought into Bondage by Sin and Satan; as being surprized by the Power of these Enemies, they are overcome, and so brought into Captivity; Satan being stronger than they, he prevails against them. *And that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will.* *2 Tim. 2. 26.*

IV. So wicked Men are by the Allurements and Enticements of Sin and Satan overcome, and brought into Bondage. These spiritual Enemies by Policy deceive and trapan the Souls of Men. Satan, like a cursed Pirate, puts out false Colours, pretends himself a Friend; he presents the Pleasures and Profits of the World to them, and thereby overcomes them, and carries them away captive. *Prov. 7. 31.*

V. Adam, when Satan overcame him by his Treachery and subtil Wiles, was stript naked: He lost all his precious Robes, viz. his spotless and perfect Righteousness, and ever since his natural Offspring, while they remain unconverted, have nothing but their own Righteousness to cover them, which is by the Holy-

The sad and miserable Condition of Satan's Captives.

VI. Sinners, whilst they remain in a State of Nature, Captives of Sin and Satan, are in a Prison, in a deep Prison or Dungeon of Darkness, called the Power of Darkness. This Prison is strong, there

Col. 1. 13.

'Tis called a Pit, yea, an *horrible Pit*, or Pit of Noise. Some understand, *David* means the Depth of Afflictions; others, the horrible State of Unregeneracy, or deep Alienation from the Life of God, wherein is heard nothing but the fearful and hideous Noise of an accusing Conscience, and Wrath of an angry God. 'Tis a Pit wherein is no Water, viz. no Soul-Comfort nor Refreshment, &c. being under the Power and Tyranny of Satan.

Psal. 40. 2.

Zech. 9. 11.

VII. Wicked Men are not only Captives, and put into a bottomless Prison, but they are also bound. *I perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity.* Hence the Prophet speaking of Christ, saith, *He hath sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound.* Every ungodly Man, whilst he remains in Satan's Kingdom, is bound with strong Bonds: First,

Acts 8.

Isa. 61. 1.

Captive.

and put out the Eyes of Zedekiah, and bound him with Fetters of Brass, and carried him to Babylon.

of. And by this means they are fit for any Drudgery the Devil hath for them to do, the Eyes of their Understanding being darkned, or put out. *Ye that were sometimes in* Eph. 5. 8. *Darkness, &c.*

VIII. Some Persons that have been in Captivity have been almost starved to Death, having had little more than Bread and Water afforded them, nay, have been forced to eat such things as were not fit for Food.

Fatness. Pray observe what the Holy-Ghost compares the Food of ungodly Sinners to: First, They are said to feed on the Wind; secondly, to feed on Ashes; and thirdly, on Gravel; and fourthly, on Husks. The Prodigal would fain have filled his Belly with the Husks which the Swine did eat. Should a poor Captive have nothing allowed him to eat, but Husks, Gravel, or Ashes, all would conclude his Condition to be very miserable: so miserable are all ungodly Sinners. Alas! all the Pleasures, Riches and Honours of this World, or whatsoever it is that they feed upon, or let their Hearts run out after, are, in comparison of Christ the Bread of Life, and those other good Things which Believers daily feed and feast upon, but as feeding on Husks and Gravel. If Men naturally have no Food to eat, they will pine away, and soon die: So were it not for those earthly Comforts, that the Ungodly have to feed upon, and support their Spirits with, (tho you see what the Nature of them is) they would soon pine away. Do but dispossess them of any of these earthly Enjoyments, and their Hearts (like the Heart of *Nabal*) would presently die in them; for they never tasted how good the Lord is, how sweet Promises are, what it is to have the Love and Favour of God; never tasted of the Feast of a good Conscience, nor of the Comforts of the Holy-Ghost.

IX. Some Persons that have been taken captive, have been grievously wounded; they have not only been stript, put into Prison, and almost starved to Death, but also have lain there in a sad, bloody, and mangled Condition, and their Wounds let alone to fester, stink, and be very loathsome.

forely wounded. But doubtless the Wounds and Sickness spoken of here, were those Sins and abominable Evils that People were guilty of; which appears from what is said by the Lord in the first Verse, *Why should ye be stricken any more? ye will revolt more and more:* And as a Proof of it, he saith, *The whole Head is sick, and the whole Heart faint.* Sin was the Sickness, and the Wounds; and those Afflictions that God had brought upon them, was the Cure. But why (saith God) should I afflict or chastise you any more, or use Means for your Help and Healing, when under the Use or Exercise of that Sovereign Means I have used, you grow worse and worse? 'Tis said of the Man that went from *Jerusalem to Jericho*, and fell among Thieves, Luk. 10. 30 that he was not only stript of his Raiment, but wounded also. *My Wounds stink, and are corrupt,* saith *David*; and in another place he cries out, *Lord, have mercy upon me, and heal my Soul; for I have sinned against thee.* From whence it appears, that a godly Man may be wounded by his Sin, and that sorely too. Every Sin makes a Wound in the Soul; what a fearful Case are unconverted Souls then in? O that Sinners would but consider this. *See Sin a Wound and Sickness.*

Parallel.

First, the Bond of a hard Heart; secondly, the Bond of Ignorance; thirdly, the Bond of Unbelief: Which they are no way able to break asunder, or get out

of. *Te that were sometimes in* Eph. 5. 8.

VIII. Wicked Men, who are the Captives of Sin and Satan, are kept at hard Commons; they never yet had the least Taste of that which is really good, but they spend their Money for that which is not Bread, and their Labour for that which satisfieth not. And therefore saith God, *Hearken diligently unto me, and eat that which is good, and let your Soul delight it self in* Isa. 55. 1, 2

Fatness. Pray observe what the Holy-Ghost compares the Food of ungodly Sinners to: First, They are said to feed on the Wind; secondly, to feed on Ashes; and thirdly, on Gravel; and fourthly, on Husks. The Prodigal would fain have filled his Belly with the Husks which the Swine did eat. Should a poor Captive have nothing allowed him to eat, but Husks, Gravel, or Ashes, all would conclude his Condition to be very miserable: so miserable are all ungodly Sinners. Alas! all the Pleasures, Riches and Honours of this World, or whatsoever it is that they feed upon, or let their Hearts run out after, are, in comparison of Christ the Bread of Life, and those other good Things which Believers daily feed and feast upon, but as feeding on Husks and Gravel. If Men naturally have no Food to eat, they will pine away, and soon die: So were it not for those earthly Comforts, that the Ungodly have to feed upon, and support their Spirits with, (tho you see what the Nature of them is) they would soon pine away. Do but dispossess them of any of these earthly Enjoyments, and their Hearts (like the Heart of *Nabal*) would presently die in them; for they never tasted how good the Lord is, how sweet Promises are, what it is to have the Love and Favour of God; never tasted of the Feast of a good Conscience, nor of the Comforts of the Holy-Ghost.

IX. The Wicked are not only Captives of the Devil, stript of all their first Righteousness, in Prison, in Iron Chains, almost starved to Death spiritually; but also they are wounded from the Sole of the Foot to the Head, there is no soundness in it, but Wounds, and Bruises, and putrifying Sores. Some conclude, that the Prophet speaks of the Body Politick, or National Church of the Jews, which was under great Affliction, and so was that way

forely wounded. But doubtless the Wounds and Sickness spoken of here, were those Sins and abominable Evils that People were guilty of; which appears from what is said by the Lord in the first Verse, *Why should ye be stricken any more? ye will revolt more and more:* And as a Proof of it, he saith, *The whole Head is sick, and the whole Heart faint.* Sin was the Sickness, and the Wounds; and those Afflictions that God had brought upon them, was the Cure. But why (saith God) should I afflict or chastise you any more, or use Means for your Help and Healing, when under the Use or Exercise of that Sovereign Means I have used, you grow worse and worse? 'Tis said of the Man that went from *Jerusalem to Jericho*, and fell among Thieves, Luk. 10. 30 that he was not only stript of his Raiment, but wounded also. *My Wounds stink, and are corrupt,* saith *David*; and in another place he cries out, *Lord, have mercy upon me, and heal my Soul; for I have sinned against thee.* From whence it appears, that a godly Man may be wounded by his Sin, and that sorely too. Every Sin makes a Wound in the Soul; what a fearful Case are unconverted Souls then in? O that Sinners would but consider this. *See Sin a Wound and Sickness.*

Captive.

X. Some Persons that have been taken captive, and brought into Prison and Bondage, besides other sad Circumstances they have been under, they have been brought under the Sentence of Death, nay, and for their horrid Rebellions, Treasons, &c. under a fearful and painful Death, as to be torn in pieces, or burned alive.

So indeed, were it to die the common Death of all Men. Death puts an end to all the external Miseries of Mortals: but the Death of Sin's Captives is quite another thing: They are condemned to be burned, to be burned alive too; but this is not all, to lie burning in the Fire of God's eternal Wrath for ever, where they shall be always dying, but cannot die: *Where the Worm dieth not, and the Fire is not quenched.*

Captive.

Captives, that are so only to Men, are but externally enslaved.

II. Some Persons may be free and at Liberty in their Souls, at the same time when they may be Captives as to their Bodies, and so their Captivity may seem less grievous to them.

III. Captives that are so only to Men, may and have been redeemed with Money.

on of one of Satan's Slaves; for the Redemption of the Soul is so precious, that nothing can make a Compensation for it, but the precious Blood of Christ.

1 Pet. i.

IV. If no other Means can procure the Liberty of Captives, that are so only as to their Bodies, yet Death sets them free, and those to whom they are in Bondage have no more to do with them.

V. Some that are Captives only in their Bodies, are so sensible of their Misery and Thralldom, that they seek, and desire to improve all Means imaginable for their Deliverance.

Means of their Redemption; yet through the Blindness and Hardness of their Hearts, they rest at quiet in the Devil's Prison, where they are shut up as Captives. And that which declares their greatest Thralldom and Misery is, they refuse all the Tenders of Grace in order to their Redemption, nay, set light by Jesus Christ, who came to proclaim Liberty, &c.

Parallel.

X. The Ungodly, who remain Captives to Satan, being under the power of their Lusts, or abiding in the State of Unregeneracy, are not only under all the sad Circumstances you have heard; but to render them every way miserable, (as in truth their present State is) they are under the Sentence of Death. Perhaps some would conclude, that Death to such Persons I have given the Character of, is better than Life; and, with *Job*, they had better chuse it. Alas! it would be

Disparity.

But wicked Men, that are Slaves to Sin and Satan, are captivated in their Souls, notwithstanding as to the Body they may be at Liberty, as to outward Thralldom.

II. But it cannot be so said of a wicked Man; for whatever Misery befalls his Body, 'tis abundantly aggravated by and from the Captivity and Slavery of his Soul; nay, in the enjoyment of his greatest outward Liberty, he is in dreadful Thralldom by Sin and Satan.

III. But spiritual Captives, such as are in Bondage to Sin and Satan, cannot be redeemed with Money. It is not Silver or Gold, that can purchase the Redempti-

IV. But wicked Men, living and dying in Bondage to Satan and their own Lusts, cannot be free by Death, but are thereby put into an irrecoverable State of eternal Misery, from which there can be no Redemption, being delivered up to Satan.

V. But some wicked Men are not only insensible of their Bondage to the Devil, and their own Lusts, but are lifeless as to any ways or means of Deliverance. Tho Means be used daily to convince them of the dreadful Danger of their Bondage-State, and of the Way and

VI. Captives

Captive.

VI. Captives to Men only, may be redeemed, and set at Liberty, and yet so captivated by them again, as that they may die in Slavery.

Disparity.

VI. But wicked Men, tho the saddest Captives imaginable, in respect of Misery and Thralldom, yet if set free by Jesus Christ, they shall be no more the Slaves of Satan: *For those whom the Son makes free, are free indeed; free from the Dominion and Power of Sin and Satan here; and free from the Wages of Sin; which is eternal Death, hereafter.* Joh. 8. 36.

Inferences.

Quest. Some may say, *If this be the State of unconverted Men and Women, they are miserable Objects indeed. But is there no Relief nor Help for these poor Captives? must they perish inevitably, and be damned for ever?*

Ans. God forbid! There is good News for these Slaves and Captives of Sin and the Devil, a Gospel to be preached to them; God is full of Bowels; were there no Deliverance to relieve, it would be sad beyond what any are able to conceive. But to prove that there is Salvation and Relief for the vilest Sinners, consider these three things following.

1. The Lord Jesus hath purchased Deliverance for them, he hath laid down a satisfactory Price or Ransom for those Captives, who through Faith in him shall obtain Deliverance.

2. Christ is ordained and anointed to preach glad Tidings to them. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor: He hath sent me to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering Sight to the Blind, and to set at Liberty them that were bound.* Luk. 4. 18. Isa. 61. 1.

3. Many who have been in the like State of Captivity and Bondage have been set at Liberty; Thousands that have been Slaves of Sin and Satan, through the infinite Mercy of God are now in a perfect State of Freedom. *Such were some of you, faith the Apostle, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* 1 Cor. 6. 11.

Sirs, what blessed News is this for poor Sinners! Suppose a Man who is a Slave or Captive, and suffereth justly for his Sin, were stript naked, and put into a Dungeon, bound with cruel and heavy Chains, wounded in a most fearful manner from Head to Foot, and only fed with Ashes and Gravel-stones, and in this Condition were condemned to abide for many Years, and then to be put to the greatest Tortures that Mortals can devise, where he should suffer a long Time together, always dying, and yet cannot die; and that on a sudden one should come to him with the joyful News of a full and perfect Deliverance; would not this be the welcomest News that ever he heard? Sinners, may not the Tidings you hear, cause your Hearts to leap in you for Joy! Tho you have undone your selves by your wicked Works, yet God hath devised a way to deliver and save you for ever.

Quest. *How, by what means, and by whom (may some poor ignorant Soul say) is Deliverance brought about?*

Ans. Deliverance out of this Bondage-State is by Jesus Christ, only by him; neither is there Salvation by any other. *If the Son therefore make you free, ye shall be free indeed.* But further to answer the Question, I say, the Liberty is, Acts 4. 12. Joh. 8. 36.

1. By a great Ransom.

2. By a Conquest.

1. There was no other Way found out to bring Sinners out of this their miserable Condition, but a great Sum must be laid down: *Ye are bought with a Price.* 1 Cor. 6. 20. But know this, *We are not redeemed with corruptible things, as Silver and Gold, &c.* 1 Pet. 1. 18. All the Gold and Silver in the World, and all the Riches thereof, were there Ten Thousand Worlds more, could not redeem one Soul out of this State of Bondage and Slavery to Sin and Satan. *The Redemption of the Soul is precious, and ceaseth for ever.* Nay, if a Man should offer up his Son or Daughter, the Fruit of his Body, for the Sin of his Soul, it would be utterly rejected, Nothing could redeem us but the Price of Blood, and that too the precious Blood of Jesus Christ, as a Lamb without spot. [See Surety, Vol. 1.] 1 Pet. 1. 19.

2. Delive-

2. Deliverance out of this Bondage is by Conquest. Unless the Saviour of Mankind conquer those cruel Enemies of the Soul, not one Sinner can be set at Liberty: For 'tis not the bare Ransom or Price of Christ's most precious Blood, I mean the laying down of his Life, that could work a perfect Freedom for us; for tho that made a full Compensation to the Justice of God, yet Sinners being under the Power of Sin, Satan, and Death, these Enemies take no notice at all of that Price: for our Saviour did not capitulate with them, neither will they give up their Prisoner till they are overcome, and (as I may say) are forced to do it: For as Christ saith, *Luk 11.21 When a strong Man armed keepeth his Palace, his Goods are in Peace: But when a stronger than he shall come, and overcome him, he taketh from him all his Armor, &c.* Satan is this strong Man armed, and Jesus Christ the Person that is stronger than he; and 'tis our Mercy God sent us such a strong and mighty Saviour, one able to subdue Sin, conquer Satan, overcome Death, that so he might deliver us, who were taken captive by them at their Will. *To this end was the Son of God manifest, that he might destroy the Works of the Devil.* He through Death, and rising again from the Dead, hath destroyed Death, and him that had the Power of Death, that is, the Devil; and *Heb. 2.14 delivered them who through Fear of Death were all their Life time subject to Bondage.* He bids us also, *Be of good cheer, for he hath overcome the World.* *Joh. 16.33* This Conquest by the Lord Jesus is twofold:

1. For us without us: *When he ascended on high, he led Captivity captive.* He took him captive, that had taken Mankind captive. *Having spoiled Principalities and Powers, he made a Shew of them openly, (the Work is already done) triumphing over them in it.* *Eph. 4.8. Col. 2.15.*

2. This Conquest is wrought by Christ also in the Soul; for palpable it is, that every unconverted Person is under the Power of these cruel Enemies, (as hath been already shewn) and have they a sufficient Power of their own to encounter with them? Is sinful, weak, and depraved Man, a Match for Satan? Is he able to subdue and overcome him? Or can he by any inherent Power of his own destroy the Power of Sin, and change his own Heart? *Can the Ethiopian change his Skin, or the Leopard his Spots?* Is Man able to raise himself from the Power of the Grave? Any of these things are too hard for Sinners to do; and therefore it follows, Christ must conquer these Enemies in us, he must break our Bonds, and burst our Chains in pieces, &c. Pray remember, Christ is a perfect and compleat Saviour, he alone doth the Work, he doth it for us, and also in us; *His own Arm brought Salvation;* He hath no Partner nor Competitor. *Isa. 63.5.*

Secondly; As this may serve to humble Mankind, so also it may lift up their Hearts who are redeemed, in Praises to the Almighty. O what is Man that God should be mindful of him! What! regard such a deplorable Rebel, Slave, and Captive of Sin and the Devil! And the rather, considering the Nature of that glorious Freedom procured by Jesus Christ, which is, 1. A Freedom from the Guilt of Sin. 2. A Freedom from the Filth of Sin. 3. A Freedom from the Power of Sin: *Sin shall not have Dominion over you.* 4. A Freedom from the eternal Punishment of Sin; a Freedom from Sin, from Satan, from the Law, from Death, and from Wrath; and by this means made the Sons and Daughters of God, making them nigh to him, enjoying Union and Communion both with the Father and the Son, having Peace, and good Assurance of eternal Life. *Rom. 6.14*

Thirdly; It may cause the redeemed Ones of God to pity Sinners, pity their unconverted Relations; what a deplorable Condition are they in! How exceedingly are Persons concerned for their Relations who are in Slavery, tho it extend but to the Body? and what Ways and Means do they with all diligence make use of, to procure their Liberty and Freedom! And by how much the Bondage of Sin and Satan exceeds all the Slavery that Man can possibly be exposed unto; by so much the more ought that Means to be improved, that may effectually accomplish their Redemption.

Saints

Wicked Men Sluggards.

Prov. 6. 9. *How long wilt thou sleep, O Sluggard? when wilt thou arise out of thy Sleep?*

How long wilt thou sleep? Sleep is taken variously in the holy Scripture.
 1. For the binding or closing up the Senses, to give the Body Rest: *The same Night Peter was sleeping between two Souldiers, Acts 12. 26.* This is a natural Sleep.

2. 'Tis taken *Metaphorically*,

(1.) For Death. Hence 'tis said, *David*, after he had served his Generation according to the Will of God, he *fell asleep*. *For now shall I sleep in the Dust, and thou shalt seek me in the Morning, &c.* Job 7. 21. This is a mortal Sleep.

(2.) For a dead or senseless State in Sin, i. e. Sin ruling and over-ruling in Mens Hearts before Conversion. *Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Life.* Eph. 5. 14. This is a spiritual Sleep.

(3.) For a drouzy and slothful Frame of Heart, which often attends the Godly: *I sleep, but my Heart waketh.* Cant. 5. 2.

(*Thou Sluggard*,) or slothful Person. There is a threefold Sluggard:

1. One that is idle, loving Ease and bodily Rest, neglecting his worldly Concerns. *I went by the Field of the Slothful, &c.* Prov. 24. 30.

2. One that is spiritually idle, wholly careless and negligent of his Soul, and the great Concernments thereof: *The Sluggard saith, there is a Lion in the Way.*

3. One that hath been formerly awakened in a spiritual Sence, and is fallen into a cold, drouzy, and negligent State again.

I shall run the Parallel with respect had principally to that Description *Solomon* gives of a Sluggard.

Simile.

A Sluggard is a Person that makes Excuses: *The slothful Man saith, There is a Lion without, I shall be slain in the Street.*

Prov. 22. 13.

saith he, that such as are religious indeed may be put to Death. There are many Romish Lions without, persecuting and devouring Beasts of Prey, that I fear will lie upon me in the Street; and hence he resolves to keep himself in a whole Skin.

II. A Sluggard (*Solomon* saith) is like a Door that turneth upon its Hinges: *As a Door turneth upon its Hinges; so doth the slothful Man upon his Bed.*

Prov. 26. 14.

upon him; he is one that loveth his Lusts: this and the other Sin, and is not taken off of his old Hinges; he is still in the State of fallen Man, not taken off of the old Root, and transplanted into Christ.

III. The Sluggard is a Man of Desires, but not of Endeavours. *The Sluggard desireth, and hath nothing; but the Soul of the Diligent shall be made fat; compared with Prov. 22. 25. The Desire of the Sluggard killeth him, because his Hands refuse to work.*

Prov. 13. 4

Devil: hence his Desires are said to slay him. Desires without Endeavours will deceive the Soul, nay, eternally ruin and damn the Soul. What avails it a Man that

Parallel.

So the Sinner, or spiritual Sluggard, hath many Excuses; If I should arise, saith he, and follow Christ, I shall suffer in my Name, be reproached, suffer in my Estate; nay, it may come to pass,

in my Estate; nay, it may come to pass, suffer in my Estate; nay, it may come to pass,

II. So a Sinner, or spiritual Sluggard, seems to move this way, and that way: He reads God's Word, and hears Sermons, and perhaps prays too, but still is where he was; he is not renewed in his inward Man, no Change hath passed

upon him; he is one that loveth his Lusts: this and the other Sin, and is not taken off of his old Hinges; he is still in the State of fallen Man, not taken off of the old Root, and transplanted into Christ.

III. So the Wicked Man, or spiritual Sluggard, is full of Desires; he with *Balaam* desires to die the Death of the Righteous, he desires to be saved, and hath many faint Desires to be forgiven; he cries out sometimes (when Conscience flies in his Face, and rebukes him) God forgive me, the Lord help me, &c. but never strives with all his Might against his Sin, and the Temptations of the

Numb. 23. 10.

is

Simile

is hungry, to wish for Bread, when he never labours for it? The Promise runs to Prov. 10. 4 the diligent and industrious Person; he shall be fed, but the Sluggard shall suffer 2 Pet. 1. 5, 10. Hunger, and pine away.

Parallel.

Prov. 24.
30, 31.

IV. The Sluggard neglects his Vineyard, and lets his Field run all over with Nettles and Weeds. *I went by the Field of the Slothful, by the Vineyard of the Man void of Understanding, and lo, it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone Wall thereof was broken down.*

Prov. 15.
19.

V. The Way of the Sluggard seems to be barr'd or hedg'd up, that he cannot go on, he cannot find the Path. *The Way of the slothful Man is a Hedg of Thorns; but the Way of the Righteous is plain.*

Prov. 12.
27.

VI. The Sluggard doth not enjoy the Good that is in his hand: *The slothful Man roasteth not that which he took in hunting; that is, when he hath got Food, he doth not prepare it, nor make it meet to be received, nor feed upon it.*

found the Venison, (I mean, come to understand the Will of God) they do not subject to it: they know what the Threatning is, but fear it not; and know what the Precept is, but obey it not; and know what the Promise is, and yet believe and apply it not. And thus they roast not that which they have taken in hunting; they feed not upon the Word; they are *forgetful Hearers, and not Doers of the Word*, and hereby deceive their own Souls.

Prov. 20. 4

VII. The Sluggard is one that loves not to encounter with Difficulties; he cannot abide to think of enduring a little Hardship. *The Sluggard will not plow by reason of the Cold.*

Prayer, because his worldly Business calls for him, or perhaps 'tis cold, or he is indisposed, &c. And perhaps he cannot pray at Night, because it doth not agree with the Flesh; the Body is weary, and would fain go to Bed. And he cannot go to Church to hear the Word of God, because the Wind blows, or it rains; or he hath wearied himself the day before, and so cannot rise early enough; or it is a great Way, and the Ways are bad, &c. Yet he knows in his Conscience, that if there were but a good Bargain to be bought, or some worldly Advantage to be had, tho it were not above the Value of half Five Pound, all these Obstructions would be nothing. But perhaps some Sluggards may get over these things; and yet if there lie other Difficulties in the Way, they cannot hold the Plough of the Gospel; if there is a Blast of Persecution feared, he knows not how to encounter with that. And thus the Sluggard discourages himself.

IV. So the Sinner, or spiritual Sluggard, neglects his Soul, and the Souls of his Family: tho he provides for the Body, and takes care what he and his shall have to eat, and what to put on; yet his Soul, and the Souls of such as are about him, are neglected; nothing but Weeds and Corruption grow there; Sin and filthy Lust predominate, Pride, Passion, Covetousness, and every evil Work.

Jam. 3. 16.

V. So the Sinner's Way, is as it were, hedged up: For like as a Hedg obstructs or hinders a Man sometimes in his Way, that he cannot pass along; so the Wicked by one Temptation, Obstruction, or another, are hindered from going on in the Ways of God. Perhaps the Snares

VI. So the spiritual Sluggard doth not enjoy the heavenly good Things that seem to be in his hand: *Wherefore is there a Price in the hand of a Fool to get Wisdom, seeing he hath no Heart to it?* Some Men hunt (as it were) after Knowledge; go from one Place to another, will hear this worthy Minister, and that worthy Minister, and at last when they have

Prov. 17. 16

Jam. 1. 22

VII. The Spiritual Sluggard loves his Ease. If Religion cannot be owned, professed, and stuck to, unless a Man offer some Force (as it were) unto himself, and expose the Flesh to some Hardships, he presently grows weary of it. He cannot in the Morning go to

VIII. The

Sluggard.

Parallel.

Prov. 26.
16.

VIII. The Sluggard, tho he is so slothful, as to hide his hand in his Bosom, and is grieved to bring it again to his Mouth, yet he is wise in his own Eyes. *The Sluggard is wiser in his own Conceit, than seven Men that can render a Reason.*

reproved, I know as much as you; mind your own Matters; every Tub shall stand upon its own Bottom; why do you trouble your self with me? Thus every Man is right in his own Eyes, *but the Lord pondereth the Heart.*

Prov. 21. 2

IX. The Sluggard is a Man that seems to desire but a little time, and then he will awake: *Yet a little Sleep, yet a little Slumber, yet a little folding of the hands to sleep, &c.* As much as if he should say, Let me alone yet a little, I will sleep but a little longer; let me have a little more Sleep, &c.

before Christ will come, or before old Age and Death will come; in his Heart therefore he is resolved to continue in his evil and ungodly Courses a little longer: *Yet a little Sleep, yet a little Slumber, yet a little folding of the Hands to sleep.* Pray observe, how sweet Sleep seems to be to a Sluggard; so the Ways of Sin and Vanity seem sweet to an unconverted Man: And as hard Labour is grievous to such a Person; so is Godliness (I mean strict and real Godliness, Godliness in the Power of it) to an un-sanctified Heart.

X. Lastly; A Sluggard cannot abide to be disturbed: O let me lie, let me sleep; what ado you make! is the Voice of a slothful Man.

he hath; nay, such as would, or do strive to rouse a Sinner, are the unwelcome People in the World to him. Repent! repent! what ado is here, saith the graceless Soul, can you not let me alone? pray do not trouble me. You know who sent away Paul, being unwilling to hear any more at that time.

VIII. So the spiritual Sluggard, tho he is monstrous idle, prays as if he prayed not, and reads as if it were a Burthen to him, and hears the Word with no delight, his Heart is asleep, and perhaps his Eyes too; yet he is very wise in his own Conceit. Notwithstanding he is such a poor, carnal, worldly Wretch, he hath high Thoughts of himself, and cries out, when

IX. So the spiritual Sluggard seems also to desire but a little time to gratify his Flesh, and please his sensual Appetite, to walk in ways of Vanity, and sin against God. I will (saith an ungodly Person) repent, or 'tis my purpose to reform my Ways; but let me alone a little longer, 'tis time enough yet. 'Tis a great while to Day, saith the Sluggard, when one comes to awake him early in the Morning; so saith the Sinner, 'Tis a great while be-

X. A Sinner, or spiritual Sluggard, cannot endure to be disturbed; the Thoughts of Death are to him like the Hand-writing on the Wall; he loves not that Conscience should call upon him to awake him, nor Ministers, nor any Friends

Dan. 5.

Inferences.

THis shews what a sad and dangerous Condition Sinners are in; they are not only asleep, but in a dead Sleep, and know not how near eternal Ruine they are.

II. We shall endeavour therefore to awaken the Sinner out of his deep Sleep.

1. Sinner, God calls aloud upon thee: *Awake thou that sleepest, and arise from the Dead. How long wilt thou sleep, O Sluggard?*

2. God hath called not only loud, but long upon you. Consider what Danger you expose your Souls unto; you put an Opportunity into the Devil's hands to destroy you. How easy is it for a weak Enemy to destroy a mighty Champion, when he is asleep? *Jael*, a Woman, soon destroyed *Sisera* when he was asleep.

3. May I not say, Sinner, the *Philistines* are upon thee, and thy Soul is in danger of being made a Prey for ever?

4. Many ways hath God used to awaken thee: He hath employed his Ministers, he hath set Conscience on work, he hath brought forth many dreadful Judgments, and all to awaken thee; and shall all Means fail and be insufficient?

5. Thou lovest many choice Blessings by lying thus asleep in thy Sin.

6. There is Grace offered you, Pardon offered you, Peace offered you; and will not this stir you up? Nay, more than all, Christ is offered you, Heaven offered you, a Kingdom, and Crown of endless Glory is offered you; Soul, rouse up, and look about, consider the Opportunity that is now in your hands; will not Life and Light, Pardon and Peace, God and Christ, Heaven and Happiness, do you much Good?

Prov. 6 8,9 7. 'Tis Harvest-Time. Go to the Ant, thou Sluggard, consider her Ways, and be wise. She provideth her Meat in the Summer, and gathereth her Food in the Harvest. And shall such a small and contemptible Animal be wiser than you?

Jer. 8. 20. 8. The Harvest will soon be gone, the Day of Grace be over, and then it will be too late. The Harvest is past, the Summer ended, and we are not saved.

9. If you will not sow now because it is cold, you are like to beg in Harvest, and have nothing, viz. at the End of the World; and then you will say, Lord, Lord, open unto us; and he will say, Verily, verily I know you not, depart from me, ye Workers of Iniquity.

10. Let me tell thee, thou art just ready to drop into Hell, thou sleepest in a dangerous Place; awake, Sinner, or thou art damned. If thy House were all on fire, and thy Neighbours should not cry out to thee to save thy self, thou wouldest conclude they were without all Bowels of Humanity: Sinner, this is thy Condition, thy Soul is on a flame; see what Sin, that evil Spark, hath done; I can do no less than cry out, Fire, Fire; wilt thou sleep, and be burnt for ever? The Lord awaken thee.

III. Let Saints bless God they are awakened out of their sleepy State.

IV. Let not Satan, this World, nor any other Enemy lull you asleep again. Let us not sleep, as do others. Christians are subject to fall into a spiritual Drouziness; see Mat. 25. 1, 2, 3, 4, 5, 6, 7. O cry therefore with David, Lord, open thou mine Eyes, lest I sleep the Sleep of Death.

Quest. Some may say, From whence doth it arise, that the Saints are so subject to be overtaken with spiritual Drouziness?

Ans. 1. From the Weakness and Dulness of the Flesh: The Spirit indeed is willing, but the Flesh is weak.

Prov. 19. 15. 2. By being slothful, negligent, and out of Employment, when we grow indifferent and careless, and neglect our Work, neglect Prayer, Reading and Hearing God's Word, no marvel if we soon fall asleep: Slothfulness casteth into a deep Sleep.

3. By being amongst sleepy Folks: This is apt to make a wakeful Person in a little time drowsy, and subject to nod too; a sleepy Family, a sleepy Church, a sleepy Ministry, usually hath bad effects upon this account upon a Spiritual Christian, therefore prize a Soul-awakening Ministry.

4. By means of long watching, Whilst the Bridegroom tarried, they all slumbered and slept.

5. A black, dark, and gloomy Day is subject to cause one to grow drowsy, as most men can experience.

6. By an Apprehension 'tis a long while to day, time enough, saith the Sluggard, to arise. Men think of living long, and that it will be a great while before the Lord comes, &c.

Wicked Men Fools.

Pfal. 14. 1. *The Fool hath said in his Heart, There is no God.*

Ecclef. 10. 3. *Yea also, when he that is a Fool walketh by the way, his Wisdom faileth him, and he saith to every one that he is a Fool.*

Job 5. 2, 3. *For Wrath killeth the foolish Man, and Envy slayeth the silly One.*

Job 30. 8. *They were Children of Fools, yea, Children of base Men, they were viler than the Earth.*

Luke 12. *Thou Fool, this Night thy Soul shall be required of thee.*

SIN is Folly, great Folly, and Sinners are Fools; how often in the *Proverbs* are ungodly Men (tho accounted very worldly-wise) called *Fools, simple Ones, Men of no Understanding?*

Simile.

A Fool is one that knows not what is good, what is best for him; he is a Man of no Understanding.

saith Mr. Caryl, any good Cheer, Plenty of Corn and Wine. They esteem Gold and Silver, and other outward good Things, before Pardon, Peace of Conscience, and the Favour of God, and are therefore Fools.

II. A Fool or Idiot will hurt, wrong, or abuse himself. Perhaps you have heard of the Gentleman's Fool, who happened to be in Company with a Carpenter, and the Carpenter making himself merry with him, hid his Hat: But it so fell out (as the Matter is related) the Carpenter some time after chanced to fall asleep with his Head upon a Block, which the Fool observing, he took an Ax, and chopp'd off his Head, and hid it amongst the Chips, and then went laughing away; but being asked, wherefore he laughed? O (saith he) I have cut off the Carpenter's Head, and have hid it amongst the Chips; and I wonder how he will do to find it when he awakes. But for this he was committed to Prison, and when he was brought to his Trial, the Judg was informed that he was a natural Fool; but that he might be convinced it was true, he ordered a Knife to be given to him, and accordingly it was; then said the Judg to the poor Idiot, Cut your

Parallel.

SO wicked Men know not what is good and right in it self; they know not what is good for themselves, they are Men of no Understanding; they cry, *Who will shew us any Good?* That is, Psal. 4. 6.

II. Wicked Men hurt themselves: Nothing wrongs or wounds a Man more than Sin, hence called a Dart, Sting, &c. Yet so void are all ungodly Men of Understanding, that they consent to Sin, yield to Sin, run (as it were) this Spear into their own Bowels, wound themselves to the very Heart, and yet say, Are not we in Sport? Can there be any greater Folly, or a more palpable Sign of a Fool, than for a Man to whip, lash, scourge, and do thus unto himself? When Satan tempts Men to sin, he doth (as it were) put a Knife into their hands, and then bids them cut and slash themselves with it; and yet no sooner doth Satan thus tempt and entice them, but they presently consent to him, until they have wounded themselves from the Crown of their Heads, to the Soles of their Feet. What Man but a Fool would run into the Hornets Nests? or after this lamentable manner wound himself? Sinners are such Fools, that they play with the Asp, and delight to be at the Mouth of the Cockatrice-Den. Sin in the holy Scriptures is compared to both these cruel Serpents; and hence the Poyson of Asps is said to be under their Tongues. Who but Fools or mad Men, will sport and play with such venomous Serpents, or drink down deadly Poyson, when

Psal. 140.

3. Rom. 3. 13

Simile.

yourself with that Knife; and he (poor Soul!) did so immediately: by which the Judg knew he was indeed a Fool, and so acquitted him.

III. Is not that Man a Fool, who will harbor a Thief in his House? and tho he be told of it, and that he is in danger of losing all his Goods, and having his Throat cut by him, (he being a bloody Murderer) yet laughs at it, and loves his Enemy, and hugs him in his Bosom, and resolves to eat and drink with him, and lodg him in his chiefest Room; and yet is informed this Thief never spared any Man that shewed him Favour.

IV. Is not that Man a Fool, that striveth with one that is infinitely stronger than himself? or thinks a Thorn Hédg can stand before a consuming Fire? or supposes a Pot-sheard can prevail against the Potter?

Striveth with his Maker: Let the Potsheard strive with the Potshards of the Earth. Do you not see this day, how Man, sorry Man, sets himself against God! they are resolved to see what they can do, they will not yet lay down the Cudgels; they set their Wisdom against God's Wisdom, and try if they can counter-work him in the Ways of his Providences. Now, what a folly is this! God is as a consuming Fire, and Man is as Stubble fully dry. See what *Jehovah* himself saith upon this account: *Who would set the Bryars and Thorns against me in Battel? I would go through them, I would burn them together.* Now is not he that takes up Arms against such an Enemy, that commands Heaven and Earth, a Fool? He whom all the Forces of Earth and Hell are not able to withstand; who at a Word of his Mouth makes Frogs invade *Pharaoh*, and Stars to fight against *Sisera*; who makes the Hills and Mountains quake and tremble before him, &c. *He is wise in Heart, and mighty in Strength; who ever hardened their Heart against him, and prospered?*

V. Is not he a Fool, that hath not Wisdom enough to direct himself? But then what will you say of him that will not follow the Counsel and Direction of the Wise? Tho he is told, the Way that he is in will bring him into a Lion's Den; or if he step one Step further, he will fall into a Furnace of Fire: yet resolveth to go on, notwithstanding he confesseth he hath no ground to question the Truth of that, which is in Faithfulness told him.

Parallel.

when told again and again what it is, and what the Effects of it will be, and yet they will do it. *Look not upon the Wine when it is red, when it giveth its Colour in the Cup, when it moveth it self aright: That is, whatever Allurements there are to Sin, take heed of it: At last it biteth like a Serpent, and stingeth like an Adder.* *Prov. 23. 31, 32.*

III. Wicked Men harbor Sin, and deceitful Lusts in their Souls, which is the bloodiest Thief and Murderer that ever was; that spares none, nor ever did, who entertained it, or took delight therein. It hath slain and utterly undone Thousands, and Ten Thousands, yea many Millions; yet they hug this cursed Traitor, and let him lodg in their Hearts, and lie in their Bosoms, and shew him all the Favour and Kindness imaginable; and do they not from hence appear to be the greatest Fools in Nature?

IV. Wicked Men strive with the great God, and do they not in this shew themselves to be Fools? Have they an Arm like God? can they thunder with a Voice like him? yet they continually resist him, and fight against him. They that go on in their evil Ways, make War with the Almighty, and Dread-Sovereign of Heaven and Earth. *Who unto him that* *Job 40. 9.*

V. Wicked Men have not Wisdom enough to direct themselves; but that which adds to their Folly is this, They will not take the Counsel of the wise God, nor the Direction of his faithful Ministers. Tho they are told day by day, that if they proceed and go on in the Ways they are in, *viz.* swear, lie, whore, be drunk, &c. they must perish, and be damned for ever; and that they know not, but the next time they commit any of those Sins, they may fall into the Lake that burneth with Fire and Brimstone: yet they will go on, and continue in their Sins, contemning all Advice and Counsel,

Simile.

Parallel.

Counsel, tho they have not the least ground to question the Truth of what is declared to them, since the Word of God saith positively, *Except ye repent, ye shall all likewise perish: And that the Unrighteous shall not inherit the Kingdom of God; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, &c. nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners.* And now tho they know they are guilty of some of these, or the like Sins, yet they resolve to live in them, and therefore are Fools.

VI. Is not he a Fool, that is not able to judg of the Nature of Things, or of Times, or Occasions, and from hence is angry with every thing that futes not with his Nature, or foolish Humor? He will be angry with the Sun, if it shine hotter than he would have it, and with the Winds, if they blow harder than he would have them; he likes not the Winter, nor would have it ever rain.

Flesh; he would be well, but take no Physick; would go to Heaven, but never walk in the way to it; he would not be naked, and yet will put on no Clothes, &c. and therefore a Fool. To vex and be angry at the Troubles that fall upon us, or at the Hand of God which sends them, is a high Point of Folly.

VII. A Fool will take Brass Counters for Gold, and be pleased with Bugles more than with Diamonds.

Caryl on
Job c. 5. p.
182.

When an Heir (saith Mr. Caryl) is impleaded for an Ideot, the Judg commands an Apple, or a Counter, with a Piece of Gold to be set before him, to try which he will take: and if he take the Apple, or the Counter, and leave the Gold, he is then cast for a Fool, and unable to manage his Estate; for he knows not the Value of Things, or how to make a true Election.

bour more for the present Good of their Bodies, than for the eternal Good of their Souls, which are ten thousand times of greater Worth: And do not these things demonstrate fully that they are Fools?

VIII. Is not he a Fool, that feeds on Husks, Gravel, and Ashes, and yet thinks he feeds on the best Food? he lives among Swine, and feeds as they feed, and yet is contented?

Comforts of this World; and their Hearts (like Nabal's) will die within them, or like a Man that pines away for want of Food; for alas! they have nothing else to support their Spirits. And whilst they feed upon these things, they conclude they feed upon the best Food, and enjoy the chiefest Good; yet they never have a real Taste of the Love of God in Christ, nor do they know how good the Lord is, nor will they make Trial, tho they are invited to come and buy, and eat that which is good, and let their Souls delight themselves in Fatness. The Prodigal would fain have

VI. Wicked Men are such Fools that they know not the Nature of Things, Times, nor Occasions. He is offended with those Ways of God that cross his sinful Appetite; he would fain have God yield to him, and order Things that suit his filthy Lusts. If the Word forbid all Sin, and would, if it might kindle upon his Heart and Conscience, burn up and destroy all his Lusts; presently he cries out, 'Tis too hot, and therefore strives to put it out. In a word, he would be saved in a way of Sin, i. e. have his Wounds healed, and yet the Sting let alone in the

VI. Wicked Men are thus foolish, and more; for when Bugles and Diamonds, Counters and Gold are set before them, they leave the Diamonds and the Gold, and please themselves with those Toyes and Baubles; when (which is infinitely more sortish) Heaven and Hell, Life and Death, are set before them, they chuse Hell rather than Heaven, and Death rather than Life; they take the mean, transitory, trifling Things of this World, before the Favour of God, the Pardon of Sin, a Part in Jesus Christ, and an Inheritance amongst the Saints in Light; they prefer a Moment's time of sinful Ease and Pleasure, before an Eternity of Joy and Glory in Heaven; they prefer the Creature above the Creator; they la-

VIII. Wicked Men are said in the holy Scriptures to feed on Husks, Gravel, and Ashes, by which is meant the Pleasures, Profits, and Honours of this World; for what is it that they feed upon, or take delight in, but these Things? Take away their outward Enjoyments, or the

Isa. 41. 26.

Simile.

Parallel.

have filled his Belly with Husks that the Swine eat, (wicked Men being intended by Luk. 15. 16 the Swine in that Place) but no Man gave to him.

IX. Is not he a Fool, that thinks 'tis time enough to sow when he should reap? When he should gather in his Harvest, he begins to sow his Seed; or when he sows Tares, thinks to reap Wheat. That Work, that would take up the whole Time of his Life, he thinks may be done on a Death-Bed, or in an Hour or two at the end of his Days: Or who, having a long Race to run, that requires all his Strength, resolves to defer it until old, decrepid Age?

PROV. 10.
23.

X. A Fool delighteth to do Mischief; or, as Solomon saith, *It is a Sport to a Fool to do Mischief.* We daily see how mischievous Idiots are; 'tis dangerous to let some of them at large, or to be in Company with them, tho others are more harmless.

is not good. Nothing more evident than this. How restless have the ungodly been in every Age of the Church, to contrive Mischief against their peaceable Neighbours, especially the wicked Papists! What Plots and Sham-Plots have they devised, to destroy the Quiet and Peace of this Land, nay, to destroy the upright and godly People that dwell herein! They care not what Mischief they do, so that they may undo and spoil those who hate their idolatrous Church. One while they study Ways how to blow up the King and Parliament; another while burn our Houses, and lay our famous City in Ashes. And, as if this Mischief were not enough, they have carried on a secret and devillish Design to take away our Religion and Lives, and whatsoever is dear to us; and then, to blind the unwary and credulous Sort of People, invent Sham-Plots, to cast all upon the innocent Protestants. But let them remember, in this they are but Fools; they have the Mark and Brand of Fools upon them, and their Mischief shall fall upon their own Heads. *He that seeketh Mischief, it shall come upon him.* Prov. 11. 27.

XI. Is not he a Fool, that labours for the Wind, and thinks to feed on the Wind, and pursues a Shadow, and sets his Heart upon that which is not?

bath laboured for the Wind? And as Men are said to labour for the Wind, so likewise they are said to feed upon the Wind: *Ephraim feedeth on Wind, and followeth after the East-Wind.* Which (saith Mr. Burroughs) is a Proverbial Speech, to note the following after vain and unprofitable Things; that is to feed on the Wind, when Men please themselves in their own Conceits, and in their own Counsels and Plots, &c. 1. When they promise to themselves great Matters by Ways of their own, and leave God's Ways and Institutions, they may be said to feed on the Wind; and the Prophet rebuketh the Ten Tribes for this. 2. They feed on the Wind, saith he, and so their Hearts are puffed up in Pride and carnal Confidence. You know, according to the Food a Man or Woman feedeth upon, so will their Bodies be; so those that feed upon the Wind, must needs have proud Hearts, or be puffed up with Pride and Self-conceitedness, Eccl. 5. 16. Hos. 12. 1.

IX. Wicked Men think 'tis time enough to repent, when they have spent all their Days in Sin, and in serving the Devil. When they should reap the Harvest of a godly Life, they think 'tis time enough to begin to sow to the Spirit, and convert to God. They sow to the Flesh, and yet think to reap Life everlasting; when nothing is more evident than this, viz. *Whatsoever a Man soweth, that shall he reap;* therefore saith the Apostle, *He that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.* Shall foolish Men think to serve the Devil all the best of their Days, and yet hope that at last God will accept of their Repentance?

X. Wicked Men are full of Mischief. Hence saith David, *Gather not my Soul with Sinners, nor my Life with bloody Men, in whose Hands is Mischief, &c.* Draw me not away with the Wicked, and with the Workers of Iniquity, which speak Peace to their Neighbour, but Mischief is in their Hearts. Yea, he deviseth Mischief upon his Bed, he setteth himself in a way that

Simile

Parallel.

conceitedness. 3. Evil Men, that live upon Comforts that are carnal, and seek for the Honour and Applause of Men, they feed upon the Wind, they seek to satisfy themselves with Vanity, they strive to take hold of a Shadow, and follow after the Wind, Things that cannot fill the Soul, nor satisfy its Desires; Things that are uncertain, lost by one Storm at Sea, consumed by one Spark of Fire, or gone by a false Oath, or wasted by the Badness of Trade, or by the Extravagancy of an evil and foolish Son, and therefore are Fools.

XII. Is not he a Fool, that esteems the greatest Evil above the greatest Good?

than Lovers of God. Now is not Sin the greatest Evil, and God the greatest Good? There is nothing bitterer than the one, nor nothing better than the other; and yet they chuse Sin, and refuse the Good that is in the eternal God, and account Christ not worth the Pleasure of one wicked Lust, and therefore Fools.

XIII. Is not he a Fool, who to avoid a Spark, leaps into the Fire; or to save his Hat, loses his Head?

XII. Wicked Men set their Hearts upon their bale and cursed Lusts, love their Sins more than God and Christ. We read of some who are Lovers of Pleasure more 2 Tim 3.4

XIII. Wicked Men, to avoid a little Trouble and Affliction in this World, expose themselves to eternal Torment, before they will deny themselves of their Lusts, they will burn in Hell for them; rather than go to Prison for Christ, they will go to Hell for denying of him.

Inferences.

Lament over wicked Men; Fools are to be pitied.

2. Be patient, and thou wilt see what will become of these Fools.

3. It shews what abundance of Folly and Fools there are in the World.

4. It shews us how strangely ungodly Men, worldly wise Men are deceived in themselves.

5. It shews what true Wisdom is: *The Fear of the Lord is the Beginning of Wisdom, and to depart from Evil is Understanding*; and in another place 'tis said, *The Fear of the Lord is the Beginning of Wisdom, and a good Understanding have all they that do his 10. Commandments.*

6. Let it caution thee to take heed lest thou art a Fool: The Characters of such an one, as given by wise Solomon, take as followeth: (1.) He will be meddling, Prov. 2. 3. (2.) One that is, as you have heard, mischievous. Prov. 10. 23. (3.) One that many Afflictions and Stripes will not work upon nor humble. (4.) One whose Sin cleaves to him. Prov. 27. 22. (5.) One that is full of Words. Eccles. 10. 14. (6.) One that will utter all his Mind. Prov. 29. 11. speaks that which he should conceal. (7.) One that Prosperity destroys. Prov. 1. 32. (8.) One that is slothful. Eccles. 4. 5. (9.) One that trusteth in his own Heart. Prov. 28. 26. (10.) One that holdeth it Folly to depart from Evil. Prov. 13. 19.

Wicked Men compared to painted Sepulchres.

Mat. 23. 27. *Wo unto you Scribes and Pharisees, Hypocrites, for ye are like unto whited Sepulchres, which indeed appear beautiful without, but within full of dead Men's Bones, and all Uncleanness.*

They are principally Hypocrites which our Saviour resembles to whited Sepulchres; and how fitly they may be compared thereunto, is shewed in the following Parallel.

Simile.

Simile.

A Painted Sepulchre appears, as the Text saith, beautiful without.

II. Sepulchres, tho they appear beautiful without, yet they are very loathsome within.

Malice, Covetousness, and every horrid and abominable Lust, which makes them as loathsome in the sight of God, as a stinking Sepulchre is to us: *A wicked Man, saith Prov. 13, 5 Solomon, is loathsome.*

III. Those that make and beautify a Sepulchre, do it that its inward Filth and Pollution may not easily appear, or offend those that behold it; much Pains, Cost, and Curiosity is bestowed upon the Out-side of it, whereas Men matter not how filthy they are within.

IV. Tho a Sepulchre appears never so beautiful without, yet Men know 'tis loathsome within.

Parallel.

SO vile Hypocrites appear glorious and beautiful to Men, as if they were real Saints; they seem very devout in appearance, and outward Shew, to those that only behold their Outside, 'tis God only that sees the Heart.

II. So Hypocrites, tho they may appear holy and religious to Men, or to the outward Eye, yet are within vile and ungodly, full of Pride, Vain-Glory, Envy,

which makes them as loathsome in the sight of God, as a stinking Sepulchre is to us: *A wicked Man, saith Prov. 13, 5 Solomon, is loathsome.*

III. So the vile Hypocrites, in all their outward Shews, Zeal, Religion, and seeming Piety, do it to hide their cursed Ends, abominable Lusts and Wickedness; for did they appear outwardly to all Men what they are inwardly, they would be loathsome to all that fear God. They bestow much Pains and Cost, and shew their Skill and Cunning, to carry it religiously and warily to Men, whereas they take little or no care how filthy they are inwardly.

IV. So tho Hypocrites appear never so much like Saints to the Eyes of Men; yet God knows and sees they are polluted and vile Wretches inwardly.

Inferences.

THis shews what the abominable Nature of Sin is; 'tis here compared to a dead, putrified, and stinking Carcase; what is more loathsome?

2. It shews also the filthy, unclean, and abominable State of painted Hypocrites, &c.

Wicked Men compared to Swine.

Mat. 7. 6. *Neither cast your Pearls before Swine.*

2 Pet. 2. 22. *The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire.*

Some Sort of wicked Men are more especially in these Scriptures compared to Hogs or Swine; we shall in the following Parallels shew who they are, and how fitly they may be resembled to them.

Metaphor.

SWine love to be in the Mud, they will wallow in Filth and miry Places, which Sheep, and divers other Creatures strive as much as they can to avoid. This Beast (saith Gesner) is a most impure and unclean Beast, and its Nature

is

Parallel.

SO wicked Men love their brutish Lusts, and daily wallow in the Mud and Mire of Filth, and the abominable Pollutions of Sin and Uncleaness, until they become defiled all over, from the Head to the Foot. Such Men and Women, who live in Uncleaness, Drunkenness, and other beastly Sins, may fitly be compared

Simile.

is to delight to wallow in most filthy and noisom Places.

II. The Hog or Swine is a dull, stupid, and senseless Creature, not like the Hart, and divers Animals that might be named.

III. Swine are craving and very greedy Creatures: They are so greedy, saith my Author, that they have no measure in eating; and hence grow so fat, that sometimes they are hardly able to go; nay, they will eat untill they burst themselves.

there be also, who are such Epicures, that they are naturally like the Swine, who are not only gluttonous, but will drink until they are quite drunk; and hence we commonly call a sottish Drunkard, a drunken Swine.

IV. Swine, as they are greedy and unsatisfied Creatures, so they are commonly fed for the Slaughter.

V. Swine are a mischievous Sort of Creatures: They will not only root up Gardens and Vineyards, and pleasant Meadows, where they can get in, but will destroy Chickens, and other harmless Creatures also, and eat them up, and tear Clothes, and other Things in pieces, if they be not look'd after, and kept up in their Sties; nay, some of them will bite and devour Men, if they look not to themselves.

green Thing. It is not to be imagined what hurt these Wild-Boars have done to God's Vineyard; but blessed be God, who puts a Hook in their Noses.

VI. Swine are of no use or Service (saith Dr. Fanzius) to any one while they live; but when they are killed, they yield the Owner some Profit.

up the Earth, running through, and tearing of Hedges, &c. but when the Hog is dead, then cometh Profit by him: So by the Death of the Wicked, some Profit may come to some of his poor Relations; nay, many times by the Death of some wicked Rulers, much Good comes to the Church of God in general.

VII. The Hog is continually grunting all the while he is at his Trough, eating in fear, as it were, lest any should take it away from him.

Parallel.

compared to Swine; for 'tis as pleasant to them to riot in the Day-time, and rumble as it were in the Mud of Wickedness, as it is to a Swine to wallow in the Mire.

II. So are wicked Men; they are, like this dull and sottish Brute, slow of Heart, and hard to believe; they are Men of no spiritual Understanding.

III. Some wicked Men are just like Swine in this respect: they are so greedy and covetous, that they are never satisfied. When they have got their Hundreds, nay, it may be their Thousands by the Year, yet still they pursue the World, as if they had their Bread to get, and were not worth a Groat, and thus growing fat, *Jeshurun* like, they forget God.

But *Jeshurun waxed fat, and kicked.* Some Deut. 32. 15.

IV. So the Wicked, who flourish in this Life, and feed in their filthy Sties of sensual Lusts, are let alone in their Sins, being fatted for the Day of Slaughter. Jer. 12. 3.

V. So some wicked Men are very mischievous; if they can but get loose, or break into God's Garden, they will root it up, and spoil those precious Flowers and Plants which he hath set therein. How often have they eat up God's Children, tearing them in pieces, like wanton and mischievous Swine, caring not what hurt they do: *Have all the Workers of Iniquity no knowledge, who eat up my People as they eat Bread, and call not upon the Lord?* No Swine like the Romish Swine upon this account, who, like devouring Locusts, strive to eat up every Psal. 14. 4.

VI. So it is with some covetous Men, who never do any Good with what they have whilst they live. A wicked Usurer (saith *Bonaventure*) is like a Hog: for whilst he liveth, he is good and profitable for nothing; for he will ever be rooting

VII. So a covetous Man doth not enjoy what he hath without fear; he is afraid of every one, lest they should rob him, or lest by one means or another his worldly Pelf should be wasted, or taken away. Rev. 9.

Metaphor.

VIII. The Hog, tho he should be washed, yet in a little time he will turn again to his wallowing in the Mire, and become as filthy as ever he was.

Filthiness; yet for want of a thorough Work of Grace upon his Heart, he will at last turn again to his former Course, and be as vile and wicked as ever he was; nay, oftentimes much worse, as our Saviour intimates by the unclean Spirit's going out of a Man, &c. And in him is that Word made good, *The Sow that was washed, is turned to her wallowing in the Mire again.*

IX. A Swine cries out exceedingly, or makes a great Noise, when he is took hold of, and had away to be killed.

X. The Wild-Boar is of a more stubborn and mischievous Nature, and commonly doth more hurt (being very strong) than any other Swine. Naturalists tell us, that the Wild-Boar is almost as strong and cruel as a Lion; and that he will often whet and sharpen his Teeth, and run upon the Huntsman.

XI. The Swine under the Tree in a greedy manner eat up the Acorns, but never look up to the Tree or Oak from whence they fall.

XII. Swine will refuse Pearl for Pease; if ye cast Pearls before them, they will tread them under their Feet.

cast the Pearl of good Instruction before them, and they will tread it under their Feet; they will cast that at their Heels, which they should apply to their Hearts, and revile you, if they do not tear and rend you into the Bargain.

Metaphor.

SWine were created such, they were Swine from the beginning.

II. Swine retain their own Nature, and it is impossible for them to cease being Swine.

Parallel.

VIII. So if an unregenerate Man should, by the Light of Nature, or other Helps that God is pleased to afford, escape many great Pollutions, and reform in many things, and seem to be a true Convert, and to be clean washed from his

Mat. 12.43
Luk. 11.25

IX. So wicked Men, when God takes hold of them by Sickness, and they come to have Apprehensions of Death upon them, they cry out, (unless their Consciences are asleep or seared) being afraid of Death and Hell.

X. So Antichrist, who may fitly be compared to a Wild-Boar, I mean his Un-holiness, that First-born of Satan, is and hath been more mischievous than any other of the Herd; he having got a great degree of Power, which he hath from time to time exercised against God's People, to the wasting and spoiling of his spiritual Vine and Vineyard. *The Boar out of the Wood doth waste it, and the wild Beast out of the Field doth devour it.*

Psal. 80.14

XI. So wicked and graceless Men, tho they enjoy all this World's Good, never look up in a due manner to God, who is the Tree of Life, and is the Author and Giver of it.

XII. So wicked Men will refuse Grace for Gold; give them but this World, and let who will take the Pearl of great Price, the Love and Favour of God. Give them Counsel to leave their Sins, or

Mat. 7.6.

Disparity.

MAN was created holy and upright at first; this swinish and brutish Nature came in by the Fall.

II. But wicked Men may be changed, and become gracious; it is possible for them to become Sheep and Lambs of Jesus Christ, so as to hate that which they once loved. Grace, when infused into the Soul, makes a real and wonderful Change.

Inferences.

THIS shews the brutish and base Nature of sinful Man; what is more contemptible in our Eyes than a Swine?

2. It shews what a vast difference there is between a true converted Soul, and a brutish Sinner; God esteems of the one as of his choicest Treasure, but ungodly Men are meer Swine and brutish Creatures in his Sight.

Wicked

Wicked Men Debtors.

Mat. 5. 25, 26. *Agree with thine Adversary quickly, whilst thou art in the way with him; lest any time the Adversary deliver thee to the Judg, and the Judg deliver thee to the Officer, and thou be cast into Prison. Verſ. 26. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt Farthing.*

Mat. 18. 24. *And when he had begun to reckon, one was brought unto him; which ought him ten thousand Talents.*

IN both theſe Places Sin is called a *Debt*, and the Sinner a *Debtor*: The Reason of which is ſhewed under the Head of Metaphors concerning Sin, where Sin is compared to a Debt; unto which we refer you.

Metaphor.

A Debtor is one that oweth Money, Duty, &c. to his Neighbour; alſo one that is a Trefpaſſer, an Offender, or guilty Perſon. A Man may be a Debtor by Office, Gal. 5. 3. by Duty, Rom. 8. 12. by the Law of Charity, Rom. 15. 27. by trefpaſſing or offending, whether God or Man, Mat. 6. 12.

Mat. 18. 24. **II.** An evil Debtor is unwilling to be called to an Accompt; nothing is worſe to him, than to hear the News, *Give an account of thy Stewardſhip.* Hence 'tis ſaid, *One was brought that owed ten thousand Talents*; as if it were by Force; he was haled before his Maſter to reckon with him.

give an Account of all the hard and reproachful Words you have ſpoken againſt your godly Neighbours, and of all the Wrongs and Injuries you have done them; give an Account of all thoſe Talents that were lent you; what Improvement have you made of your Knowledg and Parts, your Seasons and Sabbaths, and of thoſe many Years you have had in the World? This (I ſay) is grievous to wicked Men to think upon. *They ſhall be brought forth in the Day of Wrath*; they will not come willingly, but ſhall therefore be as it were haled before the Judg of Heaven and Earth.

Burges. **III.** Ill Debtors are attended with Shame. Ambroſe ſpeaketh of ſome, who for the Shame and Diſtreſs thereof, have made away with themſelves, fearing more *Opprobrium Vitæ*, than *Mortis Periculum*, the Reproach of Life, than the Punishment of Death.

Parallel.

MAn oweth all that he is, hath, or can do, unto God; he having received his very Being, and all other good Things that he enjoys, from God, as ſo many Talents lent him, which he muſt be accountable to God for in the great Day, &c. Man is a Trefpaſſer, an Offender, or a guilty Perſon, having broken the Law, the Penalty of which is eternal Death; ſo that as a Traitor, or flagitious Perſon, by his hainous Crimes he is become a Debtor to everlaſting Punishment.

II. So wicked Men do not love to think upon the Day of Judgment, care not to hear of thoſe large Bills and Handwritings that are againſt them. How grievous will that Voice from Heaven be to ungodly Men, *Give an Account of your Stewardſhip; Arise ye Dead, and come to Judgment!* Give an Account of all the Oaths you have ſworn, the Lies you have told, the Times you have been drunk, the Days of Grace you have neglected;

III. Sinners are ſuch vile Debtors, that they are attended with great Shame, and therefore, *Adam-like*, hide their Sins, do not love, nay, they are aſhamed any ſhould know how black and notorious in Wickedneſs they are; they have got many Ways to cover their Iniquity.

Metaphor.

IV. Some great and ill Debtors have many Shifts and Delays to put off their Creditors; 'tis a common custom amongst Men far in Debt, to contrive ways to excuse themselves, and make vain Apologies, and all to shift and put off further Trouble.

Excuses, and repent not of their evil Deeds, nor go to God through the mediation of Jesus Christ for Pardon and Forgiveness.

V. Some Debtors hate their Creditors, *Leve as alienum debitore facit grave inimicum*, saith Burges, a little Money borrowed makes a Man a Debtor, but a great deal an Enemy; so the more they owe, the more they hate. Nay, *Aristotle* saith, *Debtors wish their Creditors to have no Being*, wish they were dead, so that they might but thereby be freed from their Debts.

VI. Some Debtors, are so far in Debt, that they owe much more than they are worth, or are able to pay, or make a compensation for.

fence that is against Man is compared to an hundred Pence, but that which is against God to ten thousand Talents, *And when he had begun to reckon, one was brought unto him, which owed him ten thousand Talents.* ver. 24. *And because he had nothing to pay, his Lord commanded him to be sold, and his Wife, and Children, and all that he had, and the Debt to be payed.* ver. 25. *The Servant therefore fell down, and worshipped him, saying, Lord, refrain thine Anger towards me, and I will pay thee all.* ver. 26. *Then the Lord of that Servant had Compassion, and loosed him, and forgave him the Debt.* ver. 27. *But the same Servant went out, and found one of his Fellow-Servants which ought him an hundred Pence, and he laid his Hands on him, and took him by the Throat, saying, Pay me what thou owest.* ver. 28. &c.

VII. An ill Debtor, that is very far in Debt, does not love to see nor meet his Creditor, he will go some by-way, or go much about, rather than come near him, or meet with him.

found that God had met with him by *Paul's* Preaching, *who reasoned of Righteousness, Temperance, and Judgment to come*, ('tis said) *he trembled*: but mark his answer to the Apostle; Was he pleased with that Doctrine? Alas no, he could not bear it: therefore crys out, *Go thy way for this time, when I have a convenient season, I will call for thee.* Act. 24. 25.

VIII. A Debtor that is far in Debt, is often-times afraid of an Arrest, and much perplexed and troubled in his Mind; the thoughts of a Prison being grievous to him.

Parallel.

IV. So Sinners have many ways to excuse themselves: have you not heard some speaking to this purpose, I was drawn in before I was aware; I had not done such nor such a thing, had it not been for such or such an one; but all are guilty of human Infirmities, I shall do better; when God gives me more Grace, I intend to reform: and thus they put off God and Conscience by trifling Delays and

nor go to God through the mediation of

V. Wicked Men hate God, they are often set out in Scripture as Haters of him, because they fear him as an angry Judge, who will severely demand satisfaction to the last Farthing; they care not whether there were any God or no, to call them to an account for all their Wickedness which they daily commit against him; hence the Apostle saith, *the carnal Mind is Enmity against God*: nay, and the Lord positively saith of the Wicked, that *their Soul abhorred him.* Rom. 8. 7. Zech. 11. 8.

VI. Sinners are so far in Debt to God, that they are not able to make him satisfaction, they owe ten thousand Talents, and have not one Farthing to pay: The aggravation of Sin lyeth in this, (*viz.*) that it is against God; therefore that Of-

VII. So Sinners who are notoriously Guilty before God, love not to meet with him, nor hear of him: if God comes near them by the reproofs of his Word, or by the checks of Conscience, or by the rebukes of the Rod, how are they startled? As in the case of *Felix*, who when he

reasoned of Righteousness, Temperance, and Judgment to come, ('tis said) he trembled: but mark his answer to the Apostle; Was he pleased with that Doctrine? Alas no, he could not bear it: therefore crys out, *Go thy way for this time, when I have a convenient season, I will call for thee.* Act. 24. 25.

VIII. So guilty Sinners are afraid of the Serjeant, Death if they perceive Death is approaching, how troubled are they for fear of the Prison of utter Darkeness? (provided their Consciences be awake.) See *Sin a Debt.*

Metaphor.

Metaphor.

Disparity.

Exod. 21. 7.
& 22. 2.
2 King. 4. 1.

Burges on
Justifica-
tion. p. 1. 0.

I. **A** Debtor among Men, upon the non-payment of his Debts is exposed but to external Punishment, suppose it should be the highest Punishment that we read of in Scripture or History; we read under the Law they were bound to sell their Children, yea, themselves to become Slaves or Bond-men; it was a fore Punishment to have Children sold for Parents Debts. I have read that *Valentinian* the Emperour, would have such put to Death that were not able to pay their Debts; but especially, that Law mentioned by Mr. *Burges*, was the severest of all, that provided that he who was in Debt and could not pay it, the Creditors might take him, and cause him to be cut into as many pieces as they pleased.

II. A Debtor among Men may escape an Arrest, or fly from the Hand of Justice; or if he be taken, Death will free him from all Miseries, nay if he dies in Prison, his Debt is paid.

I. **B**ut the ungodly and guilty Sinner is exposed to eternal Punishment; such who obtain no forgiveness or pardon of Sin, through the atonement of the Cross, or satisfaction made by Jesus Christ, shall be cast into the Lake of Fire and Brimstone; 'tis not Wife nor Children, Father or Brother can make a compensation, or keep them from the place of Punishment; *They shall be tormented day and night; they shall drink of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation, and they shall be tormented with Fire and Brimstone in the presence of the holy Angels, and in the presence, of the Lamb. ver. 10. And the smok of their torment ascendeth up for ever and ever; they have no rest day nor night, &c. They shall be cast into a Furnace of Fire, there shall be weeping and gnashing of Teeth.*

Rev. 14. 10.

Mat. 13. 50.

II. But it is impossible for Sinners to escape the Wrath of God, who live and dye in their Sins; Death will come, there is no escaping the Hands of this grim Serjeant; and when they are thrown into Hell, that strong and fearful Prison, they shall by no means come out thence, till they have paid the utmost Farthing.

Inferences.

How may this humble sinful Mortals! What little cause have any of the Children of Men to boast of their Riches? Alas! they are, whether they know it or no, exceedingly in Debt, they are worth nothing; and whether they believe it or not, Death will convince them of it.

2. It may stir up the Hearts of the Godly to pity Sinners, when you see poor Prisoners that are in Prison for Debt, crying out of the Grates; *Bread, Bread, for the Lord's sake!* how ready are you to pity them; but how more doleful is that Cry of the rich Glutton in Hell, for a drop of Water to cool his Tongue, and none is given to him?

3. It speaks much Comfort to Believers, who have through that redemption that is in Christ, obtained the forgiveness of all their Debts; Oh! what a Blessing (these things being considered) is pardon of Sin! Let thy Soul, with *David*, *Bless the Lord, and all that is within thee praise his holy Name, who forgiveth all thine Iniquities, who healeth all thy Diseases, who hath freed thee from thy Sins, and the Punishment of them.*

Psal. 103.
1, 2, 3.

Wicked Men the Rod of God.

Isa. 10. 5. O Assyrian, the Rod of mine Anger.

THe Ungodly, and bloody Persecutors of the Lord's People, are called his Hand, his Rod, and his Sword: *Deliver my Soul from the Wicked, which is thy Sword; from Men of the World, which are thy Hand, O Lord, —*
Psal. 17. 13, 14.

Parallels.

Parallels.

I. **A** Man smites such as have offended him with his Hand, and with a Rod or Sword : So God makes use of the Wicked, as an Instrument to chastize his Children, when they transgress his Law, and grievously sin against him.

II. As a Hand or Rod lays on harder or softer Blows, according to the Pleasure and Purpose of him that strikes : So God lets the Wicked out upon his own People, to oppress and afflict them as he sees good, either in a milder or more severe manner.

III. When a Father hath chastized his Children sufficiently, and thoroughly humbled them, he sometimes casteth the Rod into the Fire : So when God hath by the Wicked, who are his Rod, thoroughly humbled his People, and taken away their Sin, he will throw the Wicked, their bloody Persecutors, into the Fire of his Wrath : *For yet a very little while, and the Indignation shall cease, and mine Anger in their Destruction.*

1sa 10.25.

Wicked Men compared to Tares.

Mat. 13. 38. *The Tares are the Children of the Wicked One.*

Tares, *ζιζάνια*, quasi *πτερίζιον*, saith *Varineus*, *quia amet triticum, illud ut umbra corpus sequitur, imitatus, & simul arescit, ac si esset de tritici genere : i. e.* Because it loveth the Wheat, and imitates it, as the Shadow imitateth the Body, and groweth up with it, as if it were of the same kind with the Wheat. It should not (saith one) be translated *Tares*, but *evil Seed*. It is that which we call the *deaf Ears*, that grow up with the good Corn, and cannot be discerned till the Harvest, and then it proves naught : for Tares and Fitches are soon discerned and pluck'd up. *The Enemy sowed Tares, v. 15. i. e.* corrupted.

Liegh's
Crist. Sac.

Ungodly Men are compared to Tares. Tares (saith a noted Writer) is a Sort of Grain that groweth in the Eastern Country ; therefore those that are called Tares amongst us (I suppose) are not the Tares our Saviour alludes to.

Metaphor.

Parallel

Tares are a low and base Sort of Grain, of little worth or esteem in comparison of Wheat, and some other Grain.

II. If Tares are sown amongst Wheat, it is done by the Hand of an Enemy, out of spite and malice, to the Injury and Loss of the Owner of the Field.

tals, that evil Seed into their Hearts, from whence these Tares spring, out of spite and Malice to God himself, whose is the Field, and also out of spite and malice to Mankind.

III. Tares growing among Wheat, do hurt and prejudice the Wheat, hindering its growth and flourishing.

Wo is me, that I sojourn in Mesech, that I dwell in the Tents of Kedar ! It is a hard Matter to keep our Garments clean, and no way to defile them, living in the midst of a wicked and ungodly Generation. Who can touch Pitch, and not be defiled therewith ? The Israelites dwelling among the wicked Natives of the Land of Canaan, 'tis said, learned their Works, and served their Gods.

So the Children of the Wicked One are a base and contemptible Sort of People, in comparison of the Children of God.

II. So the spiritual or metaphorical Tares, viz. the Children of *Belial*, that grow in the Field of this World, were first sowed by the Devil ; he is that Enemy who did it, i. e. He infused by his Spirit, through the Corruptness of Mortals, that evil Seed into their Hearts, from whence these Tares spring, out of spite and malice to God himself, whose is the Field, and also out of spite and malice to Mankind.

III. So the Ungodly, or Children of the Wicked One, dwelling with or among the Saints, hurt and greatly prejudice them, hindering their Growth in Grace and Godliness. Saith David,

Psal. 120.6

Psal. 106.
35,36.

IV. Tares

Metaphor.

IV. Tares (as *Wilson* observes) are so like Wheat whilst they are in the Blade, as hardly the one can be discerned from the other.

V. The Man who had Tares sown amongst the Wheat in his Field whilst Men slept, would not suffer his Servants to pluck them up, lest some of the Wheat should be pluck'd up with them, but let them grow together until Harvest, and then commands the Reapers to separate the one from the other, and the Wheat to gather into his Barn, but the Tares to cast into the Fire; from whence it appears, that those Tares were good for nothing but Fuel for the Fire, &c.

the World, and the Reapers are the Angels. As therefore the Tares are gathered, and burnt in the Fire; so shall it be in the End of the World: The Son of Man shall send forth his Angels, to gather out of his Kingdom all things that offend, and them that do Iniquity: And shall cast them into a Furnace of Fire; there shall be weeping, and gnashing of Teeth.

Parallel.

IV. So Hypocrites seem so like true and sincere Christians, that for a while the one can hardly be known from the other.

V. So the Almighty (tho there be many Hypocrites, Hereticks, and Reprobates in the World) would not have Magistrates or others to pluck them up (for their Errors or Heresy only) that is, destroy them, or take them away by corporal Punishment and Death, lest they pull up and destroy some of his precious Saints with them, instead of those Children of the Evil One, but would have them live or grow together in the Field of the World until the Harvest, that is, the End of the World. *The Field is the World; the good Seed are the Children of the Kingdom; but the Tares, the Children of the Wicked One. The Enemy that sowed them is the Devil, the Harvest is the End of*

Mat. 13.
38, 39, 40;
41.

Inferences.

THIS may put every Christian upon the Search and Examination of their Hearts, lest instead of good Wheat, they should at last prove evil Tares.

2. It also reproves those Magistrates, who in a blind Zeal persecute Men for Religion, and Conscience sake, pretending they do it to destroy the Tares, viz. Hereticks, &c. whereas they know not but that those they persecute may be good and faithful Christians. Besides, 'tis a Work that belongs not to them; God would have both, tho one Sort may be very vile and impudent Hereticks, Schismatics, &c. to live together to the end of the World.

Wicked Men compared to Chaff.

Psalm 1. 4. The Ungodly are not so, but are like the Chaff which the Wind driveth away.

Mat. 3. 12. But he will burn up the Chaff with unquenchable Fire.

Wicked Men are compared to Chaff.

Simile.

CHaff, before it is separated from the Wheat, cleaves close to it; and the Wheat must be trod or threshed, before the one can be separated from the other.

Parallel.

SO some wicked Men, I mean Hypocrites, seem to cleave close to the Saints, and to be in perfect Union or Oneness with them: And the Godly must be trod upon, or threshed with the Flail of Persecution, before they, as sacred Wheat, can be separated from the Chaff, viz. counterfeit Christians.

Simile

Parallel.

Jer. 23. 28. II. Chaff is of little worth or value to the Wheat: *What is the Chaff to the Wheat?* 'Tis a low, mean, and contemptible thing; one Bushel of Wheat is worth many Bushels of Chaff.

II. So wicked Men and Hypocrites are of little worth and value in the sight of God; he esteems one true Christian worth thousands, and ten thousands of Hypocrites: *I give Egypt for thy Ransom, Ethiopia and Seba for thee. Since thou wert precious in my sight, thou hast been honourable, &c.* Isa. 43. 3.

III. Chaff is light and airy; 'tis no ponderous Thing, and therefore the Wind carries it away with a Blast.

III. So the Wicked, whatever shew they make of Religion and Piety, they are light as Chaff; they are not weighty, nor ponderous; their Lightness and Levity is discovered by their Words and

Behavior; and when the Blast and Tempest of Persecution comes, it drives them away from the seeming Zeal and Religion they pretend to; and at last, the Wind of God's Wrath will drive them into the lowest Hell, there to be burned with unquenchable Fire.

Inferences.

THIS shews what a great difference there is between the Godly and the Ungodly; also what the woful Condition of Hypocrites is, and what will be in the End.

Wicked Men compared to Thorns.

Numb. 33. 55. *They shall be Pricks in your Eyes, and Thorns in your Sides, &c.*

Josh. 23. 13. *But they shall be as Snares and Traps unto you, and Scourges in your Sides, and Thorns in your Eyes, &c.*

Cant. 2. 2. *As a Lilly among Thorns.*

Nah. 1. 10. *For whilst they are folden together as Thorns, &c.*

THorns (as *Glossius* and others observe) in these Places of holy Scripture, signify wicked, mischievous Men. Numb. 33. 55.

Simile.

Parallel.

Gen. 3. 18. THorns came in with the Curse, *Cursed is the Ground for thy sake, Thorns also and Thistles shall it bring forth unto thee, &c.* Had not Adam sinned, we should not have been troubled with Thorns.

SO wicked Men came in with the Fall, and as the Fruit of the Curse. Had not Adam sinned, the World had never been troubled with these Briars and Thorns; but ever since the Curse, for Adam's Sin, the World hath been full of these Thorns.

II. A Thorn is no tender Tree, but contrary-wise sturdy, hard, knotty, and full of Knobs and Pricks, dangerous to meddle, or have to do with.

II. 'So the Wicked, these Sons of Be- *clopham.* *lial, Belegnot, without Yoke, that is, such as will not come under the Yoke of Obedience; or Beli-Gnalah, not ascending, because their Males prospered not.*

hard-hearted, knotty-conditioned, full of pricking and stinging Words and Works. What can he expect that meddles with a Thorn or Briar, but to be scratch'd, prick'd, and wounded in his so doing? So that Man that has to do with some wicked Men, shall be scratch'd or prick'd in his good Name and Estate, one way or other.

2 Sam. 23. 6.

III. Thorns

Simile.

III. Thorns are Trees of little worth, low and base Things, hurtful to Fields, Gardens, and Vineyards, &c.

of the Wicked is little worth. And as they are unprofitable, and little worth in themselves; so they are offensive and prejudicial to God's Garden; they hinder the Growth of the Saints as much as in them lies, wounding the Lilly that groweth among them. See Lilly among Thorns.

IV. Thorns nevertheless do serve sometimes to make a Hedg to keep out wild Beasts from breaking into a Field or Vineyard.

Men of the Earth, stood up for, and sided in with the Church and People of God, and so proved as a Wall of Defence or Hedg to them. Besides, God makes use of them sometimes as a Hedg to stop his People in their evil Courses, by suffering these Sons of Belial to afflict them: *I will hedg up her Way with Thorns.*

V. Thorns and Briars, when they are grown to any height, are oft-times by the Owner cut down, and cast into the Fire.

VI. Thorns and Briars are not able to stand before a devouring and consuming Fire.

they shall be destroyed as Stubble fully dry. and Thorns against me in Battel? I would go through them, I would burn them together.

Parallel.

III. So wicked Men are of little worth and value in God's sight; they are of a base Spirit and Principle, Lovers of Pleasure more than Lovers of God, preferring Earth above Heaven: *The Heart* Prov. 10. 20.

IV. So some of these wicked Ones God now and then makes use of to be a Hedg to his People, to keep out a more bloody and cruel Adversary: *The Earth* Rev. 12. *helped the Woman*; that is, Wicked Men,

V. So the Wicked and Ungodly, when they are grown to a great height of Wickedness, provoking God against themselves, are cut down, and cast into Hell. *That which beareth Briars and Thorns is near* He 8. 6. 8. *unto Cursing, whose end is to be burnt.*

VI. So the Wicked are not able to stand before the dreadful and angry God. *For while they be folden together as Thorns,* Nah. 1. 10. *and whilst they are drunken as Drunkards,* *Who would (saith God) set the Briars* Isa. 27. 4. *I would go through them, I would burn them together.*

Inferences.

If it not a strange and marvellous thing, that God's People are no more scratch'd and prick'd with these troublesome Thorns, considering what a Multitude of them are amongst us?

2. It may caution all true Christians, how they meddle with these pricking Thorns.

3. It shews the Folly of the Wicked, who strive with the Almighty, and set themselves in Battel against Him, who is a consuming Fire, and they but Thorns and Briars, or like Stubble fully dry.

Wicked Men compared to Mountains.

Isa. 41. 15. *Thou shalt thresh the Mountains, and beat them small, &c.*

Isa. 2. 14. *Upon all high Mountains that are lifted up, &c.*

Zech. 4. 7. *Who art thou, O great Mountain? &c.*

Parallels.

Mountains are high and lifted up, and seem to have the Preheminence: So the wicked Princes and Potentates of the Earth are high in Power, and seem to be lifted up in Pride and Arrogancy, and to have Preheminence over the Righteous.

II. Mountains are hard to be removed out of their Places: So the Wicked, having taken such Root in Sin, &c. 'tis very hard and difficult to remove them, and make them become plain. This was ('tis true) one great Design of the Ministry of John Baptist: *Every Valley shall be filled, and every Mountain and Hill shall be brought low,* Luk. 3. 4.
G g

Parallels.

low, &c. But this Work is not done upon the Spirits of wicked Men, but by the mighty Power of God.

III. Mountains and Hills are commonly barren and unprofitable Ground: So the Wicked, who are lifted up in Pride and Arrogancy, &c. are spiritually a barren, useless, and unprofitable Sort of Men.

IV. Mountains were accounted Places of Defence, whither Men used to flee in time of Danger, tho many times they failed them: So Men oftentimes flee to the lofty Enemies of God, the oppressing, tyrannical Powers of the Earth, to secure themselves from approaching Dangers; but in vain (alas!) is Salvation looked for from these Mountains and Hills, in the Day of God's Anger.

Inferences.

IN this Saints have cause to rejoice; God hath promised to throw down all the Hills and Mountains of the Earth, that are lifted up: *Who art thou, O great Mountain? Before Zerubbabel thou shalt become a Plain.*

Zech. 4. 7.

Wicked Men compared to the Troubled Sea.

Isa. 57. 20. *But the Wicked are like the troubled Sea, &c.*

Jer. 51. 4. *The Sea is come up upon Babylon, with the Multitude of the Waves thereof. Caldee, the King, with his numerous Hosts, in Plenty like the Sea, is come up against Babylon, &c.*

Note. The Wicked are compared to the Troubled Sea, and to many Waters, &c.

Parallels.

THe Sea is a great Convention, (as one words it) or a Multitude of Waters; *The gathering together of the Waters called be Seas:* So the Wicked are a Multitude of People.

Gen. 1.

II. The Sea sometimes swells, roars, and rises very high, threatening the Earth as if it would swallow it up immediatly: So the mighty Concourse of the wicked and tyrannical Powers of the Earth, many times swell in Pride and Arrogancy, and make a fearful Noise, as if they would in a moment swallow up the Lord's People.

III. The Sea hath its Bounds set by the Almighty: *He hath shut up the Sea with Doors, &c. and hath said, Hitherto shalt thou come, and no further; and here shall thy proud Waves be stayed:* So the Lord sets Bounds to the Wrath and Rage of the Ungodly; no Creatures can go further than God permits them. As he that made the Sea, can master it; so he can soon put a Stop and Curb to the proudest Oppressor and Persecutor in the World. Let Men be as angry as they will, let them be as stormy as the boisterous Seas; yet the Lord hath said, *Hitherto shall ye come, and no further.* He stilleth the Noise of the Seas, the Noise of the Waves, and the Tumult of the People. Nay, the Devil himself is like a Sea shut up, he cannot do what he would, he hath Bounds set him, &c.

Job 38. 8.
II.

Psal. 65. 7.

IV. The Sea at God's command is still; *The Wind and Seas obey him:* So with one Word speaking (as it were) he can quiet the Wicked, and make them silent in Darkness; He can make this Sea and frightful Storm a Calm, and cause the proud Waves to be still.

Psal. 107.
29.

V. The Sea produces or brings forth many strange Monsters: So the Multitude of the Wicked, this metaphorical Sea, hath brought forth many a vile and strange Monster. See *Dan. 7. 3. And four great Beasts came up from the Sea; diverse one from the other; the first was like a Lion, and had Eagles Wings, &c.* These four Beasts signified the four Monarchies of the Earth; what a Monster the fourth hath been, all the World hath had full Experience of, that had great Iron Teeth, &c. What Devils incarnate were many of the Roman Emperors, particularly Nero, who ripp'd up the Belly of his own Mother! &c. And what a Monster hath the little Horn been, I mean the Papal Power! what a mighty Mass of innocent Blood hath the Beast and Whore devoured! &c.

VI. The

VI. The Sea is very restless, it ebbs and flows, and seems to be continually troubled: So the Ungodly are always restless in their Spirits, like wicked *Haman*, they never cease Plotting against the Just. Tho they have very great Power, Riches, and Honour, yet because God's *Mordecai's* will not bow down their Souls for them to go over, all seems as nothing to them; they have Riches, much Gold and Silver, but not satisfied; they enjoy all the Delights and Pleasures the World can afford them, but yet are like the troubled Sea: Many times also their Consciences sorely disquiet them. What Rest soever they may have, yet certainly they are continually void of the true Peace of God, and in this Sence *there is no Peace to the Wicked, &c.* Isa. 57. 21.

VII. The Sea continually casteth forth Mire and Dirt: So the Ungodly never cease casting forth their abominable Wickedness.

Inferences.

Let not the Saints fear the Ungodly: What tho they swell and roar? God hath set Bounds to them: *The Wrath of Man shall praise thee, and the Remainder of Wrath shalt thou restrain.* No more Wrath of Man shall be let out, no higher shall these Seas swell, than shall tend to the Glory of God; the Over-plus, that Wrath that would indeed prove hurtful to the Godly, and to the dishonour of the Almighty, the Lord will restrain. Psal. 76. 10

II. Pray hard, that God would keep the Doors and Bars of these troublesome Seas fast, and prevent the Danger. *I will yet for this be enquired of by the House of Israel, to do it for them.* Ezek. 36. 37.

1. Pray, that God will keep the Sea of Man's Wrath within its limited Bounds.

2. Pray, that God would not suffer Satan to break forth too furiously upon us. If God did not set Bounds to him, no Man could live quiet one hour.

3. Pray, that God would set Bounds to the Sea of Prophaneness.

4. And also that he would set Bounds, and drive back the Sea of Error and false Doctrine, &c.

III. This shews the woful Condition of ungodly Men: They have no Peace; true Peace, whilst they live, and be sure shall have none at Death. Peace is the Portion only of the Lord's People: *Great Peace have all they that love thy Law, &c. My Peace I give unto you.*

Wicked Men dead in Sin.

John 5. 25. *The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.*

Eph. 2. 1. *And you hath he quickened, who were dead in Trespasses and Sins, &c.*

Unconverted Men are dead, spiritually dead, they are as dead Men. Life is opposed to Death, which is either the Privation of natural Life, because of the Separation of the Soul from the Body; or the Privation of spiritual and heavenly Life, because of the Separation of the Soul from God through Sin. And this is really true in both respects, in a proper Sence; yet we shall open the State of Men dead in Sin, by comparing this Death with natural Death, between which in some things there is a good Parallel, and to which (in the Judgment of divers worthy Men) the Spirit of God doth allude, &c.

Parallels.

A Dead Man, one that is really dead, is under a total Privation of Life; there is no Life in him: So Man by Sin is totally under the Privation of the spiritual Life of God. Now the Life of God consisteth in a Principle of Grace, which is called a Seed; *The Seed* (speaking of a Man quickned) *remains in him.* This Seed, or divine Principle, is unto the Soul, as the Soul is to the Body: but there is no Soul, or Seed of Grace, no Principle of spiritual Life in an unregenerate Man; and therefore really and truly dead in a spiritual Sence, as the Body is dead when the Soul is separated from it. If there be any true and real spiritual Life in an unconverted Man, how can he be said to be dead? for where there is not a total Privation of natural Life, a Man cannot be said to be dead naturally. 1 Joh 3. 9.

II. *Dead, The Dead shall bear, &c.* This imports, Man was once alive, spiritually alive, considering the Subject of whom our Saviour speaks. Man before his Fall, or the Entrance of Sin, was alive; Death was threatned upon *Adam's* eating of the forbidden Fruit: *In the Day thou eatest thereof thou shalt surely die:* The Deprivation of the spiritual Life of the Soul, as well as the Life of the Body, was in the Sanction of that Law, *Thou shalt die the Death.* What Life soever *Adam* had before he fell, he lost it by his Transgression; and in that very Day he eat, he suffered a Deprivation of the Light of God's Countenance, and spiritual Life of God in his Soul. He lost that supernatural Power of acting towards God spiritually, or Image of God that was in him; so that it was impossible for him to live any more to God, until quickened by a new Principle of spiritual Life. And hence unregenerate Men are said to be dead, &c.

III. A Man that is dead cannot move, act, or speak; all natural Motions utterly cease; that is the Effect of Death: So unconverted Men have lost all spiritual vital Acts, that is, all Acts and Duties of holy Obedience, acceptable unto God. There is in them a total Defect and Want of Power for any such Acts whatsoever, or else they are not dead, cannot be said to be dead; for when the Soul departs, it leaves the Body incapable of any kind of Activity. All the natural Power the Body had, by means of the Soul's Union with it, is gone, upon the Separation of the one from the other: So Death falling upon the Soul, or suffering a Privation of the Image of God, or spiritual Life it had, all its internal Power to act or live to God is gone, the carnal Mind being expressly said to be Enmity against God: *An evil Tree cannot bring forth good Fruit.* In short, there is in all wicked Men, a Disability or Impotency unto all spiritual Things, to be performed in a spiritual manner; and that it is impossible for them to act and do in a way acceptable to God, till quickened by the Holy Ghost.

IV. A dead Man is an unlovely Object to look on; for it is Life that puts a Beauty and Glory upon the Body: So an unregenerate Man is an unlovely Object. 'Tis Grace only, or that supernatural Principle of spiritual Life, that confers Beauty upon the inward Man, or renders the Soul amiable in God's sight.

V. A dead Man is void of all Sense; he sees not, feels not, hears not: If you cast Fire in his Face, 'tis all one to him; or if you run a Sword into his Heart, he will not complain; lay Mountains of Lead upon him, he feels them not, &c. So those who are dead in Sin, are senseless Souls. Tho the Anger of God is kindled against them, and his Wrath burns never so hot, they regard it not; nay tho you throw as it were Hell-Fire into their very Faces, yet they fear it not: Tho there are upon them great Mountains of Sin, and horrid Guilt, yet they feel them not, &c.

VI. A dead Man cannot be raised to Life again, without the mighty Power of God: So the Dead in Sin cannot be raised to Life, without the mighty Power of God's Spirit. Christ, who raised dead *Lazarus* out of the Grave, must quicken such who are dead in Sins and Trespases. The *Ephesians* are said to believe according to the Working of God's mighty Power, which he wrought in Christ, when he raised him from the Dead.

VII. A dead Man is loathsome, and fit for nothing but to be put under Ground, or buried out of sight: So the Wicked are loathsome in God's sight, and unless the sooner quickened, they will be good for nothing but to be cast into Hell; some wicked Men are fit to be buried, or thrown into that Grave.

Object. It is by some objected, That there is a wide Difference between Death natural and spiritual: In Death natural, the Soul it self is utterly removed and taken away from the Body, but in Death spiritual it continues: a Man is still, notwithstanding this spiritual Death, endowed with an Understanding, Will, and Affections, by which these Men are enabled to perform their Duties to God.

Ans. 1. In Life spiritual, the Soul is unto the Principle of it, as the Body is unto the Soul in Life natural: For in Life natural, the Soul is the quickning Principle, and the Body is the Principle quickened; when the Soul departs, it leaves the Body with all its own natural Properties, but utterly deprived of them which it had by virtue of its Union with the Soul: So in Life spiritual, the Soul is not, in and by its essential Properties, the quickning Principle of it, but it is the Principle that

is quickned : and when the quickning Principle of spiritual Life departs, it leaves the Soul with all its natural Properties entire as to their Essence, tho mortally corrupted; (which is equivalent with Death natural); but of all the Power and Abilities, which it had by virtue of its Union with a quickning Principle of spiritual Life, it is deprived. And to deny there is such a quickning Principle of Life spiritual, super-added unto us by the Grace of God, distinct and separate from the natural Faculties of the Soul, is upon the matter to renounce the whole Gospel; it is all one as to deny, that *Adam* was created in the Image of God, which he lost; or that Sinners are spiritually dead in Sins and Trespasses; and that we are renewed into the Image of God by Jesus Christ.

2. Whatsoever the Soul acts in spiritual Things by its Understanding, Will, Affections, &c. as deprived of, or not quickned by this Principle of spiritual Life, it doth it naturally, not spiritually, &c.

Disparity.

A Man naturally dead is altogether incapable to make any opposition against the supernatural Power of God, put forth in order to quicken him, or raise him to Life, he can no way, directly or indirectly oppose it. But a Man who is dead, spiritually dead in Sin, when God in a gracious way comes to use Means to quicken him, or raise him to a State of Life, he makes opposition, nay, and doth greatly resist and strive against the good Motions of the Spirit, and Workings of God, in order to his Vivification. So that the Power of God is more manifestly seen in the quickning of one spiritually dead, than in quickning one dead naturally.

Inferences.

From hence we may perceive the evil and destructive Nature of Sin: It is spiritually the Death and Ruine of the Soul, and will, without the infinite Mercy of God, destroy it for ever.

II. It shews also particularly, what the Nature of *Adam's* Sin was, and what it did incur upon his Posterity, viz. not only natural Death, but spiritual Death likewise.

III. It sets forth the Riches of God's Grace in the second *Adam*, that quickning Spirit, in raising poor dead Souls to Life again.

IV. Here is much Comfort for all sincere Christians, who are raised from Death to Life by Christ, in that there is so great a difference between the State of *Adam* in Innocency, and our standing in Christ, viz. The Principle of Life in *Adam* was wholly and entirely in himself. It was the Effect of God's good Will and Power, 'tis true, but it was left to grow on no other Root but what was in Man himself; it was wholly implanted in his Nature, and therein did its Spring lie: But in the Life whereinto we are renewed by Christ Jesus, the Fountain and Principle of it is not in our selves, but in him, as a common Root or Head: *He is our Life. Because I live, ye shall live also.* He is the Spring and Fountain of it. He by Covenant also hath undertook to maintain Life in us; he doth renew and encrease this Life in us, so that it is impossible that we should spiritually die for ever.

V. A Man also from hence may easily perceive, whether he be made alive, or quickned by the Spirit, or no. (1.) A Man that hath Life in him, breaths: So he that is spiritually alive, breaths forth his Soul in fervent Desires to God; Prayer (as some have observed) being the Breath of the new Creature. Hence God, when he would convince *Ananias* that *Saul* was regenerated, said, *Behold, he prayeth.* (2.) There is in him Heat, spiritual Heat and Zeal God-ward. (3.) He hath his spiritual Senses; he can see, feel, hear, &c. (4.) 'Tis a full Evidence a Man is alive, when he rises up, and walks: So a spiritual Man rises up, and walks in newness of Life. (5.) A Man quickned hath his Beauty restored again: So a Man spiritually quickned, hath the Image of God restored; he is holy, heavenly, &c.

Wicked Men blind.

Luk. 6. 39. *Can the Blind lead the Blind ? &c.*

Mat. 23. 26. *Thou blind Pharisee, &c.*

Rev. 3. 17. *Miserable, poor, and blind, &c.*

An unconverted Man, or Man in his natural State, is blind.

Parallels.

Some Men are born blind. All Mankind spiritually may be said to be born blind ; for as they are under a Privation of Life, it follows they are blind, that is, their Understanding is darkned.

II. Some Men are blind casually, either by Age, or some Accident. *Adam* before his Fall, could see ; originally Man's Eye-sight was good, but Sin hath put his Eyes out.

III. Blind Men have not the comfortable Benefit of the Sun : So wicked Men receive not the heavenly and sweet Benefit of the Sun of Righteousness.

Tho the Sun shines never so bright, a blind Man is never the better for it, unless his Eyes were opened : So tho the Gospel be preached never so powerfully, yet wicked Men see not, nor can they, till the Eyes of their Understanding are enlightened.

IV. Blind Men stumble, and know not many times at what they stumble ; they also are in great Danger, without a sure Guide : So wicked Men know not what they stumble at ; they stumble at God himself, and at Christ, when they stumble at his Truth, and his People : They know not whither they go, nor the dreadful Danger they are in ; they think they are in the right Way to Heaven, and yet are in the broad Way to Hell ; they are led oft-times by those who are as blind as themselves ; *And if the Blind lead the Blind, they will both fall into the Ditch.*

V. Some Mens natural Blindness hath been by the just Judgment of God upon them for their Sin : So God in a way of Judgment blinds the Eyes of some Men, after common Illuminations. He is said to blind their Eyes, and harden their Hearts, that is, he denies them his Grace, and withdraws those common Influences of it from them, suffering Satan to take full Power of them, leaving them to their own Hearts Lusts, and so consequently to final Impenitency.

Job 12. 40.
Isa. 44. 18.
Rom. 1. 8.

Disparity.

Men who are naturally blind, would gladly see ; they lament nothing more than the Loss of their Eye-sight : But wicked Men are willingly blind, they love Darkness rather than Light, and refuse the Means God is pleased to afford them, in order to the opening their Eyes.

II. Men who are naturally blind, do gladly accept of a faithful and sure Guide : But wicked Men, who are spiritually blind, refuse that Guide God directs them to, *viz.* his holy Word ; they are neither thankful to God, nor good Men, for any Help afforded them ; nay, they vilify such as would take them by the hand to save them out of the Pit of eternal Misery. There is no Blindness like spiritual Blindness. Call upon wicked Men, and entreat them never so often and earnestly, Pray do not go that Way, take heed, Man, O take heed ! there is a Pit before you ; alas ! you are going into the Lion's Den, nay, worse, into everlasting Fire, to Death and Hell : Yet these blind Wretches will go on, live or die, sink or swim, all is one ; no Advice or Warning will be received.

Wicked

Wicked Men compared to Mad Men.

Eccles. 9. 3. Yea also the Heart of the Sons of Men is full of Evil, and and Madnes is in their Hearts whilst they live, &c.

Luke 15. 17. When he came to himself, he said, How many hired Servants of my Father have Bread enough, and to spare? &c.

Wicked Men are set forth in the Scripture as Men out of their Wits, Men distracted, mad Men: And truly the Choice they make, their Actions, and Behaviour shew, as if they were indeed besides themselves; they are really void of right Reason, or Men that have lost their spiritual Understanding.

Parallels.

A Mad Man is one that is deprived of his natural Reason, a Beast (as it were) in the shape of a Man: So all the Ungodly of the Earth have lost their spiritual Reason, they are Men of no Understanding, and more fitly may be said to be Beasts in the form or shape of Men, than such as have lost their humane Reason.

II. Some mad Men are desperate, and very mischievous, care not what hurt they do: O how desperate are wicked Men! how will they swear, curse, and blaspheme the holy Name of God, and dare God to damn them; and for Mischief, they delight in nothing more, spoiling and utterly destroying their innocent Neighbours.

III. Mad Men are usually bound, lest they should proceed too far in their mischievous Ways: So God chains up, or puts wicked Men into Bonds, limits their Power, lest they should go too far in their cruel and mischievous Designs against his People.

IV. Mad Men are usually committed to Prison: So wicked Men are under the cursed Bondage and Slavery of Satan, who takes them captive at his Will.

V. A mad Man will even spit in the Face of his dearest Friend, who with much Affection seeks his Good: So wicked Men do as it were spit in the very Faces of God's faithful Ministers, who in Bowels of tender Love and Compassion seek their Good; and is this any marvel, when they in a base manner spit in the Face of Christ himself?

VI. Mad Men refuse Clothes, and will go naked: So wicked Men refuse spiritually to be clothed with the Robe of Christ's Righteousness; they will go naked in God's sight, or have nothing to cover them but the Rags of their own Righteousness.

There are many other Properties in mad People, which may aptly be applied to ungodly Men; but because divers of them agree likewise with the Characters of Fools or Idiots, we shall refer you to that concerning Fools, &c.

Inferences.

NO marvel if God's People meet with so much Trouble in this World, and are exposed to so many Dangers by the Wicked: alas! they are mad: Let us take the less Notice of what they do to us; they are out of their right Minds, distracted, &c. What a mad World is this! how few are there that are come to themselves! Most Men and Women are mad.

Wicked

Wicked Men compared to Dogs.

Mat. 7. 6. *Give not that which is holy to Dogs.*

Mat. 15. 26. *It is not meet to take the Childrens Bread, and give it to Dogs.*

Phil. 3. 2. *Beware of Dogs.*

Rev. 22. 15. *Without are Dogs.*

A Dog is called in Hebrew, *Ketab* and *Lamas*, according to *Munster*; in Caldee, *Kalba*; in Arabick, *Kalbe*; in Persian and Saracen, *Kep* or *Kolph*; the Grecians, *Kuon*; the Latins, *Canis*, &c.

In these, and divers other Places of holy Scripture, wicked Men are compared to Dogs.

Dogs.

THere are divers Sorts of Dogs, who differ very much in their Nature and Disposition, some being gentle, and others more curst and snarling; yet all are but Dogs.

II. Dogs are base, ignoble, fordid, and impudent Creatures, very vile and beastly.

mit all Uncleaness with greediness. See what Account the holy Apostle gives of some of the Gentiles: *Who changed the Truth of God into a Lie, and worshipped and served the Creature more than the Creator, &c. For which cause God left them to themselves, so that their Women did change the natural Use into that which is against Nature: And likewise the Men, leaving the natural Use of the Women, burned in their Lusts one towards another, Men with Men working that which is unseemly, and receiving in themselves that Recompence of their Error which was meet.* Rom. 1. 23, 26, 27.

III. Dogs are not only filthy and unclean Creatures, but also foolish; for some of them will (as Naturalists observe) bark at the Moon: and also when a Stone, or other thing is cast at them, they will follow the Stone, and neglect the Hand that throws it.

when they are under Affliction, they take notice of secondary Causes, but never regard the Hand of God in them, according to the Saying of the Poet,

Arripit ut lapidem catulus, morsuq; fatigat,

Nec percussori mutua damna facit.

Sic plerique sinunt vexos elabier hostes,

Et quos nulla gravant noxia, dente pecunt.

IV. Some Dogs have a fierce, angry, and churlish Look, enough to frighten timorous Persons; and not only so, but grin, bark, and snarl

Parallel.

SO there are divers Sorts of wicked Men, and they differ exceedingly in their Nature and Qualities; some are naturally of a mild and gentle Disposition, others very fierce, passionate, and peevish; yet all ungodly, and metaphorically no better than Dogs.

II. So wicked Men generally are vile, ignoble, and impudent Persons, tho some more shameless than others, God having given them up to vile Affections, to com-

III. So wicked Men are not only vile and filthy, but also foolish, as is fully opened under another Head. They, like Dogs, bark and snarl at the Light of God's Word, from whence so great Benefit arises to poor Mortals. Like ravenous Currs, they bark at the heavenly Doctrine, and its faithful Ministers, whom they reproach with impudent Scandals, and whose utter Extirpation they study. And also

IV. So some wicked Men have a very angry and furious Countenance; they look frowningly upon the Lord's People, like as did *Nebuchadnezzar* upon *Shadrach*, *Mesbach*, and *Abednego*, who (it is said)

was

Dogs.

snarl at such as come near them, who design to do them no hurt.

God, and to fall down before the Golden Image he had set up: And not only so, but they grin, and gnash their Teeth at them, like envious Currs: *The Wicked plotteth against the Just, and gnasheth upon him with his Teeth.* And thus did the ungodly Jews carry it to blessed Stephen; 'tis said, *They were cut to the Heart, and they gnashed on him with their Teeth.* Yet what hurt did any of these Servants of God do, or design to do to these Sons of Belial? Psal. 37. 12. Acts 7. 34.

V. Dogs will not only grin and snarl, but also bite; nay, not only bite, but bite mortally, and tear in pieces such as offend them, who are not able to deliver themselves from their Rage and Cruelty. There are some Dogs that are called *Blood-hounds*, and some others may fitly be so called.

sters? If ever there were any Men in the World, that justly deserved that ignominious Name of *Blood-hounds*, devouring and malicious Dogs, sure some of the Romish Church may be so called; for they have shewed themselves rather Monsters than Men, yea, even Devils in the Shape of Men, as an eminent Writer well observes:

VI. There are some Dogs who will not bark and grin as others do, and yet in a sly and secret manner will bite and tear such as they come at, which are look'd upon as the most dangerous.

VII. Some Dogs on the other hand will bark, and make a great Noise, and seldom or never bite or hurt any Body.

VIII. Dogs must not have that which is holy: *Give not that which is holy to Dogs.*

IX. Some Dogs are so fierce, cruel, and unruly, that they are forced to be tied or chained up, for otherwise they would do very great Mischief: And moreover, to prevent further Danger feared, their Teeth are sometimes broken out.

David saith, Arise, O Lord, and save me, O my God; for thou hast smitten all mine Enemies upon the Cheek-bone; thou hast broken the Teeth of the Ungodly. Psal. 3. 7.

X. Some Dogs are made use of by the Huntsman, to observe and mark his Prey, that he may seize upon it the more readily; and those are called *Setting-Dogs*.

Parallel.

was full of Fury, and the Form of his Countenance was changed against them, when he saw they refused to worship his

V. So some wicked Men do not only gnash their Teeth, threaten, and grin at their godly Neighbours, but also will, and oftentimes do fall upon them with all the revengeful Rage and Malice imaginable, to the wounding, cutting, or tearing of them to pieces. How many Thousands of precious Saints and Children of God have the wicked Papists (and others in many Ages of the Church) destroyed, like hungry and enraged Monsters.

VI. So some wicked Men will not threaten, nor grin at the Godly, like others; and yet in a sly and secret manner contrive their Ruin; and with all their Might would destroy them, and yet make no noise of it; wound them, but not let them know who doeth it.

VII. So some wicked Men (contrary to the Nature and Disposition of others) will give out angry and threatening Words, as if they would do this and that, when they never intend to do what they say, nor will they cruelly injure any Body.

VIII. So wicked Men ought not to partake of holy Things; holy Things belong to holy Persons; they ought not to eat the Childrens Bread, to be admitted to the Sacrament, &c.

IX. So some wicked Men are so cruel and merciless, that God chains them up, i. e. he restrains them from offering that Wrong and Violence to his People, which is in their Hearts to do. And finally, to prevent their doing of further Mischief, God doth as it were break their Teeth, that is, destroy their Power, or put them out of a capacity of doing hurt. Hence

XI. So some wicked Men, the Devil (that cunning Hunter) makes use of, to observe and mark the Godly and Upright in the Land; they are employed to inform against them, and to discover their holy Assemblies, (in Times of Persecution, that others may the better seize upon them.

XI. Some

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XI. So

Simile.

XI. Some Dogs will not only fall upon Mankind, but also snarl, bite, and tear in pieces divers other Beasts, tho as savage and devouring as themselves.

Designs, they will fall upon them, to their utter Ruin also. *Babylon* hath not only spoiled God's People, and offered violence to Heaven, but hath been a Plague and Curse to the Earth, yea, *destroyed the Earth*. How have the *Egyptians* destroyed the *Egyptians* ! viz. One ungodly People destroyed another, as vile and cruel as themselves. Rev. 11. 18

XII. Dogs are a greedy, craving, and unsatisfied Sort of Creatures ; they never know when they have enough.

no, nor with two, three, or five Hundred ; nay, a Thousand will not satisfy some of them : And therefore they are justly called by the holy Prophet, *Greedy Dogs, that can never have enough, Shepherds that cannot understand ; they look to their own Way, every one for his Gain from his Quarter*. Isa. 56. 11.

prov. 26. 11 XIII. Dogs are not only a greedy and an unsatisfied Sort of Creatures, but oft-times vomiting up what they have eaten, they return to it, and lick it up again.

mit them up again. Nay, so like unto Dogs are many of them, that if at any time they vomit up, by seeming Repentance, what they have greedily and sinfully taken, they will return to it, and lick it up again ; of such the Apostle speaks, *He is returned to his own Vomit, &c.* Job 20. 25.

XIV. Some Dogs run mad, and are so much the more dangerous and hurtful, of whom all People labour to beware.

XIV. So wicked Men (being left to themselves) do abound so in their Wickedness, that they run as it were mad in Sin, care not what Mischief they do to themselves or others ; of whom all sober and well-minded People ought to beware : *Beware of Dogs*. See *Wicked compared to mad Men*. Phil. 3. 2.

XV. Dogs live an idle and lazy sort of Life : And hence the Proverb is concerning a lazy Person, He hath a Dog's Life, viz. Hunger and Ease.

They labour not for the Meat that endureth to eternal Life, will not take Pains for that which is Bread, but are contented with Bones, as it were, the Crumbs of earthly Comforts. So that they have but Ease and Quiet here, they content themselves with the Childrens Leavings. And tho their Consciences many times, like a hungry Stomach, puts them to pain ; yet they are not convinced of the Necessity of a Christ, but go on in their own careless and wicked Courses, never eating of that which is truly good. Joh 6. 27. Isa. 55. 1, 2

XVI. Dogs are commonly shut out of doors, and not suffered to be amongst the Children.

XVI. So wicked Men are shut out of the Church, and shall not be suffered to abide in the New *Jerusalem*, among the Saints : *Without are Dogs, &c.* Rev. 22. 15.

Metaphor.

Metaphor.

SOME Dogs are said to be more faithful than Servants, watching in the Night, and oft-times giving notice, by their barking, of Thieves or Strangers, that may approach the House, when the Family are asleep.

courage, and join with any, let them be never so wickedly inclined or designed to do Mischief; as it is said of them, *When thou sawest a Thief, thou consentedst with him, and hast been Partaker with Adulterers.* Psal. 50.

II. Some Dogs are very loving, and shew great regard to their Masters, and seem to delight in their Company, and will not do any Injury to any of the Family.

Wives and Children, if there is but the least appearance of God in them; nay, they love not any that are not as ungodly and wicked as themselves, but do them all the Injury they can.

III. Some Dogs will not only not flie upon Sheep or Lambs to hurt them, &c. but will sometimes fetch in that which straggleth from the rest, and assist the Shepherd to bring them to the Fold, and keep them within the Bounds of their own Pasture.

Disparity.

BUT some wicked Men are so unfaithful, that instead of giving the least notice of any approaching Danger (to to their godly Neighbours, that live quietly and securely by them) they will rather conceal it: and so far are they from preventing Danger, that they will en-

II. But some wicked Men regard neither Superiors nor Inferiors; nay, so far are they from natural Love to such as are their Masters, (if godly) that many of them despise not only Father and Mother, Brother and Sister, but their own

III. But some wicked Men do design the greatest Hurt imaginable to the Sheep and Lambs of Christ, nay, much worse than Dogs; for instead of guiding them into Christ's Sheepfold, or keeping them within the Bounds of his Pastures, they drive them out, and not suffer them (if possible) to feed in the green Meadows of Gospel-Truth, but would utterly destroy them, were it not for the Care of Jesus Christ, who is the great Shepherd and Bishop of their Souls. Joh. 10. 14.
1 Pet. 2. 25.

Inferences.

IT shews to what a dreadful degree Men are degenerated, from what they were in their first Make.

II. It shews how hateful and loathsome Sin is to God, that the Spirit in the Word should compare wicked Men (persecuting Men, such as worry and destroy his People) unto Dogs.

III. It shews the Greatness of God's Power and Love to his People, to preserve them in the midst of such Beasts of Prey, as Lions, Wolves, Dogs, &c.

IV. It speaks great Comfort to those that are truly godly; for tho the Wicked do often gnash their Teeth at them, yet God hath broken their Teeth, they cannot bite as they would.

Wicked Men compared to Bulls.

Psal. 22. 12. *Many Bulls compassed me about, strong Bulls of Bashan.*

THE Hebrews call the Bull *Tor*, or *Taur*; which the Caldee call *Abir*, for a strong Ox; the Grecians, *Tauros*; the Latins, *Taurus*; the Italians, *Tauro*; the French, *Taureais*; the Germans, *ein Steir*, *ein Unüchersteir*, *das Üncher*, *ein Mummelsteir*, *ein Hagen*, and *ein Bollen*; the Illyrians, *Vul*, and *Juneez*. By all which several Applications it is evident, that the Name *Taurus* in Latin is not derived from *Tanouros*, the stretching out of the Tail, nor from *Gauros*, signifying proud, but from the Hebrew *Tor*, which signifieth great, &c.

The Epithets of this Beast are many, viz. Wild, sharp, Plower, Warriar, Horn-bearer, blockish, great, glistering, fierce, violent, &c.

Violent, cruel, and proud Persecutors, that abuse and infest the Poor and Needy, are compared to Bulls, Bulls of *Bashan*; that is, saith *Glossus*, the Enemies of Christ, who were strong and fierce, *i. e.* strong and outrageous Persons, such as were the High-Priests, Scribes, &c. that set themselves against Christ; so *Ainsworth*. *Bashan* was a fertile Country, famous for excellent Pasture, the Beasts that fed there being very fat, strong, and great. Hence the Bulls, Rams, or Heifers of *Bashan*, are metaphorically put for fat Ones, *Deut. 32. 14.* which is transferred to Men, *Prov. 22. 12.* *Strong Bulls have beset me, &c.* that is, Enemies strong, fierce, and cruel. The Oaks of *Bashan* are used in the like sence, *Isa. 2. 13.* *Zech. 11. 2.*

Metaphor.

Parallel.

A Bull is a Ring-leader of the Herd; for which cause, saith *Gesner*, *Homer* compared *Agamemnon*, the great Emperor of the Grecian Army, to a Bull, &c.

Topfell, p. 77.

II. The Bull is a very strong Creature; his Strength is very great in all Parts, but more especially in his Head and Neck.

towards the South, and towards the East, and towards the Holy Land; but more especially of the fourth Beast, or Roman Power, who hath, with human and diabolical Power, with a high Hand, and stiff Neck, strove against the Saints of God for many Years.

III. A Bull with his Horns doth often run at Men, Women, and Children, so that the Sight of them (when they come towards some Persons) makes them cry out; for many have been gored, and torn to pieces by Bulls: they are indeed a cruel Sort of Creatures, especially when enraged, and therefore all strive to get out of their way.

yea, push and gore them with their Horns in a cruel manner, tearing them in pieces: and by reason of which many timorous Persons being afraid of them, to avoid the Danger, are ready to run away, (*viz.* leave their native Country) when they hear that furious Bulls (or cruel Tyrants) are like to be let in upon them.

IV. Bulls are suffered to feed in rich Pasture, till they are very fat; they are like some lawless Sort of People, being not always restrained to one Meadow or Ground, as Cows are; they will break into every Body's Field, and feed in Pastures none of their own.

V. Bulls will fight furiously with other Beasts, and with one another.

ther, out of Pride and Ambition, and to covetous Designs; as we see thisday, how one Popish and Heathenish Bull attacks and wars with another.

VI. Bulls sometimes, to prevent their doing of hurt, are shackled and penn'd up, who by that means grow

SO proud and cruel Persecutors are often Ring-leaders of all the Herd of their bloody Crew, like as were the High-Priests, Scribes, and Pharisees, to the Multitude of the wicked Jews, who conspired against our blessed Saviour.

Mat. 26. 41.

II. So wicked Tyrants are often great in Power, and have the Advantage every way to strengthen themselves; as it is said of the little Horn under the Grecian Monarchy, who *waxed exceeding great, to-*

Dan. 8.

III. So wicked Tyrants, Persecutors, and bloody Enemies of God's Church, do often furiously run at all that stand in their way, not only Men and Women, but poor Children, &c. Horn denotes Power, (as elsewhere hath been shewed) and to push with the Horn, metaphorically signifies an exerting or putting forth of Strength or Power. The Bulls of *Bashan* frequently exercise that Authority and Power (which for a time is suffered to be in their hands) against the Saints;

Deut. 33.

17.

Psal. 22.

Dan. 11.

40.

IV. So wicked Men are suffered to feed as it were in fat Pastures, until they grow fat, and kick against the Lord. They will not know their own Territories, nor be content with what God hath lent them, but make Incursions into their Neighbours Countries; and, as if they were lawless, make all their own which they can lay their hands upon, and care not what Spoil they make.

V. So wicked Men are very quarrelsome; they will not only fall upon the Saints, but also make War one with another, to accomplish their own vain-glorious and

VI. So wicked Men sometimes are by the Almighty restrained many ways from running at, and spoiling of the Lord's People; he puts Shackles as it were upon their

Ezek. 34. 4

Metaphor.

grow rather the more fierce and mad, and would do the greater mischief could they get loose.

Parallel.

their Legs, and Hooks into their Jaws, which doth greatly enrage them; fain would they be revenged, and vent their cruel Malice upon the Saints, but cannot, their Ways are so block'd up.

Inferences.

- I. This further shews the base and cruel Nature of the Ungodly.
- II. It serves to inform us, what a Mercy 'tis they are restrained.
- III. It may teach us also to cry to God to shackle and pen them up, and break their Horns, viz. destroy or take away their Power.

Wicked Men compared to Lions.

Job 4. 10. *The Roaring of the Lion, and the Voice of the fierce Lion, and the Teeth of the young Lions are broken.*

2 Tim. 4. 17. *I was delivered out of the Mouth of the Lion.*

Psal. 57. 4. *My Soul is among Lions.*

THe Lion in Hebrew, as Writers observe, hath several Names, as *Ari*, and *Ariel*; they call the Male Lion *Labi*, and the Female *Lebia*: *Behold, my People shall arise like Labi, and be lifted up like Ari.* There the Caldee Translation rendreth *Labi*, *Leta*; the Arabian, *Jebu*; the Persian, *Scher*; and Munster saith, that *Labi* is an old Lion. In Job 38. *Labaim* signifieth Lions; in Psal. 57. *Lebaat* signifieth Lionesses; in Nah. 2. *Laisch* is by the Hebrews translated Lion; and the same Word, Isa. 30. is by the Caldees translated *Lions Whelp*. The word λέων is derived από τῆς λέων, which signifies to see.

The common Epithetes of a Lion are these, viz. Wrathful, maned, fierce, deadly, stout, great, preying, ravening, stubborn, snatching, cruel, bloody, terrible, swelling, stony-hearted, frowning, violent, &c.

Expositors seem to be of a mind, that Paul, in saying, 2 Tim. 4. 17. he was *delivered out of the Lion's Mouth*, means Nero, who with open Jaws was ready to devour and destroy him. However, it is evident, wicked Men, or cruel Tyrants, are often in holy Scripture called Lions, in respect of some of the Properties of a Lion; for one Metaphor (as *Glossius* well observes) is brought to signify several Things, with respect to their different Qualities and Attributes. Thus (saith he) 1. Christ is called a *Lion*, Rev. 5. 5. because noble, heroick, and unconquerable. 2. The Devil is called a *Lion*, because roaring and devouring. 3. Wicked Men and Tyrants are called *Lions*, because they are fierce; outrageous, and cruel to weaker Men, as Lions are to weaker Creatures, &c.

Metaphor.

THe Lion is a proud and stately Creature.

II. Lions are courageous and undaunted in their Acts of Cruelty; they will do what they list, let who will look on.

or good Way or Cause, (in which Sense, Prov. 28. 1. *The Righteous are as bold as a Lion*) is the Courage of Saints: But to be valiant and courageous in doing Mischief, in wronging and oppressing the Weak and Innocent, is the Courage of a Beast. That Courage which is out of the Way of Truth and Justice, is a Lion-like Courage.

Parallel.

SO some wicked Men and Tyrants are very proud and stately.

II. So some wicked Men and Tyrants seem to act in Ways of Oppression and Cruelty undauntedly, with great Courage and Boldness. Courageousness (saith Mr. Caryl) in any noble

Metaphor.

III. Lions are very strong, the strongest of all Creatures; what is stronger than a Lion?

Privileges, with Honours and Relations: Solomon considering the Oppressions that were under the Sun, observes Tears on the one side, and Strength on the other; *On Eccles. 4.1. the side of the Oppressor there was Power.*

IV. A Lion is a crafty and very subtle Creature, and hence said to lurk in secret places, and lyeth in wait secretly in his Den.

they meet both in one; some are double Skin'd as well as double Cloath'd. Hence we have that Phrase (when David compares a Wicked Man to a Lion) *He lieth in wait secretly as a Lion in his Den; Like as a Lion that is greedy of his Prey, and as it were a young Lion lurking in secret places: They will (as Naturalists observe) hide themselves in the Dens, lest Passengers should be afrighted at them.* *Psal. 10.9. Psal. 17.12.*

V. Lions, especially, are cruel Blood-sucking and devouring. Polybius affirmeth, that he saw them besiege, and compass about several Cities of Africk; they will devour both Man and Beast, setting upon Troops of Horse-Men, destroying Flocks and Herds of Cattel, carrying some alive to their young Ones, killing five or six at a time, &c.

in pieces, flaying their Skins off, and Roasting them alive, and burning them to Ashes, making Children to kill their own dear Parents, &c.

VI. Lions will roar terribly. When the Lion roareth, *all the Beasts of the Forrest tremble.* The Naturalists observe, that tho many Creatures are swifter of Foot than the Lion, yet when he roars they all fall down, and he overtakes them with his astonishing Voice; when a Lion is angry he beateth his Tail against the Ground.

VII. Lions are of a fierce, sower and stern Countenance; and in the fight of Men, 'tis said, he is seldom found without Rage.

known by his Face; Frowns are as Blows, hence we call it Brow-beating. The Love of God (saith Mr. Caryl) is exprest by the pleasantness of his Face, and the Light of his Countenance; so also is the Love of Man. And we may see what the intent of a Person is, by his Looks; many are in this respect Lion-like: They have (as Aristotle saith of the Natural Lion) Clouds and Storms hanging about their Eye-Brows; it was a threatening against the Jews, in case of Disobedience, that God would send against them, *A Nation of a fierce Countenance, which should not regard the Person of the old, nor shew favour to the young.* *Deut. 28. 50.*

Parallel.

III. Some Tyrants have been very strong, Tyranny must have Strength to back it. Hence they who mean to oppress, fortify themselves with Titles and

Solomon considering the Oppressions that were under the Sun, observes Tears on the one side, and Strength on the other; *On Eccles. 4.1.*

IV. So Tyrants, as hath been shewed, are very subtle, they have a great flock of Policy as well as Power. Tho as Mr. Caryl notes, we usually oppose the Lions Skin and the Foxes Skin, yet many times

they meet both in one; some are double Skin'd as well as double Cloath'd. Hence we have that Phrase (when David compares a Wicked Man to a Lion) *He lieth in wait secretly as a Lion in his Den; Like as a Lion that is greedy of his Prey, and as it were a young Lion lurking in secret places: They will (as Naturalists observe) hide themselves in the Dens, lest Passengers should be afrighted at them.* *Psal. 10.9. Psal. 17.12.*

V. So Wicked Men are great Tyrants, and have always been very cruel and Blood-thirsty. What bloody Wretches were Nero, Caligula? &c. And what Tyrants and devouring Monsters have the Popes and bloody Papists been? For besides the many thousands of Innocent Christians they have inhumanly butcher'd (History shews) they destroyed in America, no less than fifteen Millions of poor Heathens, sparing no Sex, young nor old, cutting Men, Women and Children

See Clark's Examples. Vol. 2.

VI. So Tyranical Men with their roaring Words, their loud and terrible Threatnings, often afright and daunt poor timorous Christians; what said the tyranical King of Babylon? *Who-soever falleth not down and worshipping the Golden Image, shall be cast into the midst of a burning fiery Furnace. And now, Lord, behold their Threatnings, &c. Be not afraid of their Terrour, &c.* *Dan. 3.11. Act. 4. 1 Pet. 3.*

VII. 'Tis said of the fourth Beast, his Looks was more stout than his Fellows. Wicked Persecutors, and Tyrants, look oft-times upon the Godly with an angry Countenance. Much of Man's Heart is

Dan. 7.

VIII. Lions are hungry and greedy Creatures.

VIII. So are Wicked Men and Tyrants, They have set their Eyes bowing down to the Earth: like as a Lion that is greedy of his Prey. Psal. 17. 11, 12.

Disparity.

There are many excellent Qualities in a Lion; which no way agree to Wicked Men and Tyrants, which we shall leave to the Reader to find out; upon which account God and Christ are compared in the Scripture to a Lion: See pag. 40. & 135; Book 2. of the first Volumn.

Inferences.

Tho these Lions are very strong and powerful, yet God is stronger than they, and he is against them: And he in a special manner desires, saith Caryl, to be dealing with these, for they in the Pride of their Spirits think themselves a Match for God; tho indeed their Strength is but Weakness, and their Wisdom (notwithstanding their Fox-like Craft) but Foolishness, yet in their own conceit they are stronger and wiser than God himself. Hence (like Pharaoh) they send Defiance to Heaven, and say, *Who is the Lord?* When God sees the Hearts of Men swollen to this height of insolent Madness, he delights to shew himself, and grapple with them that their Pride may come down. Caryl on Job. ch. 4. p. 65, 66, 67, 68.

What are all these Lions to the Lion of the Tribe of Judah, if the Lord do but roar, if the Lion of the Tribe of Judah do but come forth against these Lions, they will run to hide themselves, and call to the Rocks and Mountains to cover them, &c. God is said in the Holy Scripture, to destroy these Lions by Degrees, he proceeds gradually against them. Exo. 5. 11. Rev. 6. 15, 16.

First, he stops the roaring of the Lions, they shall not be able to make such a dreadful noise as heretofore; their roaring may be stopt when their Voice is not, tho they can speak, yet they shall not yell.

Secondly, In the second place, He breaks the Voice of the Lions, they shall only not roar, but they shall not so much as speak, either against the Lambs, or against the Sheep, or for themselves, *The Voice of the fierce Lion shall be taken away.* God is able to silence Lions and stop their Mouths, not only from devouring and roaring, but from speaking.

Thirdly, When their Voice is taken away, and their roaring, yet their Teeth will remain; and they will be biting and tearing still, tho they have done roaring and yelling; therefore at the third Stroak God breaks out their Teeth, *The Teeth of the young Lions are broken.* So the Psalmist prays, Psal. 58. 6. *Break their Teeth in their Mouths, break out the great Teeth of the young Lions, O Lord;* that is, take away the Instruments by which they oppress, the means by which they tear and rend, as Lions with their cruel Teeth.

Fourthly, Christ deals further with these Lions, he not only breaks their Teeth by which they used to hurt others, but he takes away their Prey and their Meat; they shall not have wherewith to live themselves, they were wont to suck the Blood of the Slain, and to eat the Flesh of the Poor; but now the Lord will pluck away their Prey, they themselves shall be starved or pinched with Hunger.

Lastly, Not only shall their Meat be taken away, but they themselves shall be scattered and dispersed; this is the last step of their calamity. Their Dens shall be broken up, and their lurking places shall be opened, they shall run from place to place, from Nation to Nation: this is the Judgment of the Lord upon Lions, and the Portion of the cruel Enemies of our God.

Who hath not seen the Truth of all this in our days? We have had Lions, roaring Lions, rending, tearing Lions amongst us: It was usual among the Heathen in their Persecutions to cry out, *Away with the Christians to the Lions!* this we have often seen, in the Figure, poor Christians sent to the Lions; put under the Power of Men, as cruel, as bloody, as Lions. Many an one might say (as David, Psal. 57. 4.) *My Soul is among Lions.* When the Watchmen (in the Prophet) was asked, *Watch-man, what of the Night?* he answered, *A Lion, my Lord,* (Isa. 21. 8.) Our sorrowful Watchmen standing upon their Towers (considering these sad times, being asked, *What of the Day?* have answered, *We see a Lion, a company of Lions, tearing and rending in many parts of the Nation;* not Bodies and States only, but Souls and Consciences. God hath wonderfully delivered his Darling from the Lions, his Daniels from the Lions Den.

'Deu. He hath already delivered so far, that the Lions dare not roar, as they were
 'wont, the Teeth of many of the young Lions are broken, many of the old Lions are
 'ready to perish for want of Prey, and not a few of their Whelps are scattered abroad.
 'God hath raised up *Sampsons* to tear these Lions, which roared upon us, he hath
 'stirred up *Davids* to smite these Lions, and rescue the Prey out of their Teeth; and tho
 'many Lions are amongst us, yet they dare not roar, much less, tear as they have
 'done; tho the Beasts be alive, yet (for the most part) the Lions are dead: they are
 'Beasts still, as base, vile, and bloody in their Natures as ever, but their powerful
 'Lion-like Strength is abated. That glorious Prophecy is in some sense, and in some
 'part fulfilled at this day, *The Wolf dwells with the Lamb, the Leopard lies down with the*
 '*Kid, and the Calf and the young Lion, and the fatling together, and a little Child may lead*
 '*them; they cannot, they dare not, hurt nor destroy in all our Mountain,* Isa. 11. 6, 8. I am
 'sure, we may set our Seal to this Truth of *Eliphaz*, we have seen Lions, and fierce
 'Lions, old Lions, and young Lions, even the stout Lions Whelp, some scattered
 'abroad, some destroyed, some consumed by the mighty Power of God.

'Further, It is here said in the Text, *That the old Lion shall perish for want of Prey:*
 'It is a strange Expression; Lions have the greatest Power to get Provision to satisfy
 'their Hunger, yea their Appetites and Humour; yet these shall want, these Lions
 'who have all their life time preyed upon the States of other Men, even these shall want;
 'Note hence the Justice of God, *Such as have made others want, shall at last come to want*
 '*themselves, they shall perish for want of Prey;* they shall have nothing to eat, *When thou*
 '*ceasest to spoil, thou shalt be spoiled,* saith the Prophet; *And when thou shalt make an end*
 '*to deal treacherously, they shall deal treacherously with thee.* We must not understand it,
 'as if wicked Men do ever give over sinning; Sin, and their desire of sinning, is in a
 'kind Infinite: they never say, Now we have done, and will sin no more; but the
 'meaning is, when thou canst sin no more, nor deal treacherously no more; when
 'thou hast done thy utmost, and spent thy Strength in spoiling others, or taken all
 'their Spoil, so that thou hast done spoiling, because there is no more to spoil; then
 'others shall spoil thee. And thou Lion, who hast preyed upon others a long time,
 'shalt not have a bit thy self, but shalt perish for want of Prey.

'It is the Promise of God unto his own People, Psal. 34. 10. *That the Lions shall lack*
 '*and suffer Hunger, but they that fear the Lord, shall not want any good Thing:* he expres-
 'ses it by Lions, to note, that certainly they that fear him, shall not want; for if any
 'Creatures in the World can preserve themselves from Hunger, Lions can; if they do
 'but roar, the very Beasts will fall down as a Prey before them: but yet (saith God)
 'these, even these shall rather perish for Hunger, than any one that feareth me shall
 'want. God provides for his Lambs, for innocent Persons, for those that fear him, tho
 'they have no Strength to provide for themselves; but the Wicked who have greatest
 'Power, and have been most active to provide for themselves, shall pine with want;
 'they who have caused so many to be bitten with Hunger, shall at last be Hunger-bitten,
 'and for want of Meat gnaw their Tongues.

'Lastly, Where it is said, that the Lions Whelps are scattered abroad, observe,
 'God will not only destroy the Persons of Wicked Men, but their Families and Posterities, they
 'and their Whelps shall all be scattered, *He will not leave them so much as a Man or a*
 '*Remembrance,* Psal. 36. 6. *I sought his place* (saith the Prophet) *and he could not be*
 '*found,* there was no print of him, no Man could remember that there was such a
 'Man in the World, unless to curse his Memory.

'I shall only give one caution concerning this, and so conclude the Point: That which
 'is here affirmed in the General by *Eliphaz*, concerning the destruction of Wicked
 'Men, Lions, and fierce Lions, is not to be taken as a Truth in the universal Experi-
 'ence of it; we are not to understand it thus, as if all Persons, all Lion-like Persons,
 'at all times, perish, are destroyed, and scattered abroad; but *Eliphaz* speaks of what
 'is usually done; or he speaks of what God can easily do at any time, and of what God
 'may justly do at all times. Lions, fierce Lions, Tyrants, Oppressors, he both may,
 'and can scatter when he pleaseth, yet we find, that God hath permitted some Lions,
 'to live long, and die quietly; they spend all their days in roaring and rending, in
 'tearing and devouring, and yet themselves are not devoured: God suspends his
 'Justice, but it is for weighty reasons. For in word,

'First, If God should destroy all Lion-like Men, the Joints of the World would be
 'unclosed, and the Bands of human Society broken asunder. God forbid the Chil-
 'dren of *Israel* to destroy all the *Canaanites*, lest the Beasts of the Field should multi-
 'ply, &c.

'Secondly,

‘Secondly; If God should hunt all these Lions out of the World, his own People would live by Sense, rather than by Faith, and seem to be terrified by the visible Actings of Wrath, rather than allured by the Promises of Mercy, or Tenders of free Grace.

‘Thirdly; He defers them, until they have suck’d Blood enough, rent enough, done Evil enough, even fill’d up the measure of their Sin, and fulfilled the righteous Purpose of God, by their Unrighteousness. As these Lions fill their own Bellies, so they fulfill God’s Counsels; therefore he lets them alone, that they may do his Work, tho they little think of it, and less intend it.

‘Lastly; *Eliphaz* speaks of what God did frequently in those Times of the World wherein he lived; for then God dealt more by outward Judgments, than in these Gospel-Times. As his Mercies are now more spiritual, so usually are his Judgments.

Wicked Men compared to Foxes.

Luk. 12. 32. *Go tell that Fox, &c.*

THe Lord Jesus calls *Herod* a Fox, by reason of his treacherous Plots and Craft, whereby he privately contrived to intrap him. See *Erasmus*, in his Paraphrase upon the Place: *Go and tell that Fox*, who confides in human Craft, and believes that he can do any thing against the Majesty and Counsel of God, &c.

A Fox is called in Hebrew *Schnal*, and in Caldee, *Tbual*; and therefore, *Psal.* 61. where the Hebrew readeth *Schnatim*, there the Caldee translateth it, *Thealaia*: The *Arabians* call him *Thaleb*, and *Avicen* calleth a Fox sometimes *Chabel*, and also *Chalchail*; the Greek Septuagint, *Alopehon*, and vulgarly *Alopex*, and *Alopon*; the Latin, *Vulpes*; the French, *Regnard*, &c.

The Epithets expressing the Nature of the Fox, among Writers, are these, viz. Crafty, wary, deceitful, thinking, strong-smelling, quick-smelling, tailed, warlike, or contentious, rough; the Grecians, fiery-coloured, subtil for Slaughter.

A wicked and subtil Persecutor is, and may be fitly compared to a Fox, which we shall briefly open in the following Parallel.

Metaphor.

A Fox is a crafty and subtil Creature, which appears in these respects following: (1.) In that he claps his Tail between his Legs, when he is pursued. (2.) When he perceiveth he cannot escape, he urines on his Tail, and whisks it on the Dogs, which hath an exceeding strong Scent, insomuch that the Dogs not enduring the Scent, are forced for a while to desist. (3.) He will often, when he is in danger, and no avoiding of it, bite the Dogs on their hinder Legs, for that is the tenderest part about them. (4.) Because the Beast called the Urchin is too strong for him, he taketh him by Craft: for when he casteth himself down upon the Ground, he leapeth upon his Belly, and destroyeth him. (5.) The Fox (Naturalists observe) hath a subtil way

Parallel

SO some wicked Persecutors are very crafty and subtil, as appeared in *Pharaoh* King of Egypt, and *Herod*. What Policy did the first use, to spoil and utterly destroy the *Israelites*? Come on, saith he, let us deal wisely with them, &c. Many Tyrants, and cursed Persecutors, have pretended much Kindness to the Saints, when they have in their Hearts utterly designed to destroy them. What said *Herod* to the wise Men? Go, search Mat. 23, 8 diligently for the young Child; and when ye have found him, bring me word again, that I may come and worship him also: Which was nothing else but a crafty Pretence, for his purpose was to kill him. What Policy did *Julian* the Apostate use to destroy the poor Christians! Also what Devices have the Romanists invented, to spoil and utterly ruin the Protestants from time to time! contriving Hellish Plots, and then casting them upon such whose Souls hate such detestable Actions! It hath been the common Practice of these crafty Persecutors, to put the Wolves Skins upon these harmless

Metaphor.

way to take Fish : Wandering by the Shore, he dippeth his Tail in the Water, and the little Fish immediately entangle themselves in it, and so are taken. (6.) By Craft, as

Gesner observes, he gets the Badger's Den for his own use ; and by laying

in the mouth of the Wolfe's Den, an Herb called *Sea-Onion*, which is contrary to the Nature of Wolves, he frights away that Creature, so that he will not come near it. (7.) He is often troubled with Wasps in the Summer-time, but useth this Wile to destroy them : He hideth himself, but layeth his Tail out ; the Wasps flie to his Tail, and when there are abundance in it, he runneth to the Wall, or to some Tree, and striketh his Tail against the Tree, and rubbeth it against the Ground, and so he destroyeth all of them. (8.) If he wanteth Food, and knows not where to get it, he lieth upon the Ground, upon his Back, with his Legs stretched abroad, and so feigneth himself dead ; the Birds seeing him lie in this manner, light on him, thinking he is dead ; and when they are upon him, he taketh them, and destroyeth them.

Dr Frant-
zjus.

II. The Fox is not only crafty, but cruel and blood-thirsty, a great Destroyer of innocent Creatures : He will seize upon Hares, Conies, Hens, Geese, Lambs, &c. and make a great Spoil of them.

and innocent Babes, that so he might craftily cut off the holy Child *Jesus* among the rest ! And what cruel, bloody, (as well as crafty) Foxes have the Papists been ! How many Thousands, nay, Millions of Souls, have they destroyed, both of Heathens in *America*, and Christian Protestants in most Kingdoms of *Europe* ! See *Foxe's Acts and Monuments*. *Sir Sam. Moreland's History*, and *Mr. Clark's Examples*, &c.

III. The Fox never goes straight forward, but *tortuosus incedit anfractibus*, or by crooked Windings.

' Paths of Error and human Traditions, not leading to God by Christ, but by Saints and Angels ; nor to his Merits only for Satisfaction, but to the Sacrifice of the Mass, Pardons of their own, and to Purgatory, &c. using all Deceitfulness and Error to compass their own cursed Ends.

IV. The Time, especially, when the Fox invades and seizeth his Prey, is in the Night, when all are asleep, both Shepherd and Sheep.

V. Foxes are a stinking Sort of Creatures, and in the Day-time hide themselves in their Holes, and seldom look out.

Gospel clearly and freely shines in a Kingdom or Nation, they hide themselves ; but when it begins to be Even-tide with a People, then they, as at this Day, begin to look out of their Holes.

Parallel.

Sheep and Lambs of Christ, and then set the Dogs upon them, to hurt and worry them, &c. How have they charged them with Treason, Sedition, and Rebellion, from time to time, on purpose to render them odious to the common, and more unwary People.

II. So wicked Papists, and other Enemies of God's People, are not only subtil, but very cruel and blood-thirsty. *Herod* was called a Fox, partly without doubt upon this account : What barbarous Slaughter did he make in the Town of *Bethlehem*, of poor, harmless,

and innocent Babes, that so he might craftily cut off the holy Child *Jesus* among the rest ! And what cruel, bloody, (as well as crafty) Foxes have the Papists been ! How many Thousands, nay, Millions of Souls, have they destroyed, both of Heathens in *America*, and Christian Protestants in most Kingdoms of *Europe* ! See *Foxe's Acts and Monuments*. *Sir Sam. Moreland's History*, and *Mr. Clark's Examples*, &c.

III. ' So the Romish Foxes never walk in the straight Path of the Gospel, nor follow the even and straight Rules thereof, but in crooked Windings, and By-

Guild.

' Paths of Error and human Traditions, not leading to God by Christ, but by Saints and Angels ; nor to his Merits only for Satisfaction, but to the Sacrifice of the Mass, Pardons of their own, and to Purgatory, &c. using all Deceitfulness and Error to compass their own cursed Ends.

IV. So in like manner do these Foxes break in upon a People, when they are secure ; like the envious Man, that sowed Tares among the good Seed, they watch the fittest Opportunities to spoil God's Heritage.

V. So these Romish Foxes are a filthy and stinking sort of Vermine in their Lives and Conversations, guilty of all manner of abominable Lusts, and horrid Pollution ; and whilst the Light of the

Metaphor.

VI. Foxes are said to do much Mischief to Vineyards; as *Franzius* and others observe.

VII. The Fox, notwithstanding all his Craft, is often caught and made a Spoil of, being much hated by all, for the Mischief and Hurt he doth.

Parallel.

VI. So Wicked Persecutors and Seducers do great hurt and Mischief to Christ's Vineyard, *Take us the Foxes, the little Cant 215. Foxes that spoil the Vines, &c.*

VII. So the Romish Foxes and subtle Enemies of the Lord's Heritage, notwithstanding all their Craft and Hellish Policy, are often taken in the Snare, and their Plots discovered, and they hanged for their Treason and cursed Contrivances, as former and latter times shew.

Inferences.

This may teach us to take heed of two sorts of Men. First, of a flattering and fawning Persecutor. Secondly, of a cunning and subtle Seducer; for Foxes haunt not a Vineyard, or Flock of Sheep, more than these do the Church: (1.) By corrupting the Purity of her Doctrine. (2.) Obscuring the Simplicity of Worship. (3.) Overturning the Beauty of Order, and bringing in confusion, spoiling her Bond of Union, by extinguishing the Vigor and Life of Christianity. (4.) By destroying her Children, and spoiling their Goods, and as much as in them lies ruining their Souls.

2. Therefore let us pray that these Foxes may be taken, like as the Foxes, that one way or other their Craft and Subtilty may be discovered, and they prevented, and hindered from doing more hurt to God's Church.

Wicked Men compared to Goats.

Mat. 25. 31. *When the Son of Man shall come in his Glory, and all the holy Angels with him, then he shall sit upon the Throne of his Glory.*

Ver. 32. *And before him shall be gathered all Nations, and he shall separate them one from the other, as a Shepherd divideth his Sheep from the Goats.*

Ver. 33. *And he shall set the Sheep on his Right Hand, but the Goats on the Left, &c.*

The Male or great Hee-Goat, is called in Hebrew *Atud*, and the lesser *Sier* and *Zeir*; the Chaldee translate it, *Gen. 13. Teias-jaii*, and *Numb. 15. Lze*; the Arabians, *Teus*, and *Maez*; the Persians *Asteban*, and *Busan*; the Grecians *Tragos*, or devouring or ravening. Gesner.

Tragus ab edendo quod grana fracta pane.

The common Epithets given to the Goat, by the Learned, are these, (*viz.*) Left-sided, greedy, unarmed, Swift, long-legged, rough, ragged, unclean, strong-smelling, lecherous, bristler, wanderer, vile, wanton, &c.

Wicked Men, but more especially Hypocrites in the Church, are compared to them.

Simile.

The Goat commonly feedeth among Sheep, and lyeth down with them, and seems much to love their Company.

II. Yet there is a vast difference between the natural Properties of the Sheep and Goats; for whereas Sheep are meek and harmless, Goats are of a contrary disposition, they are

Parallel.

Some Hypocrites seem to love the Company of God's People, they cunningly contrive ways how to get into Churches, and appear to be of the same Flock, taking much seeming Delight in the company of the truly Religious.

II. So there is a great difference between a wicked Man (notwithstanding his highest pretence to Religion) and a Saint; the one is humble, meek, and harmless, seeking the good and well being of all, when the other is proud, stubborn

Simile.

are ravenous and very mischievous, they will eat the Barks of Trees, and spoil tender Plants; great destroyers of Gardens and Vineyards.

See Topfel.
out of
Gesner.

III. The Goats are a stinking and unclean sort of Creatures; there is no Creature, saith *Gesner*, that smelleth so strongly as doth a Male Goat, by reason of the immoderate Lust which this Creature is exceedingly prone and addicted to above others.

Pag. 198.

IV. A Goat is said to be a very greedy and devouring sort of Creature; for as *Dr. Franzius* reports, that that Field or Pasture that will feed a thousand Sheep, will not be enough for a hundred Goats.

own, but also strive to possess themselves of that which is their Neighbours; desiring, like Wicked *Abab*, *Naboth's* Vineyard: So that that Portion or Estate, which will satisfy and comfortably maintain a thousand Families of good Christians, is too little for one of them; such is their covetous and greedy Appetite.

V. Goats feed and lye down with Sheep, yet sometimes the Shepherd separates them one from the other.

Simile.

Goats are useful; some poor People are much supplied by them, both for Meat and Milk.

II. Goats have been made use of in the time of the Law, for Sacrifice, and were also used, as clearly typifying Jesus Christ. See *Ainsworth* on *Levit. 16. 5, 8, 15.*

Parallel.

and mischievous; many of them while they seem to have a great zeal for Religion, secretly care not what hurt they do to God's Vineyard, contriving means how they may undo and ruine the Godly in the Land.

III. So Wicked Men are unclean, filthy, and loathsome in the sight of God, by reason of their abominable and most heastly Lusts and Uncleanesses, being given Rom. 1. 26, 27. horribly to Fornication, Adultery, Incest, &c. From whence cometh the Proverb of those Men, that have a strong scent about them, that they stink like a Goat.

IV. So some Wicked Men are of a very covetous and greedy Disposition, not being contented with a small Portion of worldly good things; for tho they have some hundreds, nay thousands by the Year, yet are still craving after more, not being satisfied with what they have of their

V. So tho some Wicked and Hypocritical Persons accompany with the Lord's People, and seem to feed & lye down with them, yet at last the Lord Jesus will separate the one from the other, as a Shepherd separates the Sheep from the Goats.

Disparity.

But some Wicked Men are not only of no use to either poor or rich; nay many of them are not only worse than Goats, but worse than Infidels; so far from relieving others, as that they provide not for those of their own Household.

II. But Wicked Men are an abomination to the Lord, their very Persons, as well as their Sacrifices, are detestable; no use at all made of them in any part of God's Worship, but are excluded therefrom, till by hearing the Word they Repent and turn to God, and so become the Sheep of Christ.

Inferences.

AS this may call aloud to Wicked Men, to consider the sad and loathsome Estate they are in, so in a special manner it doth reprove all such, that, like Goats, feed and lye down with Christ's Flock, and yet are still but Goats, and as they so abide, they will be found at the left hand of Christ in the day of his appearing to Judgment, when they shall be separated, so as never to have the Company of the Sheep of Christ more; and then shall he say unto them on the left Hand, Depart from me, ye cursed, into the everlasting Fire, prepared for the Devil and his Angels.

Mat. 25. 41

Wicked

Wicked Men compared to Thieves.

Jer. 7. 11. Mat. 21. 13. Isa. 1. 23. Rev. 9. 21.

A Thief κλέπτης, *Fur*, Mat. 6. 19, 20. & 24. 43. Job. 10. 8, 10. & 12. 6. he that stealeth cunningly, φάρ, so a Thief was named of old, or as if it were κλέπτης, of carrying or taking away, ληστής, *Latro*, Mat. 21. 13. & 26. 65. & 27. 38, 44. a Robber.

In what respect Wicked Men may be fitly compared to Thieves, take as followeth:

Parallels.

Some are Thieves from their Childhood; they begin betimes to steal and rob: So the Ungodly begin betimes to be Wicked, they are said to go astray from the Womb; telling Lies, and are by Nature prone to all manner of Sin and Wickedness; hereby depriving God of that Honour, Fear, and Reverence, that belongs to him.

II. Thieves love not the day, lest they should be discovered, but are busy and active in the Night: So Wicked Men hate the Light, *They love Darknes rather than Light*, Joh. 3. 19. *because their Deeds are Evil.*

III. Thieves run many Hazards and Dangers, venture their Lives to accomplish their Designs: So Wicked Men run great Hazards and Dangers, venture not only the Life of their Bodies, but of their Souls also, to fulfil their Designs and wicked Purposes.

IV. Thieves are a great Terrour to honest Men, they put many in fear: So some Wicked and Ungodly Men are a great Trouble, Grief and Terrour to those who are Godly; how was the Soul of righteous *Lot* vexed with the filthy Conversation of the *Sodomites*? 1 Pet. 2. 7.

V. Thieves greatly abuse, rob and wrong others, not only such as are of their own Rank and Quality; but sometimes set upon, and rob Persons in Authority; the Judge, nay and Prince himself, hath been sometimes robbed and abused by Thieves: Did not *Tho. Blood* but few Years since, steal the King's Crown? So Wicked Men greatly abuse their Neighbours, they do often take away the good Name of such who truly fear God, and sometimes attempt their Chastity, &c. This is not all, they do not only thus endeavour to rob Men, such who are poor Mortals like themselves; but they rob God: and that many ways. (1.) They rob him of his Glory. And (2.) Of their own Strength and Flower of their Age, which belongs to him. (3.) They rob him of their Hearts and Affections, and place it upon the World and their own base Lusts. (4.) They rob him of their precious Time, and squander it away in a foolish and idle manner, upon their Lusts; nay, hath not that Man of Blood (I mean the Pope) robbed *Jesus Christ* of his Crown and Royal Diadem? doth he not assume that Power and Head-ship to himself, that only belongs to the Prince of the Kings of the Earth?

VI. Thieves oft-times Kill as well as Steal, and Kill in Stealing, so that they make themselves guilty of Murder as well as of Theft: So Wicked and Ungodly Men, by their Ungodly and Sinful Lives, makes themselves guilty of the breach of the whole Law of God, by adding Sin to Sin, and multiplying their Wickedness, and so transgress not only in one, but in every Point, and thereby wilfully murder their own Souls, and many times kill and destroy their innocent Neighbours too.

VII. Thieves are sometimes taken in the Fact, or by Pursuit are apprehended, and laid Hands on, that they may answer the Law in that Case made and provided: So Wicked Men are sometimes taken in their Wickedness, by the Hand of God; or if they escape an immediate Stroke in the very Act of Sin, yet they are pursued by God's just Judgment that followeth them, and will overtake them at last.

VIII. Thieves, when taken, would fain make an escape; nay, if they are not held by strong Hands, they will get loose and run away: So Wicked Men when God's Hand is upon them how fain would they make an escape? when *Adam* fell in with the Tempter to rob God of his Honour, it is said, he hid himself among the Trees of the Garden, Guilt made him fly; and what pitiful Shifts do all old *Adam's* Children make,

Parallels.

to excuse their Sins? Or if they cannot make excuse, then they seek out ways to escape if possible: Some say, their Sins are not so great as others; others say, they were drawn in and inticed; others, that God is merciful, and they doubt not but he will pardon them; others fly to the goodness of their Hearts; some to seeming Repentance, saying, *God forgive me, &c.* But what ever way they take, till they are truly converted, they are holden by the Cords of their own Sins, and they shall not escape, nor can get out of God's Hand, but must answer for all their Wickedness at their utmost peril.

IX. Some Thieves are so impudent, that they will adventure to rob in the day time, let who will look on, being too strong for the Standers-by: So some Wicked Men are so impudent, that they will adventure to rob their innocent Neighbours of their Goods in a publick manner in the day-time; as many of the Papists have served the poor Protestants in former times, in divers Nations, and pretended they had Law for what they did.

X. Some are great Thieves, and therefore called the Captains of the Thieves, under whose Conduct and Direction the lesser Thieves do rob and steal: So some Wicked Men are so notorious in Wickedness, that they lead the Van as it were, and are not only examples to others of inventing new coined Oaths, and sinful Fashions, and Customs; but do command or lay some kind of force upon such, who are under their Power, to be as Wicked as themselves, else they turn them off as not fit to do them Service: as it is written; *If a Ruler hearken to Lies, all his Servants are wicked,* (that is) he will so discountenance and discourage Truth and honest Dealing, that none but Lyes and Wicked Persons can live with him.

Pro. 29. 12.

XI. Some Thieves are so merciless, they steal and carry all away that People have: So some Persecutors have been so void of pity and humanity, that they have took all away, which some Godly People had, even their very Beds from under them.

XII. There are some sacrilegious Thieves, such as rob Churches, and steal away those things that are set a-part for Divine Worship: So some Wicked Men are Robbers of the Church of God, by taking away his holy Institutions, and setting their Inventions in the room thereof; such are the *Romish* Crew, &c. Christ tells us, that such who come not in by the Door, but climb up some other way, are Thieves and Robbers: nay if it were possible, the Great Thief the Pope, and his Accomplices, would have robbed us of the Bible, and the true Religion, nay of the true Church it self; however they (with all that adhere to them) have robbed many hundreds, nay thousands, of her true and faithful Members, both of their Goods, Lives and Liberties, for the which they must give an account at the great Day.

XIII. Thieves are so opposite to honest Men, that they by all means avoid their Company and Society, if possible, when they know them: So Wicked Men, known and discovered to be so, are not at all fit Company for the Godly; nay the Godly are commanded to avoid them, and to have no fellowship with them, so far as possible they may; however if in Civil Things there be some kind of Necessity to buy and sell with them, yet their Sin in that, or any other way, is to be hated and departed from; nay if a Man hath been a Professor of Godliness, and turn to be a Wicked Man, with such a one the Godly are to have no intimacy, that he may be ashamed.

1 Cor. 5.

XIV. Thieves know by-ways, and are acquainted with such Places where they may accomplish their Designs, not only as to Secrecy, but Security: So Wicked Men do acquaint themselves with by-ways, and therefore called the way of the Wicked, *Let the Wicked forsake his way, &c. Blessed is the Man that walketh not in the way of the Ungodly, &c.* Joseph's Mistress made use of her Skill in the way of the Wicked, when she attempted to rob him of his Chastity: for there was, (1.) Privacy, none saw. (2.) Secrecy, none knew, and (3.) Opportunity, which he might now (without fear of Shame) make use of; and there is not a Wicked Fornicator in the World, but would have owned it as his way, and have chosen it too as a fit Opportunity: But Blessed Joseph walked not in this way, he knew that nothing could be so private, nor be kept so secret, but the All-seeing Eye of God can see it, and will bring it to Light.

Isa. 55. 5.
Psal. 1. 1.

XV. Thieves are sometimes taken and committed to Prison, there to be kept safe till the general Assize, or time of Trial, and then are brought forth, tryed, and condemned, many times to die, and soon after executed: So Wicked Men are taken by Death, and committed to the Grave, and there they are held fast till the day of the Resurrection, and last Judgment or great Assize, where they shall be tryed, and give

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Parallels.

an account of all their Wickedness done in the Body, against whom Jesus Christ will proceed in a way of Justice; and being arraigned, and indicted for all their Wickedness, Thefts and Robberies, shall be found Guilty, by good Evidence, by the Law of God, Conscience and Nature, and being so found Guilty, shall receive the just Sentence of Hell Fire, prepared for the Devil and his Angels, with a *Go ye Cursed.*

Mat. 25.
ult.

Disparity.

THieves can but rob and steal such things as are common to Men: But Wicked Men rob God, and cheat themselves of their own immortal Souls, as hath been shewed.

II. Thieves endeavour to hide themselves, and are not willing to be known: But Wicked Men commit their Wickedness publickly, and matter not who seeth them, they declare their Sin as *Sodom*, and hide it not, they are not ashamed to commit their Wickedness in the very Face of the Sun.

III. Thieves oft-times spare the Poor, and let them pass, but seize upon such as are Rich: But Wicked Men regard neither Poor nor Rich, if they are Godly; nay the Poor of this World (tho Rich in Faith) are mostly in their Eye, to be made a spoil, robbed and ruined by them.

IV. Some Thieves after they have received the just Sentence of Death, from which they cannot escape, yet do repent of their Wickedness and receive pardon of God, tho they die by the Law of Man: But Wicked Men, living and dying in Sin, after the last Judgment, and Sentence of Eternal Death, cannot repent, neither have they any time so to do, but must be damned without Remedy.

Inferences.

Hence we may see, how easily Men may mistake themselves, by condemning others, when they are in as bad or a worse state themselves; who is it but will readily cry out against a Thief, and use their utmost endeavour to apprehend him, but how few are there (of the same kind, viz. Thieves, as hath been shown) will lay Hands upon, or condemn themselves; who are, as you have heard, worse than Thieves?

2. How doth it warn the Godly to look to themselves: for if the good Man of the House had known at what time the Thief would have come, he would have watched.

Wicked Men naked.

Ezek. 16. 8. ——— *And covered thy Nakedness, &c.*

Verse 22. *Thou hast not remembered the Days of thy Youth, when thou wert naked and bare, &c.*

Rev. 3. 17. ——— *Poor, and blind, and naked, &c.*

THere is a twofold Nakedness, viz. an external, and an internal Nakedness; the Nakedness of the Soul, as well as of the Body.

Parallels.

I. **N**Akedness since the Fall doth not only import not having of Clothes, but the Want of Clothes. As *Adam* before he fell, had no Clothes, so he needed none; his Nakedness was an Ornament to him; but no sooner had he sinned, but he saw the want of a Garment: So all ungodly Men are not only without spiritual Clothes, but they exceedingly need them; as they have no Righteousness to cover them, so 'tis their Misery. 'Tis a lamentable thing to be naked, and 'tis a far more grievous thing to be spiritually naked, to have no real and divine Cover for the Soul.

II. The Shame, Deformity, and all natural Filthiness of a naked Person doth appear; 'tis visible, and he is thereby exposed to Reproach: So the Shame, Deformity, and Vileness of wicked Men, who are spiritually naked, (having not the Righteousness of Christ to cover them) doth appear; and this exposeth them to Shame and Reproach. *Sin is the Shame of any People.* To see a Man naked, that hath a rotten

Prov. 10 34
and

Isa. 1. 6.

and polluted Carcase, full of Sores and stinking Ulcers, is a loathsome Sight : But such is the State of the Souls of ungodly Men, they are naked, and their inward Filthiness lies fully open to the Eyes of the great God, nay, and much of it appears to the Sight of Men ; spiritually there is no Soundness in them, from the Crown of their Heads to the Soles of their Feet, *nothing but Wounds, Bruises, and putrifying Sores.*

III. A naked Person is exposed to the Extremity both of Cold and Heat. Clothes keep the Body warm in Winter, and defend from the parching Heat in Summer ; and he that is without them, from hence is in a miserable Condition ; every Blast pinches him, the Sun scorches him, &c. So wicked Men lie open to the dreadful Wrath of God, which is set forth in Scripture by Things extreme in their Nature, both in respect of Heat and Cold. O how unable will these naked Souls be to abide the Day of God's Wrath, or to stand before him who is a consuming Fire ! The Righteousness of Christ will be as a Cover and Screen between the Saints, and the devouring Flames of God's Anger : but wicked Men have no Defence, no Screen nor Cover ; they are naked, exposed not only to the Shame of every Eye, but to the direful Effects of God's dreadful Wrath and Vengeance, &c. whilst they live, and when they die, and for ever.

IV. A naked Man is exposed to great Danger by his Enemies ; every small Blow may wound him, who hath nothing on to defend him from it ; every small Prick will make him bleed : But much greater Danger is he in by great Strokes, and Thrusts of Swords and Spears, and by Arrows and Darts that Enemies may let fly against him ; his Condition is not full of Shame, but also full of Danger : So wicked Men, who are spiritually naked, are exposed to great Danger from the Enemies of the Soul. (1.) Sin, nay, every Sin wounds him ; the least Sin makes a Wound in his Soul, what Wounds then do great Sins make ! (2.) Conscience wounds him, and lashes him sorely. (3.) Satan lets fly his fiery Darts and Arrows against him, and wounds him to the very Heart, and, like an hungry Lion, tears his Soul (as it were) to pieces. (4.) Death and Wrath wound him, he having nothing to defend him from any of these, &c.

V. A naked Person is not fit for any Employment ; he is not fit to fight, nor fit to labour : So such who are spiritually naked, are not fit for any spiritual Service ; they can neither work for God, nor suffer for God, nor resist Sin and Satan ; they are not fit for any Society of spiritual Men, but are unspeakably miserable every way.

Disparity.

Isa. 55. 1, 2
Rev. 3.

Naked Men desire Clothes, they will beg hard for something to cover their Nakedness : But the Wicked are unsensible of their Nakedness, and therefore seek not to be clothed ; nay, like mad Men, refuse Raiment. We read, *Luke 8. 27.* of a Man possessed with a Legion of Devils, and the Text saith, *he wore no Clothes* ; his Madness is evidenced by that, he would suffer no Clothes to be put upon him. 'Tis a Sign Men are spiritually possessed with a Legion of Devils, that refuse to put on the Garment of Faith and Holiness to cover their Nakedness. These Garments are held forth every day to be sold (without Money, and without Price) in the Ministry of the Word ; but so mad are ungodly Men, they had rather go naked, than lay hold on them, and put them on. And is it not just, that such Men should be buried in Hell, in their own Rags, that will not embrace Christ and Holiness, that they may be clothed with eternal Salvation ?

Wicked Men compared to Vipers.

Mat. 3. 7. O Generation of Vipers, &c.

John 8.

John Baptist calls the Scribes and Pharisees, and other wicked Men of the Jews, *Vipers* ; not only Vipers, but a *Seed and Generation of Vipers*. Some think, he alludes to the Devil, that old Serpent, whose Off-spring they were : *Ye are of your Father the Devil, &c.* But others rather think, he compares them to the Serpent called the Viper, upon consideration of divers Properties, wherein there is a fit resemblance between it and them, &c.

Parallels.

Parallels.

THe Viper is a most poysonous Creature: when the *Barbarians* saw the Viper stick Act. 28. 5. on *Paul's* hand, they looked upon him as a dead Man; their Biting is accounted mortal: So the Wicked are a very destructive and murderous Generation of Men; their bitter Words, and cruel Slanders, are like deadly Venom; *The Poyson of Asps is under their Tongues.* *David* complains of the Ungodly upon this account, *Whose Tongue (saith he) is as a sharp Sword.* Sin is compared to Poison: *Their Poison is like the Poison of a Serpent, &c.* *The Tongue (saith James) is full of deadly Poison.* Jam. 3. 8. And if this be the Nature of their Words, what are their Works! If Poison be in their Words, what Poison is in their Blows, and cursed Bitings! *Their Teeth are Spears and Arrows.* Psal. 57. 5.

II. The Viper devours Scorpions, and thereby the Poison becomes stronger: So the Pharisees and Sadduces, taking in the poisonous Opinions of their corrupt *Rab-*
bins, by adding their own, encreased the Poison of their vile Errors. *Blackwood.*

III. The Viper hath a beautiful Skin, tho inwardly very venomous: So those Pharisees, like other painted Hypocrites, made a fair Shew in the Flesh, appeared devout, and glorious to Men, but were inwardly full of the Poyson of Lust, and abominable Error.

IV. Young Vipers (as *Aristotle*, *Pliny*, *Rhodogin*, and others affirm) eat their way into the World through their Mothers Belly, (tho some seem to doubt of the Truth of this generally received Opinion): So the Scribes and Pharisees cried out, *We are Abraham's Children, &c.* and from thence concluded, they were meet Subjects for Baptism, and should be saved: They, like Vipers, as one observes, would needs find a way to Heaven through the Bowels of their Ancestors, or by the Faith of their Aristot. Hist. of Anim. lib. 8. ch. 29. Parents: but what said the Baptist? *O Generation of Vipers, &c. Think not to say within your selves, We have Abraham to our Father, &c.* Or as another worthy Writer observes Plin. lib. 10. p. 62. Rhod. lib. 3. cap. 37. upon the place: As the Viper eats (saith he) through the Bowels of his Dam, that they may come to Life; so you Scribes and Pharisees kill your Mother, the Synagogue, your Fathers, the Prophets, and faithful Teachers, that you may live in your Pride and Covetousness. —

V. *Gesner*, and divers others, affirm, that the Female Viper is the worst, and her Biting more deadly than the Males; after the biting of the Male there are but two Holes, but after the biting of the Female there are four. See the Verses of *Nicander*. Hierom.

*But of the Vipers Brood, the Female is the worst,
Which, as it were, with greater Wrath doth burn;
And therefore when she bites, makes Bodies more accurst,
Inflicting hurtful Wounds, to Vehemency turn'd;
Rolling her Bulk and Tail more oft about,
Whereby a speedier Death doth Life let out.*

This may aptly be applied to many cursed Women, who, of all the viperous Generations of cursed Monsters, have, in divers Ages of the World, appeared in their venomous Rage and Malice against the Innocent, worse than Men. I might give you a Catalogue of them, if needful. As some Women who are gracious, seem to excell Men in Zeal and Love, and other divine Vertues: So some Women, when very wicked, and left to themselves, exceed most Men in horrid Abomination, &c.

Wicked Men poor.

Rev. 3. 17. *Poor, and blind, and naked.*

A Christless Soul is poor: It is true, a godly Man, one that hath much Grace, is poor in his own Eyes: *I know thy Poverty, but thou art rich*; But a wicked Man is really a poor Man, as will appear by the following Parallel.

Parallels.

HE is a poor Man, that hath nothing that is really or truly good, that hath no Clothes to cover him, but is naked as ever he was born; that hath never a Bit of Bread, nor any thing that is good, to eat, but lives upon Husks, Chaff, and Ashes, &c. Now wicked Men are so poor and miserable, that they have nothing that is truly good: they are naked, as we have shewed, their Souls are naked; they have nothing to eat but Husks and Ashes; for such are those empty and perishing Things of the World compared to in the Scripture, on which they feed: *He feedeth on Ashes, &c.* The Prodigal would fain have filled his Belly with the Husks which the Swine did eat. *Ephraim (saith God) feedeth on the Wind, &c.* Therefore wicked Men are poor and miserable.

Isa. 45. 20.
Luk. 15. 16
Hos. 12. 1.

II. He is a poor Man, that as he hath nothing, so he can do nothing, whereby to help or relieve himself in his Necessity: Wicked Men, as they have nothing, so they can do nothing, to relieve their own Souls: They have no Clothes, and none can they, by any ways of their own, obtain, or help themselves unto; they have no Food, nor can they procure any: *They labour for that which is not Bread, and spend their Strength for that which satisfies not*: Therefore poor and miserable.

Isa. 55. 1, 2
Psal. 49. 7.

III. He is a poor Man, that as he hath nothing, and can do nothing, so he hath no Body, neither Friend nor Brother, that can do any thing for him: But thus in a spiritual Sence 'tis with wicked Men, and therefore poor and miserable.

IV. He is a poor Man, who as he hath nothing, can do nothing, nor hath any Body to do for him, and yet is many thousand Pounds in debt: Such is the State of wicked Men, they have nothing, can do nothing, have no Friend or Brother to do any thing for them, yet do owe ten thousand Talents to God's Justice, which is a great, a very great Sum, and therefore poor and miserable.

Mat. 18. 24

V. He is a poor Man, that as he hath nothing, can do nothing, hath none to do any thing for him, and is many thousand Pounds in debt; and besides, is a sorry Soul, he has no worth in him, being a vile, base, sordid, and ill-natured Wretch, worthy of no regard or pity, one that no Body will cast an Eye of Compassion upon: But such is the Condition of every ungodly Person, they have no Worth nor Excellency at all in them, they are not worth regard nor pity, there is nothing in them that can move God to respect them, nor his Angels to regard them, therefore very poor and miserable.

Ezek. 16.

VI. He is a poor Man that is in the Condition we have mentioned, and that which aggravates his Poverty is this, He is not like ever to be in a Condition to help himself, nor to find a Friend or Brother to help him: a Man may be to day miserable, helpless, and friendless, but in a little time possibly it may be better with him, and he may supply his own Necessities, or get some to relieve him. Now ungodly Men are in the State you have heard, and are never like to be in a better Condition, by any means of their own, or by any Friend of theirs; and therefore poor and miserable.

VII. He is a poor Man that is in the Condition above-mentioned, and not only so, but is sick, wounded, and in Prison, &c. Such spiritually is the State of all wicked Men, viz. sick, wounded, blind, naked, and in Prison, under the Power of Sin and Satan, and therefore poor and miserable.

Isa. 1. 5.

VIII. Some Mens great and miserable Poverty has come upon them, partly by the Pride, abominable Lust, and Extravagancy of their Parents, and partly by their own Idleness, Lust, and Prodigality: Even so the spiritual Want and Poverty of Men was in part brought upon them by the Sins of our first Parents, and partly by their own actual Sins. This is the State of unregenerate Persons, they are all even thus poor

poor and miserable: And happy are they who see this to be their Condition; *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* Those who see their own Wants, Poverty, and Misery, shall out of the Fulness of Jesus Christ be supplied with whatsoever they need: for tho Man naturally be so poor, that he hath nothing, can do nothing, and hath no earthly Friend or Brother that can do any thing for him; and besides, he owes ten thousand Talents, and is worth no regard nor pity; yet the eternal God hath found out a Way, for the manifestation of his own glorious Grace and Bounty, to enrich him, and make him happy for ever. *He that was rich became poor, that we through his Poverty might be made rich.* Mat. 5. 3. 2 Cor. 8. 9.

Disparity.

Poor Men are full of Complaints, they commonly bewail their Poverty, and would gladly have all their Wants supplied, and be made rich, if they knew but which way it might be done: But wicked Men, tho they are poor, so poor and miserable as hath been shewn, yet they are contented, being wofully blinded by the Devil, &c. So that tho they are daily told how they may be made rich, yet they slight all Advice and Counsel, and stubbornly refuse the Riches of Grace and Glory.

The Heart of a Wicked Man compared to a Rock.

Jer. 23. 29. — *And like a Hammer that breaks the Rock in pieces.*
 Ezek. 11. 19. *And I will take away the stony Heart, &c.*
 Luke 8. 6. *And some fell upon a Rock, &c.*
 Zech. 7. 12. — *They made their Hearts as an Adamant-Stone.*

Note, The Hearts of Sinners are like Rocks; or, wicked Men have stony and rocky Hearts.

Parallels.

A Rock is a barren and fruitless Place; what will grow upon a Rock? So the Hearts of wicked Men are barren and unfruitful to God; they bring forth no spiritual Fruit to him.

II. Rain cannot enter nor soak into a Rock, but as it falls, so it glides off, and runs away: So the spiritual Rain of Heaven, viz. God's Word, tho it falls never so powerfully upon ungodly Men, it will not enter into their Hearts: *My Word hath no place in you, saith Christ, &c.* Good Doctrine, and heavenly Counsel glides off of these spiritual Rocks, like Rain from a Rock, or high Mountain.

III. Rocks and Stones are naturally rough, and unfit for use, until they are hewed and squared, &c. So the Hearts of wicked Men are naturally rough, and unfit for any spiritual use, until they are hewed by the Ax and Hammer of the Word: *I have hewed them by the Prophets.* Hof. 6. 5.

IV. A little thing will not break a hard Stone, or a flinty Rock, &c. So a little Matter will not break a stony or rocky-hearted Sinner; God strikes often, and strikes hard, gives many a Blow upon their Hearts, by his Word, and by his Spirit, and sometimes by Afflictions, before their Hearts will yield, or break in pieces.

V. He that will break a Rock in pieces, or hew Stones to make them fit for use, must have a meet and convenient Instrument: So God makes use of a right and fit Instrument to break in pieces the hard and rocky Hearts of ungodly Men, viz. his blessed Word, in the hand of the Spirit: *Is not my Word like a Hammer, that breaks the Rock in pieces?* Jer. 23. 29.

VI. A Man many times employs Workmen to break a Rock, and hew Stones: So God employs his Ministers, as Work-men in his hand, to break these spiritual Rocks, and hew these rough and ragged Stones, to make them fit to lay in his spiritual Building: *I have hewed them by the Prophets.* Hof. 6. 5.

VII. Seed that falls upon a Rock, or stony Place, tho it doth spring up, it soon withereth away, (if the Fowls of Heaven do not pick it up): So the Word of God, if it be sown upon stony and rocky-hearted Sinners, tho it may seem to spring up, yet it soon withers for want of Root. *They believe for a while, but in time of Temptation fall away.* Luk. 8. 13.

Inferences.

NO marvel Ministers Work is so hard and laborious, they are God's Stone-cutters; or Rock-hewers; nay, and it fares worse with them than with other Work-men, that work in Stone-Pits, or hew Stones, they labour all Day, and go home at Night, and come again in the Morning, and find their Work as they left it: But God's Workmen hew, and take pains, and leave their People, and come again, and find them worse than before, their Hearts many times growing more hard and obdurate, &c.

II. Let not Ministers notwithstanding all this be discouraged, for they know not but at last God may set a Word home that may do the Business, and make the hard-hearted Sinner tremble, and cry out, as they did, *Acts 2. 36. Men and Brethren, what shall we do?*

Quest. But some may say, *From whence doth it arise, or what is the Cause of this spiritual Hardness that is in the Hearts of Men.*

Answ. 1. Naturally the Sinner's Heart is hard, and like a Rock; we all brought a flinty and churlish Nature into the World with us; such is the Effect of original Sin.

2. There is also an acquired Hardness. *Pharaoh* hardened his own Heart; and the *Zech. 7. 12.* Prophet saith, *They have made their Hearts as an Adamant-Stone.*

3. There is a judiciary Hardness of Heart, which is inflicted by God as a Judgment. Men harden their own Hearts against God, and God at length resolves they shall be hard indeed; and therefore he withdraws the common Influences of his Grace from them, and deprives them of all gracious means of softning. And when all these three meet together in a Man, he is irrecoverably hard and sinful, *Isa. 48. 4.* *His Neck is an Iron Sinew, and his Brow brass.*

4. A Man is hardened in his Sin gradually; and as he grows harder and harder, so nearer and nearer to eternal Ruine. (1.) He takes leave to meditate on Sin, he rolls it up and down in his Thoughts as it were; a hard Heart lets vain Thoughts dwell in it. (2.) He takes some Tastes of the Pleasure and Delight of Sin, it seems to him as a sweet Morfel under his Tongue; and this is a Sign of a further degree of Hardness. (3.) The third Step is, Custom in sinning; it argues great Boldness to venture often. (4.) And then in the next place, he defends and maintains his Sin, he has got some Plea or Argument for it, he is an Advocate for Sin. (5.) He is angry with them, and secretly hates them in his Heart, that reprove him for his Sin, or advise him against such and such wicked Ways. (6.) He grows soon after this Conscience-proof, and Sermon-proof, nay, and Judgment-proof too; he neither fears Rod nor Sword; a Stone will yield as soon as he. (7.) He after this sits down in the Seat of the Scornor, derides and reproaches the Law, and mocks at approaching Judgments, like the *Sodomites*. (8.) And at last becomes a Persecutor of them that are godly, like cursed *Pharaoh*, &c.

Quest. What are the Signs of a hard Heart?

Answ. 1. When many Blows will not break it, nor make the Heart yield. Notwithstanding God lays on hard and heavy Strokes by his Word, by Conscience, and by Judgments, yet nothing works remorse.

2. When that Word or Sermon which wrought powerfully upon another Person, works not at all upon thee.

3. When the divine Rain of the Word glides off of thy Heart, and will not remain or abide with thee, 'tis a Sign thy Heart is hard.

4. When thou art neither troubled for thy own Sins, nor troubled for the Sins of others.

5. When thine own Miseries, the Miseries of the Saints, and the Distresses of *Sion*, do not melt thee, nor work Compassion in thy Soul: Tho God is dishonoured, his Right and Sovereignty invaded, and Ruine seems to be at the Door, yet thou art not troubled at any of these things.

Wicked Men compared to Eagles.

Hof. 8. 1. *He shall come as an Eagle against the House of the Lord.* (Some understand this Eagle signified *Nebuchadnezzar*; others, the *Assyrian*, &c.)

Lam. 4. 19. *Our Persecutors are swifter than the Eagles of Heaven, &c.*

Tyrants and cruel Persecutors are compared to Eagles.

Parallels.

Eagles are very swift in their Flight, and that especially when they pursue their Prey: So cruel Persecutors are swift to shed Blood: *They haste like Eagles* Isa. 5. 26. *to the Prey.*

II. Eagles are quarrellous Creatures, preying, devouring, envious, proud, lofty, the Plague and Tormenters of all other Birds or Fowls of Heaven, (as Naturalists observe.) *Gesner* reports, that in a certain Eagle's Nest were found three hundred Ducks, one hundred and sixty Geese, forty Hares, and many Fishes, &c. In these respects wicked Men, or bloody Persecutors, may fitly be compared to them: They are very quarrellous, always seeking occasion against the Innocent; envious, proud, and lofty, as appeared in *Pharaoh*, and others. They are the very Plague and Torment of all their Neighbours. How many hath the Roman Eagle destroyed! how many Thousands, nay, Hundred Thousands of the Sheep and Lambs of Jesus Christ have been found in her Nest! (as I may so say.) *In her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth.* Rev. 18. 24

III. The Eagle is a subtil and crafty Creature: She will fill her Wings with Dust, and get upon a Stag's Horns, and by beating the Dust and Sand into his Eyes she blinds him, and then soon conquers him. She also carries Shell-Fishes on high, letting them fall upon a Rock to break them; which sets forth her great Subtilty, &c. How crafty have many Persecutors been to destroy the Godly! *Come, saith Pharaoh, let us deal wisely with them.* Their common Practice is, to put the Saints into Wolves Skins, and then set the Dogs upon them, to worry them. Christ was accused for being an *Enemy to Caesar*, and the Apostles, as *Movers of Sedition*. Thus the cruel Papists dealt with the good Lord *Cobham*, and many other Christians, viz. accused them with Treason and Rebellion, that so they might with the better colour take away their Lives. Acts 24. 5.

IV. An Eagle is an unclean Creature, and therefore God would not have it to be offered up in Sacrifice; tho she be accounted the King of Birds, yet God rather chose the Dove upon this account, and refused the Eagle: So wicked Men are unclean, and their Prayers and Sacrifices, yea, their best Performances, are an Abomination in the sight of the Lord. Prov. 15. 8, 9.

V. An Eagle is no comely Bird, she hath no sweet Voice, nor is she good for Food: So wicked Men are not comely, but contrary-wise, very fulsom and ill-favoured in God's sight, neither is their Voice sweet in his Ears. Christ takes great delight to see his People, and in hearing their Voice. *Let me see thy Countenance, let me hear thy Voice; for sweet is thy Voice, and thy Countenance is comely.* But thus he speaks not of the Ungodly: their Persons and Prayers are no ways delightful to the Almighty. *God had respect to Abel, and his Offering; but unto Cain, and his Offering, he had not respect.* Cant. 2. 14 Gen 4. 4, 5

Disparity.

AN Eagle hath many and excellent Properties, wherein there is a great Disparity between her and ungodly Men; and upon this account the Lord Jesus is compared to an Eagle, and his Saints to Eagles. [See Christ an Eagle in the First Volume.]

Wicked

Wicked Men compared to the Devil.

John 6. 10. *Have not I chosen you twelve? and one of you is a Devil.*

Rev. 2. 10. *The Devil shall cast some of you into Prison, &c.*

Vile and ungodly Men may in many respects be compared unto the Devil himself.

Parallels.

THe Devil at first was formed or created by the Almighty; I do not say, he was created a Devil, Sin made him a Devil, but God at first made him; he was created an Angel of Light: So God created wicked Men; they are God's Creatures: Tho God at first made no Man wicked: *The Lord created Man upright, but he hath sought out many Inventions.* 'Tis Sin that hath made Man so vile.

Eccles 7.
29.

II. The Devil then is grievously degenerated from what he once was; so are wicked Men from what they were in *Adam*.

III. The Devil is an Enemy to God; he was God's first Enemy: So are wicked Men cursed Enemies of God, and early Enemies too: 'Tis thought Man became God's Enemy not many days after Satan fell; he is almost as old an Enemy as the Devil is.

IV. The Devil conspired like a vile Traitor against his lawful Sovereign: So have all the ungodly ever done, and still daily do: They would not have God reign, nor his Laws be obeyed, &c. but would magnify themselves, and their cursed Edicts, above the righteous Laws and Statutes of Heaven.

V. The Devil sins freely, naturally, with full purpose, and cannot but sin: So wicked Men sin freely, 'tis sweet and pleasant to them, 'tis like sweet Wine, &c. They delight in Sin; their Hearts (as Solomon says) are fully set in them to do wickedly: *They drink in Iniquity, as the Fish drinks Water. Can the Ethiopian change his Skin? then may they who are accustomed to do Evil, learn to do well.* Hence saith the Apostle, *Having their Eyes full of Adultery, and that cannot cease from Sin.*

Eccles 8.

1.

Job 15. 16.

Jer. 17. 3.

2 Pet. 2. 24

VI. The Devil hates those that are truly godly, and seeks to beguile and deceive them: So wicked and ungodly Men hate the Saints, and strive to entice and draw away their Hearts from God and his Ways. Hence, as Satan is called a Deceiver, and a Serpent, so are some of his Children.

VII. The Devil's great design is to encourage Vice and all Prophaneness, and by one means or another to suppress real Godliness: So this is the great Design and Endeavour of some wicked Men.

VIII. The Devil is so vile, that God seeth it necessary to lay a restraint upon him, and put him into Chains, or else the World would not have a Moment's time of Peace and Quiet: So ungodly Men are so much like the Devil in this, that God also sees the like need to restrain them: for as the Devil is boundless in his Wrath, Rage, and Malice against Mankind; so are his cursed Emissaries against their Fellow-Creatures: Hence God puts a Hook into their Jaws, and sets Bars to these swelling Seas.

IX. The Devil trembles at the thoughts of God's Wrath, and dreads the Day that is coming: So do wicked Men fear him, not because they love him, but because they are his Enemies, and as such, they fear he will one day reckon with them.

X. The Devil tempts to Sin; he is not contented to be vile himself, but he would fain have others be vile and ungodly as well as he: So wicked Men tempt, entice, and draw others to Sin; they are not content to be ungodly themselves, but strive to defile and corrupt others also.

XI. The Devil is a Murderer, a great Murderer, and takes delight in shedding of Blood, and making Desolation in the Earth, hence called a Lion, and a Dragon: So wicked Persecutors are in this the very Picture of the Devil, viz. great Murderers; their Feet run swift to shed Blood. How many thousands of innocent Souls have the bloody Roman Devils destroyed within these twelve hundred Years! They delight in spoiling, and making desolate the Inhabitants of the Earth, who oppose their Pride, or stand in the way of their Exaltation; and thence they are called Lions and Dragons likewise.

Psal. 17. 4.

Psal 44. 19

XII. The

XII. The Devil would fain make those who fear God miserable in this World, he envies their Happiness, and if he was but let loose upon them, he would utterly deprive them of their Goods, of their Children, of their Health, &c. and bring them into a forlorn and miserable Condition, as he dealt with holy *Job*: So some wicked Men in this are like the Devil, they envy the Peace and Prosperity of God's People, and if God did not restrain them, (were it in their Power) they would rob them of all their Goods, (as some have attempted of late,) nay, and destroy their Off-spring. How many innocent Babes did the Papists destroy in the Massacre in *Ireland*, crying out, *Spare them not, Nits will become Lice!* They grutch them their Liberty; and therefore (saith God) *The Devil shall cast some of you into Prison, &c.* Is the Devil come to be a Pursevant, or an Officer, or to give Warrants to cast into Prison? No, but it is spoken of wicked Persecutors, that the Devil sets on work.

Rev. 2 10.

XIII. The Devil is an Accuser, one that vilifies and reproaches all sincere Christians; he is called the *Accuser of the Brethren*: Wicked Men are in this also like the Devil, they love to accuse and vilify the Godly in the Land; as *Tertullus* served *Paul*, *We have found this Man a pestilent Fellow, a Mover of Sedition, &c.* They continually labour to render them odious, that so they might be hated, and exposed to the Severity of the Law, and merciless Rage of the rude Rabble.

Acts 24.
35.

XIV. The Devil is utterly cast off and forsaken of God, and shall have his Portion in the Lake; there is no hope left him for an Escape; he knows it will for ever be his Portion: So some wicked Men are utterly rejected of God, and given up to a reprobate Mind, and there is no Hope left for them of escaping the Damnation of Hell; they shall as surely be damned and tormented for ever and ever, as 'tis certain the Devils shall. So that in these, and many other things that I shall pass by, it appears, wicked Men bear a resemblance of the Devil, they are like unto him, they have the Image of the Devil upon them; Sin turns a Man into a Devil. *Have not I chosen you twelve? and one of you is a Devil.*

Joh. 6. 70.

Disparity.

THe Devil is a Spirit, a created Spirit; wicked Men are Flesh as well as Spirit. Now the Nature of a Spirit in very many things differs from an humane Body, so that in divers respects, there is a great Difference between the Devil and the Ungodly.

Inferences.

NO marvel wicked Men and the Saints agree no better.

II. O what a fearful thing is it to be left and forsaken of God!

III. No marvel wicked Men strive so much to set up and establish the Devil's Kingdom, seeing they are acted by like Principles, and are alike Enemies of God.

IV. The Godly may wonder they are not long ago destroyed, considering the cursed and devillish Disposition of wicked Men, amongst whom they live; 'tis God only that hath restrained them.

THE

THE Ninth HEAD OF

Metaphors, Allegories, and Similes,

WITH

Other Borrowed TERMS,

That respect

I. The true Ministers of the Gospel.

II. False Ministers.

III. False Churches.

Ministers compared to Angels.

Rev. 1. 2. *The seven Stars are the Angels of the seven Churches, &c.*

Rev. 2. 1. *Unto the Angel of the Church of Ephesus, &c.*

Ministers are called Angels.

Angels.

Angels are endued with most eminent Power and Dignity, they excel in Strength.

II. Angels are God's Messengers, and are often sent to bring good News to Men; the Angels brought the first tidings of Christ's Nativity.

III. An-

Parallel.

So hath God endued his Ministers with great Power and Dignity, they are his Substitutes on Earth, they represent Christ himself; and Paul saith, *He could Phil. 4. 13. do all things through Christ that strengthened him.*

II. So the Ministers of the Gospel are Christ's Messengers, they are called the Messengers of the Churches, and the Glory of Christ, they bring the glad Tidings of Peace and Salvation, by 23. Christ.

III. Mi-

Angels.

III. Angels are very wise; *David* was said to be wise, according to the Wisdom of an Angel of God.

2 Sam. 14.
22.

IV. Angels desire to pry into the Mysteries of Grace and Mercy, by Jesus Christ.

1 Pet. 1. 12

V. Angels are lively, beautiful, and shining. When Angels appeared to divers Persons, of whom we read, their Brightness and Glory was very great.

VI. Angels are very obedient to God, they do his Commands, and wait for his Word.

VII. Angels are swift in executing their Business; hence said to have Wings.

VIII. Angels have made known much of the Mind of God to the Sons of Men.

IX. Angels admire, reverence, and adore the glorious Majesty of God, and therefore veil their Faces before him, and give Glory to him; Yea, as Mr. *Venning* observes, 'tis their very Business to sing Hallelujahs to God; Angels Worship is, singing and praising of God, they seek not themselves in serving God.

X. Angels do their Service to the Lord with joyfulness; the Morning Stars, 'tis said, sang together, and all the Sons of God shouted for Joy.

XI. Angels are without wearisomeness in their Work and Service, they are as strong and as lively at the end, as they are at the beginning.

Parallel.

III. Ministers of Christ are, or ought to be, wise Men, they understand the Mysteries of Christ, and open them to others. The Secrets of the Lord are with them, the Angels themselves understand the manifold Wisdom of God by his Saints, and Ministers of the Gospel. Eph. 3. 16.

IV. Christ's true Ministers, make it their great Business to study Christ, to dig and dive into the hidden Mysteries; I 1 Cor. 2. determined to know nothing among you but Christ, and him crucified. 1, 2.

V. Christ's true Ministers are lively, and very beautiful; when the Spirit of the Lord is eminently upon them, they shine gloriously in Grace, and Holiness: *Stephen* (who was a glorious Preacher) was said to shine like the Face of an Angel. Act. 6. 15.

VI. The faithful Preachers of the Gospel are very ready to obey God's Commands, tho they are thereby exposed to great Danger, if God bid them go, they go. Rom. 1. 15.

VII. The Ministers of the Gospel are swift in their Spiritual Motion, they are said to fly in the midst of Heaven, having the everlasting Gospel to preach, &c. Rev. 14. 6.

VIII. Christ's true Ministers daily make known the Mind and Will of God, 'tis one great part of their Work and Business.

IX. The Ministers of Christ, and all true Christians admire and adore God, and his glorious Majesty, and with self abhorrency veil their Faces, as it were, ascribing all Glory and Honour unto God: *Not unto us, O Lord, not unto us, but to thy Name do we give Glory*; the Servants of God desire only to rejoice in God, they know no other Name to Glory in, but in the Name of the Lord; and hence they sing his praise, tho in Prison, in all which they seek not themselves, in any Service they do for God, but the Honour and Glory of his Name only. Psal. 115. 1. A. 16.

X. So Christ's true and faithful Ministers and People, take much delight in their Service, their Minds run exceedingly upon their Work, to do for God; to spend, and be spent for God and his People, is the desire and delight of their Souls.

XI. So Christ's faithful Ministers and People, by the help of God's Spirit, labour and faint not, *For which cause we faint not, &c.* They shall run and not be weary; *Caleb* was as strong and as able to do Service for God at fourscore, as he was at forty Years old. 2 Cor. 4. 16. Josh. 14. 7, 8, 9, 10, 11.

Angels.

XII. Angels serve the Saints, and watch over them, and daily administer to them; and, tho' glorious Creatures, do not think it below them so to do.

XIII. Angels are often sent to comfort the Saints when cast down, as they ministered to Christ in his Bloody Agony.

Parallel.

XII. So the true and faithful Preachers of God's Word serve the Churches, Members, and Saints of God, and daily watch over them, and minister unto them; and tho' possibly some of them may far excell in Parts and Wisdom, yet they think not his Service below them.

XIII. So are Gospel-Preachers sent, and commanded to comfort the Feeble-minded, and support the Weak; they know how to comfort others with the same Comfort whereby they themselves are comforted of God. 2 Cor. i. 4

Inferences.

THIS may inform us, what Glory and Dignity God hath conferred upon his Servants, who labour in the Ministry; they have a glorious Name, and are greatly honoured by the Lord, and therefore should be received with all due respect, and esteemed very highly for their Works sake.

II. It shews us who are true Ministers of the Gospel.

III. It shews Christ's faithful Ministers, how they should do their Work, and behave themselves before the Lord.

Ministers compared to Stars.

Rev. i. 20. *The Mystery of the seven Stars, which thou sawest in my Right-hand, and the seven Golden Candlesticks: The seven Stars are the seven Angels of the seven Churches; and the seven Candlesticks are the seven Churches.*

BY Stars in this place, it appears the Ministers of God's Word are meant.

Metaphor.

NATURALISTS say, the Sun communicates his Light to the Stars.

II. The Stars are placed by the Lord in the Heavens.

III. The Stars are a great Ornament, and shine gloriously in the Heavens.

IV. Stars differ one from another in Glory.

V. Stars sometimes are obscured by Clouds, and shine not.

VI. Stars are a Guide unto Mariners.

VII. A Star led the wise Men to Christ.

Parallel.

SO Christ imparts of his Spirit, and saving Light and Knowledge, to his faithful Ministers.

II. So the Ministers of the Gospel are placed by the Lord in the Church.

III. So faithful Ministers are a great Ornament to the Church, in which they shine forth gloriously in Doctrine and Conversation.

IV. So there are Diversities of Gifts of the Spirit in the Ministers of the Gospel; some shine more than others in Parts and Piety.

V. So Ministers sometimes, through Temptations, are beclouded, and shine not as at other times.

VI. So the Ministers of the Gospel are Guides to spiritual Mariners.

VII. A true Minister's design in Preaching, is to lead Men to Christ.

VIII. Stars

VIII. So

Metaphor.

VIII. Stars give light to Men, only in the Night.

IX. The Stars send down sweet Influences on the Earth: *Canst thou bind the sweet Influences of Pleiades, (or, the seven Stars?)*

Parallel.

VIII. So Christ's Ministers shine forth, and give light to Sinners, and others, whilst the Night of this World doth last.

IX. So the faithful Ministers of the Gospel, in a blessed manner influence, by their heavenly Doctrine and Life, the Souls of Men to whom they preach, and daily converse with.

Inferences.

What a Blessing are faithful Teachers to a People or Nation where they live! Is it not a lovely thing to see the Gospel-Stars? Pray that the Heavens may be clear, and that these Stars may not disappear, nor withdraw their shining.

Ministers compared to Labourers.

Luke 10. 7. *The Labourer is worthy of his Meat.*

THe Lord Christ compares his faithful Servants, that preach his Word, to Labourers, to such as externally work and labour with their hands.

Labourers.

Labourers usually are hired, and then set to work. We read of one that went to hire Labourers, &c.

II. Some Men labour in the Field, they are Harvest-Men.

III. Some labour so hard, that they wear out their frail Bodies, and bring themselves quickly to the Grave.

IV. Labourers are often hindred and obstructed in their Work, like as the Jews were in building the Temple.

V. Labourers observe the fittest Time to do Business in; they work hard by Day, and whilst they have good Weather.

VI. A Labourer is worthy of his Meat, and ought not to be denied it.

muzzle the Ox that treadeth out the Corn. So God hath ordained, that they that preach the Gospel, should live of the Gospel. And (since this Duty is much neglected among some Christian Churches,) I shall here transcribe a Page or two, being part of a Sermon preached by Mr. N. C. at the Ordination of an Elder in the City of London, 1681.

Parallel.

SO Christ spiritually is said to hire Labourers, and send them into his Vineyard; he assures them of a glorious Reward, when they have done their Work.

II. Such Labourers are the Preachers of the Gospel: *The Harvest is great, and the Labourers are few, &c.* They labour to make ready, and gather in Christ's Wheat.

III. So some of Christ's faithful and laborious Servants labour so hard in their Studies, in Watching, Praying, and Preaching, that they spend themselves, or bring utter Weakness upon their frail Tabernacles: *I am willing (saith Paul) to spend, and be spent, &c.*

IV. So Christ's spiritual Labourers are often hindred in their Work: Satan strives to hinder them, and false Teachers strive to hinder them, and wicked Persecutors endeavour to hinder them, and many times forbid them to preach any more in the Name of Christ.

V. So Christ's Labourers observe the fittest Time to do their Work; like as Christ saith, *I must do the Work of him that sent me whilst it is Day; the Night comes, when no Man can work.*

VI. So the Ministers of Christ ought to have all things necessary provided for them, and their Families: *Thou shalt not*

Gal. 6. 6.

These Words call not only for a Maintenance of Ministers, but for such a plentiful Contribution, as may make them Partakers with you in all good things. If God bless the Congregation with a plentiful Portion of this World's Goods, it is their Duty to make their Minister a Party with them in their flourishing Condition. And, considering the Place and Employment he is in, and the Service he attends, it would be extremely unworthy to think you have done enough, if his pressing Necessities be answered, while you abound in Superfluities. If the Congregation be poor, their Minister must be content to be poor with them, yea, rejoyce to approve himself a Minister of Christ, by Hunger and Nakedness, if the Providence of God call him thereto: But whilst it is in the power of your Hand to provide better for him, God expects it from you; and, *be not deceived, God is not mocked*, neither will he suffer his Commands to be slighted and evaded, without rendring a just Rebuke to the Offender: *For whatsoever a Man soweth, that shall he also reap.*

Now that you may the better understand how far you are concerned in this Duty, before I proceed to the further pressing of it, let me put you in remembrance:

1. That a Minister is bound to attend wholly and only upon his Calling in the Ministry, and not to entangle himself in the Affairs of this Life, that he may please him by whom he is called to this spiritual Warfare; and nothing but real Necessity may dispense with the contrary. His whole Time and Strength is little enough to be employed in the Work and Service he is called to. He must give himself to the Ministry of the Word, and Prayer; and continue in Reading, Meditation, &c. as a Man wholly devoted unto Gospel-Service; and is therefore, by his Call to the Ministry, secluded from those ways and means of providing for his own Subsistence, as the Trades and secular Employments of others furnish them with, that his Mind, by the Cares of worldly Business, may not be diverted from that Study of God's Word, and Care of Souls, which the Duty of his Station engageth him to. And if he may not expose himself to the careful Thoughts that accompany worldly Business, tho tending to his Profit; certainly it is no way meet, that he should be left to conflict with the thorny Cares of a necessitous Condition, whilst those he ministers to, have means to prevent it.

2. It is no less the Duty of a Minister, than of other Men, to provide for his Family, and (what lies in him) to take care of his Wife and Children, that they may not be exposed to a thousand Miseries and Temptations, when he is gone. I confess, of all Men in the World, a covetous, raking Temper worst becomes a Minister: But we greatly mistake, if we think he must develt himself of the due Affection of an Husband towards his Wife, or of a Father towards his Children; or, that those Fruits thereof, which are justly esteemed commendable in others, should be a Fault in him.

3. An Elder or Bishop is under a special Charge to use Hospitality, and to set in himself a Pattern of Charity, and compassionate Bounty to poor Souls; and if it be his Duty to be hospitable and charitable in an eminent degree, then without controversy the People are concerned to endeavour that he may be capable of giving proof of this Grace in him, by the Exercise of it as there is occasion.

These things being premised, I shall shew you, that you lie under the strongest Obligation imaginable to this Duty:

1. By the Law of Nature.

2. By the expresse Command and Appointment of Christ.

3. On the account of the great and manifest Evil and Inconvenience, that follows the Neglect thereof.

First; The Law and Light of Nature obligeth you to it, as to the matter of Equity and Justice. And from hence our Apostle takes his first Plea, in 1 Cor. 9. 7, &c. *Who goeth a Warfare any time at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?* The Ministry is a Warfare, undertaken at the Command of Christ, for the Service of your Souls; and it is as reasonable that the Minister should receive a Supply of outward Things from you, as that a faithful Souldier should receive his Pay from his Captain, at the Charge of the Commonwealth, for whose Good he militates. Shall a Man feed a Flock, (as a Pastor does) and be denied to eat of the Milk of that Flock, which it is his Work to keep and feed? Or, is it consistent with common Justice, to deprive a Man of the Fruit of that Vineyard, which is planted and manured by his own Labour? Such is the Case, in respect of Maintenance, between a Minister and the People. It is not

not your Charity that I ask for him, but Justice and Debt that I plead for: He is employed in your Service, and of Right should live upon your Charge; Nay, you have called him off from other Business, and therefore his Maintenance is due from you, as is the Wages of your Servant; tho I fear some give more to the meanest Servant in their House, than they are willing to do to their Minister. Certainly, if you chuse as you ought, your Ministers are not of the lowest of the People, but may be allowed to have a Share of Parts, common Prudence, and Ability for Business, with other Men; and could manage Trades, or fall into other Employments, and get Estates as well as you, if they were not *devoted to a better Service*: And must they needs be devoted to Necessities and Misery, in the same hour that they enter upon the Ministry? My Brethren, this ought not to be. Let your Ministers have as good a Treatment at least, as the Law provided for the *Ox that treads out the Corn*, who might not be *muzzled*. Neither was this written for the sake of Oxen; for, *doth God take care of Oxen?* or were there no higher End of this Law, than that the brute Creature should not be abused? Certainly there was; *And for our sakes no doubt was this written, that he that ploweth, should plow in Hope; and that he that thresheth in Hope, should be Partaker of his Hope*: For if we have sown unto you spiritual Things, is it a great thing if we shall reap your carnal Things?

1 Cor. 9.
8, 9, 10, 11.

Secondly; The Lord hath not left us to argue this only from general Principles of Reason, and common Equity; but, to put the Matter beyond dispute, hath super-added his *express Command*. Thus he provided for his Ministers in the Time of the Law, which the Apostle urgeth in the next place, 1 Cor. 9. 13. *Do ye not know, that they which minister about holy Things, live of the Things of the Temple? and they which wait at the Altar, are Partakers with the Altar?* God did no sooner separate the Levites to the Service of the Sanctuary, but he by Law provided for their Subsistence; and tho they were but one Tribe in twelve, yet the Tenth of the Increase of the whole Land was given to them, besides the First-fruits and Offerings, and divers other Advantages; so that their Lot might equal, yea, exceed that of their Brethren. This Law indeed is now abrogated, and we pretend to no Right of tithing your Estates; but the moral Equity of it can never cease: Neither hath Christ left Gospel-Ministers to the wide World, but hath made Provision for them also, so far as the Interest of his Command will go with them that profess his Name; for so it follows, v. 14. *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel*. The Labourer is still worthy of his Hire, and not the less worthy, because he labours in the Gospel. Tho indeed (if Men did fully come up to their Duty, yet still) the Charge of Gospel-Worship will appear very inconsiderable, when compared with that of the Law; for, were that my Business, I think I could demonstrate, that the fifth part of their Estates was yearly to be spent in things relating to the Temple-Service. And if we are sensible of the great Privilege and Blessing of the Gospel, on higher accounts than merely the Ease of those Burthens, we shall never think much to defray the moderate Charge of a Gospel-Ministry, in such a manner as may give Reputation to our Profession.

Thirdly; That you may prevent the Evil and Inconvenience that follows the Neglect of this Duty, it concerns you cheerfully to practise it: I might have said, *Evils and Inconveniences*, as of many, for many there are, and those of easy observation to an unprejudiced Eye; but it is the *Discouragement of Study*, which at present I chiefly aim at. That Study must needs be discouraged, (I intend the Study of Theology) by the Peoples Neglect to make a comfortable Provision for their Ministers, is too evident to require a Proof. Who will apply himself to gather and lay up those Stores of solid Learning, which are needful to a Minister, when he can expect to purchase nothing to himself but Poverty and Distress thereby? Or, how shall a Minister be capable to furnish himself with *universal Knowledge* of Things relating to his Work, that hath no means for providing for his own Information, or no Time free from Cares and worldly Business? And the Disadvantage of this will at last fall to the Share of the People that he ministers unto: He that considers, that the holy Scriptures were originally written in Hebrew and Greek, must have an hard Forehead, if he deny the Usefulness of Learning to a Minister; besides, many other things there are that call for it, in reference to the opening of the Scriptures, which I cannot now insist upon. And it is not without diligent and continued Study, that the deep Things of God can be searched out, and so proposed to you, as to enrich your Minds with the clear and solid Knowledge of them. I confess, a little Learning, and less Study, may furnish a Man with such a Discourse, as may please some weak Persons,

that

that judg of a Sermon by the Loudness of the Voice, and affectionate Sentences, or can fancy themselves to be fed with the Ashes of jingling Words, and Cadency of Terms in a Discourse. But alas! the seeming Warmth of Affection that is stirred by such Means, is as short-liv'd, as a Land-flood that hath no Spring to feed it. He that will do the Souls of his People good, and approve himself a Pastor after God's own Heart, must feed them with Knowledge and Understanding, and endeavour to maintain a constant Zeal and Affection in them, by well informing their Judgments, and such an opening of the Mind of God from the Scriptures, as may command their Consciences: And this is not to be expected, but from him that labours in his Study, as well as in the Pulpit. Mistake me not; I know the Success and Fruit of all the Studies and Labours of Men that preach in the Gospel, is from the Grace and Power of the Holy-Ghost; but the *Assistance of the Spirit* is to be expected by us in the *way of our Duty*. These things might be yet applied more home to my present purpose; but perhaps some will think there is too much said already, (tho I heartily wish more were not needful) and my Time calls me to put a Period to this Exercise; and therefore I will only add a Word for the enforcement of this and the other Duties which I have laid before you, by accommodatating the same Things to you, which were before touched, for the encouragement and quickning of your Pastor in his Duty.

Mat 10.40,
with Luke
10.16.

Prov. 3.9.

First; Remember, your Pastor is the Minister of Christ, one that dispenseth the Mysteries of God to you in his Name; and therefore (he acting in his Place, according to his Duty) the Lord Jesus will account that done to himself, that is done to his Minister: *He that receiveth you, (saith he) receiveth me; and he that despiseth you, despiseth me, &c.* If the Name and Authority of Christ will beget an Awe in you, or his matchless and unspeakable Love influence you, there is no want of Motives to those Duties that have been press'd upon you. If you acknowledg a religious Respect and Reverence due to the Son of God, exercise it in humble Obedience to his Word; and if you love him, and value his Gospel, treat not his Ministers in an unworthy manner; and forget not, that He, who gave his Life a Ransom for you, well deserves a Return of the greatest Love from you, and to be honoured by you, not only with good Words, but *with your Substance, and the First-Fruits of all your Increase.*

Secondly, 'Tis the Business of your Salvation, and the Concern of your precious and immortal Souls, that a Minister is employed in; and therefore it is much more your own Interest than his, that you should make Conscience of your Duty. With this Argument the Apostle enforces his Exhortation, *Heb. 13. 17. For they watch for your Souls, as they that must give an Account, that they do it with Joy, and not with Grief, for that is unprofitable for you.* The Ministry can never be effectual to the saving of your Souls, if you be not sincere in Obedience under it. And will you be less careful for your Souls, and their eternal Welfare, than you are for your Bodies, and the Comforts of a temporal Life? Can you be content to lay out your Strength and Substance to provide for these, and neglect the other? It is sad to consider, how many there are among Professors, that live in the World, as if there were no Truth in the Report of that which is to come, and have the meanest esteem of the most necessary Means of Salvation, *viz.* the Word, and Ordinances of Christ, and a Gospel-Ministry! Can expend perhaps an hundred Pound *per annum*, more or less, for the Convenience, Ornament, or Delight of a frail Carcase, but will grudge half so much for the Poor, or the support of Gospel-Worship.

Ministers compared to Watchmen.

Isa. 62. 6. *I have set Watchmen upon thy Walls, O Jerusalem.*

Ezek. 3. 17. *I have made thee a Watchman, &c.*

Heb. 13. 17. *They watch for your Souls.*

Ministers are called Watchmen.

Watchmen.

Parallel.

Watchmen have a Charge committed to them, and they ought to take heed they do not betray their Trust.

Ministers have a great Charge committed to them, which they ought to see to, and so to behave themselves, that they may have their Accounts to give up with Joy: For,

1. They are entrusted with the Word, the faithful Word and Doctrine of God is committed to them; they must see they preach nothing for Doctrine, but what is the direct and undeniable Truth and Mind of God; they must not corrupt the Word, nor intermix it with the Traditions of Men. *I give thee charge in the sight of God, who quickneth all things, and before Christ, who before Pontius Pilate witnessed a good Confession, that thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.* 1 Tim. 6. 13.

2. They have received the Charge of preaching God's Word; they must preach, whoever forbid them. *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing, and his Kingdom; preach the Word, be instant in season and out of season, reprove, exhort, with all Long-suffering and Doctrine.* 2 Tim. 4. 1, 2.

3. They have the Charge of God's Ordinances, or the holy Sacraments of Baptism, and the Lord's Supper. *Go therefore, teach all Nations, (i. e. make Disciples) baptizing them in the Name of the Father, and of the Son, and of the Holy-Ghost, &c. For I received from the Lord that which also I delivered unto you, (I had it in charge, as if he should say, from Christ himself) that the same Night in which he was betrayed, he took Bread, and blessed it, and said, Take, eat, this is my Body which is broken for you; this do in remembrance of me: After the same manner he took the Cup, &c.* They must not corrupt the Ordinances, nor administer them otherwise than the plain Rule, left in the Word of God, directeth. Mat. 28. 19, 20. 1 Cor. 11. 23, 24.

4. They have the Charge of the Church and Flock of God: *Take heed therefore unto your selves, and unto the Flock over which the Holy-Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood, &c.* Acts 20. 27

5. They must know the State of the Flock, be Examples to the Flock: *Feed the Flock of God which is amongst you, not by constraint, but willingly; not for filthy Lucre, but of a ready Mind; neither being Lords over God's Heritage, but being Examples to the Flock.* 1 Pet. 5. 2, 3

6. Lastly; They have the Charge of Mens Souls: *Watch for your Souls, as such that must give an account.* These things are part of these Watchmen's Charge. Heb. 13. 17

II. Watchmen are not to sleep, nor give way to slumber; they must be awake when others sleep, to see what Dangers are near, &c.

II. So the Ministers of the Gospel must not be sleepy and slothful; they are to be upon the Watch-Tower, to see what Danger approacheth, or is coming upon the Church and People of God.

III. Watchmen are to give warning, if they see Evil coming; hence they ought to have a good Eye-sight; a blind Man is not fit to be a Watchman.

III. So Ministers, or Christ's spiritual Watchmen, must give warning, when they see Danger approaching, and therefore had need be Men of Knowledge: They are called Seers; if they have no Eyes, they cannot be called Seers. Mini-

sters had need be like *Argus*, (whom Poets say had an hundred Eyes); they should be full of Eyes, like the living Creatures about the Throne, to see before them, and behind them, that so they may perceive clearly every thing that is evil or hurtful to the

Souls

Watchmen.

Parallel.

Souls of Men, or Church of God, and give warning of it; and not like those foolish Watchmen the Prophet speaks of, *His Watchmen are blind, sleeping, lying down, loving to slumber. If the Watchman seeth the Sword coming, and blow not the Trumpet, and the People be not warned; if the Sword come and take away any Person from among them, he is taken away in his Iniquity, but his Blood will I require at the Watchman's hand.* Isa. 56. 10. Ezek. 33. 6, 7.

They are to give warning to Sinners, that they repent, and be converted, for Wrath is gone out against them from the Lord; if they live in one Sin, they must perish: They are to warn them of the Danger of Unbelief, to warn them of the Danger of the Hardness of their Hearts, to warn them of the Danger of Pride, Covetousness, and all other Sins; to give warning of the Danger of Idolatry, and all false Worship and Heresy; of the Danger of Apostacy, the Danger of the inordinate Love of the World, or of any thing short of Jesus Christ, &c.

IV. Watchmen are made and constituted such by others, and called forth to stand upon the Watch.

IV. So Ministers are made or constituted Watchmen by the Lord: *Son of Man, see, I have made thee a Watchman to the House of Israel.* 'Tis Christ's Prerogative to appoint Watchmen, &c. Ezek. 33. 7.

V. Watchmen are not for themselves, but for the Flock, for the whole Flock, Town, Parish, or Army, where they are set as Watchmen.

V. So a Minister is appointed to watch not only himself, but God's Flock, the whole Flock that is committed to his Charge; yea, every Member of the Church: he is to look after the poorest, as well as the richest; and not seek theirs, but them. 2 Cor. 11. 28. & 12. 14.

VI. Watchmen are to give an account of the time of the Night. Men go to the Watchman to enquire; he says, 'tis such or such an Hour: *Watchman, what of the Night? &c. The Morning cometh, and also the Night.* Isa. 21. 12.

VI. So Christ's faithful Ministers are to give an account of the Night; they ought to be well-skill'd in the Times, to shew what *Israel* ought to do. O that our Watchmen had more Knowledge upon this account! that they could but tell how long! *Paul* told the *Romans*, the Night was far spent, and the Day was at hand. Our Watchmen begin to speak the Morning of that longed-for Day of *Babylon's Ruine*. Rom. 13. 10, 11.

after the same manner: *The Morning cometh, the Morning of that longed-for Day of Christ's Kingdom; and the Night, that eternal Night of Babylon's Ruine.*

VII. Watchmen are exposed to Danger, and much Hardship; they are oftentimes set upon, and basely abused in the Night, whilst they are upon their Duties, by evil, quarrellous, and mischievous Persons, and endure many cold Blasts.

VII. So the Ministers of the Gospel are often set upon whilst they are upon the Watch. See how it befell *Peter* and *John*, *Acts* 4. and *Stephen*, chap. 7. and the great Minister of the Gentiles, *St. Paul* himself, *Acts* 16, whilst he was preaching Christ: *The Magistrates rent off their Clothes, and commanded them to be beaten; and when they had laid many Stripes upon them, they cast them into Prison, &c.*

VIII. Watchmen many times, through their Care and Diligence, by discovering approaching Evils, prevent much Danger and Misery from falling upon Men. Some by this means have been delivered from being burnt in their Beds, when a violent Fire hath broken out suddenly in the Night; they cry out, Fire, Fire, to awaken People when they are asleep.

VIII. So Christ's Ministers, by opening the State and miserable Condition of poor Sinners to them, and of the Necessity of speedy Repentance, in turning to the Lord, and closing with Jesus Christ, have prevented great Danger that was near them, (I mean, as Instruments in the hand of God.) By this means many poor Souls have been delivered from eternal Burnings in Hell. Ministers cry out, Fire, Fire, Hell is exceeding hot, to rouse secure Sinners.

Inferences.

Inferences.

WE may infer from hence, That God takes great Care, and shews much Pity to the Sons of Men, in that he hath provided His faithful Ministers to watch over them.

II. It also shews, that all true Ministers are Ministers of God's making: *Son of Man, I have made thee a Watchman, &c.* There are many that God never made Ministers, nor doth he approve of them. Ezek. 33.7

III. It shews what the Work and Office of a Minister is; also that their Work is hard: A Watchman's Work is an hard and difficult Work. Many endeavour to avoid coming upon the Watch, shifting it off to others, and rather chuse to pay their Money, than serve in their own Persons; Watchmen are upon Duty, when others are asleep in their Beds. *Thou shalt give them warning from me.* Ministers must not come in their own Names, but in Christ's Name. As they come with God's Word, they come in his Name, in his Authority, to reprove, admonish, comfort, &c. Ministers must learn as well as teach: *What I received from Christ, I delivered to you, &c.* *Thou shalt hear the Word at my Mouth.* They must not come with Man's Word, or warn People to be subject to the Traditions, Inventions, and Doctrines of Men: *I will stand upon my Watch, and set me upon the Tower, and will watch to see what he will say unto me.* Ezek. 3.17
Greenhill on Ezek. 3.17.
Hab. 2.1.

Ministers compared to Trumpeters.

Isa. 58. 1. *Cry aloud, spare not, lift up thy Voice like a Trumpet.*

Joel 2. 1. *Blow ye the Trumpet in Zion.*

I Cor. 4. 8. *If the Trumpet give an uncertain Sound, who shall prepare himself for the Battel?*

Ministers may fitly be compared to Trumpeters, as divers worthy Men have observed, from these and some other Texts of Scripture: They were the Priests of the Lord in the time of the Law, that blew the Trumpets, &c.

Simile.

A Trumpeter ought to have Skill, and be well instructed to blow a Trumpet, before he take upon him that Employ.

II. A Trumpeter ought to be one that is strong to blow, for that weak and defective Men cannot sound a Trumpet.

III. A Trumpeter is called to that Place and Office by the Captain, or chief Commander of the Troop. A Man is not to force himself upon a Troop, and say, I will be your Trumpeter; but must be tried, listed, and orderly entred into that Troop.

be your Preacher, I have a Gift, and can serve you; but must be tried by the Church, who is the competent Judg of his Fitness for that Work, and so be orderly admitted.

Parallel.

SO a Man ought to have much Wisdom, and be well-instructed in the Mysteries of the Gospel, and also with the Work, Care, and Office of a Minister, before he take upon him that great Employ. Ministers ought to be experienced Men.

II. So Ministers ought to be strong in the Lord, and in the Power of his Might, endued with much of the Spirit, that they may lift up their Voices like a Trumpet.

III. So every true Minister must have a Call to that Place and Function by Jesus Christ; that is to say, ought to be a Person well-gifted and qualified for the Work, and that in the Judgment of the Church, and there to be chosen and called forth by them: *How shall they preach, except they be sent?* A Man, or Member of a Congregation, must not force himself upon a Church or People, and say, I will

Rom. 10.

Metaphor.

Parallel.

IV. One or two Trumpeters usually belong to every Troop of Souldiers.

V. A Trumpeter is to found to prepare Men to Battel.

VI. A Trumpeter ought to know all the distinct Notes or Sounds he is to found; sometimes to found a Call, sometimes an Alarm, sometimes a March, sometimes a Battel, &c. There are many certain and distinct Sounds, and every Souldier (as we have elsewhere shewed) ought to be well acquainted with it, and to know them all. *If the Trumpet give an uncertain Sound, who shall prepare himself to the Battel?*

VII. A Trumpeter, by blowing his Trumpet in the Day of Battel, is of great use to an Army; the founding of the Trumpet greatly encourages and animates the Hearts of Souldiers.

VIII. A Trumpeter usually goes before the Troop or Army, founding his Trumpet; he is often exposed to Danger.

IX. A Trumpeter is to keep founding all the while an Army is engaged; nay, not only to found his Trumpet, but to found it loud also.

X. Some Trumpeters have Silver Trumpets; nay, God commanded Moses to make two Silver Trumpets, to call the Assembly; and these were for Eleazar and Ithamar, the two Sons of Aaron.

XI. A Trumpeter makes sometimes sweet Musick with his Trumpet. Many love no Musick, like the rare founding of a Trumpet.

IV. Every particular Church hath one or more Ministers, or Gospel-Preachers, belonging to it.

V. So the Gospel is to be preached, to prepare and fit Souls to fight the spiritual Battel, against Sin, Satan, the Flesh, and the World.

VI. So a Minister is sometimes commanded to found an Alarm: *Blow the Trumpet in Zion, sound an Alarm in my holy Mountain.* They are to pronounce Wrath and Judgment, to thunder as it were from Mount Sinai, to rouse up the slothful and secure Sinner, or drouzy Professors, and sometimes a Call to Duty, to assemble the People to fast, and cry mightily unto the Lord: *Blow the Trumpet in Zion, sanctify a Fast, call the solemn Assembly, gather the People, sanctify the Congregation, assemble the Elders, gather the Children, and those that suck the Breast, &c.* Joel 2. 1, 15, 16.

VII. So a true Minister, by preaching the Gospel, is exceeding useful to God's Church, in the Day of Trial, &c. How doth a lively and an awakening Sermon put Spirit and Courage into the Hearts of Christians, and make them fearless, and valiant for the Truth!

VIII. So the Ministers of the Gospel should be as He-Goats before the Flock, they are the Leaders of the People: Ministers are often greatly exposed.

IX. So a Minister must preach always, in season, and out of season, whilst the Saints and Church of God are militant. *Necessity is laid upon me, and wo is me, if I preach not the Gospel.* Yea, and it must be preached publickly. 1 Cor. 9. 16.

X. So the Tongue of the Righteous is as choice Silver. Ainsworth, speaking of two Silver Trumpets, that were to be made of beaten Work, Numb. 10. saith, it signifies the Labour of the Ministers, of giving themselves to Prayer, and to the Ministry of the Word; *The Words of the Lord are pure Words, as Silver, &c.* Prov. 10. Psal. 12. 7.

XI. So a Minister makes sweet Musick sometimes, in preaching of the Gospel in the Ears of Men. *And lo, thou art unto them as a very lovely Song, of one that hath a lovely Voice, and can play well on an Instrument.* Ezek. 33. 32.

Inferences.

Inferences.

Ministers must cry aloud, and spare not, they must lift up their Voice like a Trumpet: They must be endued with Courage, not fearing the Face of Men, sparing none, but reprove and warn great and rich Men, as well as the Poor.

II. They must be Men of Wisdom, that know how to sound distinctly, *rightly dividing the Word of Truth*, lest by their uncertain Sound great Detriment befall Christ's spiritual Souldiers.

III. Hence let all the Saints magnify God, for that they have, and do yet hear the joyful Sound, by which they have been called to engage in the spiritual Warfare, and thereby animated to a Perseverance in the same to the end.

IV. Also hence may be inferred, That as the Saints are spiritual Souldiers, so it is their great Concern to observe the sounding of these spiritual Trumpeters with the Silver Trumpets, that they may be always ready to make good their Ground in an evil Day: *And having done all, to stand. Stand therefore, &c.*

Eph. 6.

Ministers compared to Spokesmen.

2 Cor. 11. 2. *For I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.*

I Have (as if the Apostle should say) acted the part of a Spokesman, I have endeavoured to engage your Affections to Christ. Every Minister strives to espouse Souls to the Lord Jesus; as Abraham's Servant was employed to obtain Rebekah for Isaac. 'Tis the main Work of a Minister to win Souls, and bring them over to Christ.

Note. Ministers may fitly be compared to Spokesmen.

Simile

A Spokesman is a Friend to the Lover, one that knows his Secrets, and is judged faithful, a Person that he confides in, and is therefore trusted with his great and most weighty Concernments. Abraham had great confidence in his Servant, and therefore chose him for that Work, viz. to go and take a Wife for Isaac.

II. A faithful Spokesman is very intent and diligent in his Business. Abraham's Servant would not eat nor drink, until he had delivered his Message, or told his Errand.

III. A Spokesman uses many Arguments to engage the Affections of the Person to whom he is sent; he doth set forth the Merits, Riches, and Worthiness of the Person who is the principal Suiter.

use are these, viz. 1. They set forth the Greatness of their Lord and Master: He is the King of Kings, and Lord of Lords, saith Paul, the Lord of Life and Glory; saith Peter. 2. They set forth his great Riches: Unto me, who am less than the least of all

Mm 2

Saints,

Parallel.

Ministers are the Friends of Christ: I have called you Friends. They know the Mind of Christ: The Secrets of the Lord are with them. All things (saith Christ) that I have heard of my Father, I have made known, unto you. You have not chosen me, but I have chosen you. Christ chuses none to this Work, but such as are faithful: And I thank Christ Jesus our Lord, who hath accounted me faithful, putting me into the Ministry.

II. So a faithful Minister is very diligent about his Master's Work. Peter and John forsook all, and followed Christ. He gives himself wholly up to the Work of the Gospel. They esteem (with holy Job) the Words of his Mouth more than their necessary Food.

III. So Ministers use many weighty Arguments to persuade Sinners to fall in love with, and espouse themselves to the Lord Jesus, to accept of the Offers of his Grace and Divine Favour, being not willing to take any Denial, if possible. They pray, woo, and beseech in Christ's Name; and some of the Arguments they

Eph. 3. 3.

Simile.

Parallel.

Saints, is this Grace given, that I should preach among the Gentiles the unsearchable Riches of Christ. See how Abraham's Servant pleaded, when he came to court the Damsel: *The Lord hath blessed my Master greatly, and he is become great; and He hath given him* Gen. 24. *Flocks and Herds, &c. Silver and Gold, and Man-Servants, and Maid-Servants, and Camels, and Asses.* Verse 35. *And Sarah my Master's Wife bare a Son to my Master, when she was old, and unto him he hath given all that he hath.* O how rich and great (saith a Minister) is God! The Cattel of a thousand Hills are his: *The Earth is the Lord's, and the Fulness thereof.* And Christ (saith he) is appointed Heir of all Things. *All Things that the Father hath, are mine.* He knew, that the Father had given all Things into his Hands. 3. They set forth not only the Greatness and Riches of Christ, but also his admirable Beauty: *He is fairer than the Children of Men.* 4. They set forth the Greatness of his Love, so far as they can conceive of it, or make it known; for the Breadth, Length, Depth, and Height of it is wonderful, (as Paul shews) and passeth Knowledge. 5. They set forth his Power and Sovereignty: He has all Power in Heaven and Earth; He is the Prince of the Kings of the Earth; nothing is too hard for him to do; Men and Devils, Wind and Seas are at his Command. 6. They set forth his great Wisdom: *He is the Power of God, and the Wisdom of God,* saith the Apostle. *In him are hid all the Treasures of Wisdom and Knowledge.* 7. They set forth his great and glorious End in coming into the World, which was, that we might have Life, and to betroth us to himself for ever. 8. They set forth the Greatness of his Sufferings, his wonderful Abasement, the Nature of his bloody Agony and Anguish he suffered upon the Tree. What! doth not this Jesus (saith the Servant of God) that comes to you through a Sea of Blood, deserve your Affection? &c. 9. They use Arguments of another nature, such as are taken from the Consideration of the Sinners dead, cursed, and miserable State without him; the Blessedness of such as do embrace him, and espouse themselves to him; and divers others, too many here for me to reckon up.

Gen. 24.

35, 36.

Joh. 16. 15.

Joh. 13. 3.

Psal. 45.

Eph. 3. 18.

19.

Mat. 28.

1 Cor. 1. 24.

Col. 2. 3.

IV. A faithful Spokesman is not satisfied, to see the Person to whom he is in the behalf of his Master a Suiter, to be only ready to hear, and seem to approve of the Motion he makes, unless she at last be brought to a ready and willing Compliance, and say with *Rebekah*; *I will go along with this Man*; that is, I am resolved to become *Isaac's* Wife:

Gen. 24. 58.

his Wife; will this please him? surely no: Neither doth it please Christ, nor his Ministers, to see Sinners go from place to place to hear Sermons, and write Sermons, and commend this and that Preacher, if they do not make a real Contract, and become espoused to the Lord Jesus. 'Tis nothing less than a thorow Work of Grace, Regeneration, or a true Conversion, that will satisfy one of Christ's faithful Spokesmen.

V. It grieves a faithful Spokesman, when he finds his Master is slighted, and his dear and noble Lord that sent him, rejected, and a base and poor Fellow entertained, and delighted in, instead of him who is so worthy.

Shall the Devil have the Rule and Preheminence in you? and the Love of the World be so sweet, which is Enmity to God? And shall Christ, who died for you on the Cross, he who is so excellent, who is able to make you happy for ever, be slighted and rejected by you? What! will you prefer your base Lusts above all that unconceivable Good there is in God the Father, in Christ his only begotten Son, in the holy Spirit, and in the Way of Holiness?

IV. So Christ's faithful Ministers are not satisfied to see Sinners hearken to the Word, and seem pleased with the Doctrine of the Gospel, which they daily preach, unless they leave their Sins, and become new Creatures, and close in in good earnest with Christ, giving themselves to him. 'Tis said of the Saints, *They gave themselves to the Lord.* If a Man be a Suiter to a Damsel, and she seem to like him, and be pleased with the Motion he makes, and yet never consent to become

V. So it grieves a faithful Minister, when Sinners slight the Message and Tenders of Grace in the Gospel; when Christ is not embraced, nor closed in with; when they only take him into their Lips, but keep him out of their Hearts. O this wounds their Souls! Shall Sin, saith the Servant of God, that base and filthy Enemy of my Master, be entertained and de-

VI. A

Dittie.

VI. A Spokesman, when he sees
he cannot prevail, returns, and
gives his Master or Friend that sent
him, an account how Matters go.

Abraham's Servant) if you will deal kindly and truly with my Master, tell me; if not, tell me; that I may turn to the right hand, or to the left: That is, that I may give my Master an account of my Errand; what shall I say to him that sent me? So saith Christ's Servant, If you will deal kindly and truly with my Master, tell me; if not, tell me, that I may turn, &c. I must declare to the Lord Jesus, in the great and dreadful Day, how you have flighted or not regarded the Message I am sent about; how you are resolved to keep to your other Lovers, and remain in your Sins, being carnal, loose, ungodly; and that Christ is not precious in your Eye, nor will you be persuaded to forsake all, and follow him, nor be made sensible of that Glory and Beauty that is in Holiness. And what a sad thing will this be, when a Minister must appear against this Man, and that Man, and say, Lord, I spoke to them again and again, I preach'd an hundred Sermons to them, to engage their Hearts to thee, but none of them would take place, as thou seest, upon their Hearts, &c.

Parallel.

VI. So Christ's faithful Ministers in the Day of Judgment, shall doubtless be brought in as Witnesses against stubborn and impenitent Sinners, to whom they preached the Gospel, *And now* (said Gen. 24. 49.

Ministers compared to Clouds.

Deut. 32. 2. *My Doctrine shall drop as the Rain, &c.*

Isa. 5. 6. *I also will command the Clouds, that they rain no more Rain upon it.*

CLOUDS have divers Metaphorical Notations in the holy Scriptures:

1. For Calamities, or great Afflictions: *How hath God covered the Daughters of Zion with a Cloud!* Lam. 2. 1.
2. Because of the Number and Multitude of Clouds, (for in tempestuous Weather a great Plenty of thick Clouds appear) so an innumerable Company of Witnesses are compared to Clouds, Heb. 12. 1.
3. They are also used in Comparison: *Behold, he shall come as Clouds:* that is, his Army will I make a vast Appearance, the Targum says, as a Cloud which comes up and covers the Earth. Ezek. 38. 9.
4. For Vanity and Inconstancy, or Emptiness; hence false Teachers are compared to Clouds without Rain.
5. And upon divers accounts true Ministers of the Gospel may be compared to Clouds; for as false Teachers are like Clouds without Rain; so true Ministers are as Clouds full, or filled with Rain, &c.

How fitly Christ's Ministers may be compared to Clouds, will appear by what follows.

Ministers.

CLOUDS are fit Receptacles for the Water, they receive their Water, as it is drawn up out of the Fountain of the great Deep: For God hath made the Clouds as useful as so many Buckets, to draw up Water out of the Sea; and the Wind is made use of as an Hand, to carry these Buckets or Clouds whithersoever the great Creator pleaseth, to distill it down upon the Earth, that the Earth might be replenished, and made fruitful by it.

II. Clouds

Parallel.

SO Ministers receive all their spiritual Rain out of the great Fountain of all Fulness: *Of his Fulness have we all received, &c.* and that by the Spirit; that so their Doctrine might drop as the Rain upon the tender Herbs, and as Showers upon the Grass. 'Tis according to the Gifts and Operations of the Spirit, be it more or less, that these spiritual Clouds are filled; and as God is pleased to distill and bless the Word, it becomes profitable, and makes this or that Man fruitful in Grace and Holiness. What abundance of Fruit have the Saints brought forth under the dropping of these Clouds!

II. Ministers

Ministers.

II. Clouds are prepared by the wise God, as fit Mediums to let Rain down, that so it might fall gradually, as the Earth is able to take it in, to the benefit of all things that grow thereon, and not to its detriment, as possibly it would, were it not that God made use of the Clouds.

III. Clouds let down their Water more freely at one Time than at another; now and then it falls down wonderfully.

IV. Clouds let down their Water at God's Command, and they obey his Voice.

V. 'Tis a great Judgment upon a People, when God commands or restrains the Clouds from raining upon the Earth, or upon this or that particular Nation, Field, or Vineyard.

VI. Clouds are of great profit to those who have weak Eye-sight, in that they are as a Vail between the bright shining of the Sun, and them; for the Light must be proportionable to the Sight, or else the Eyes are confounded.

Parallels.

II. Ministers are appointed by the Lord as Instruments, to communicate of his Grace and Divine Goodness to the Children of Men. If he should make use of other *Mediums*, it might be to our hurt; should he speak to us himself, we could not ('tis possible) be able to bear the hearing of his Words. The poor *Israelites* desired *Moses* to speak to them, would not that God should speak to them any more, lest they died.

III. So the spiritual Clouds sometimes pour down, or rather out, the Divine Rain in a plentiful manner; at other times they seem much straitned in their own Spirits.

IV. So Ministers preach at God's Command; 'tis He that openeth their Mouths; 'tis as the Spirit gives them utterance.

V. So 'tis a severe and sore Judgment upon a People or Congregation, when God suffers his Ministers to preach no more unto them, or makes their Ministry of no advantage or profit to them. *I will command the Clouds, that they rain no Rain upon it, &c.* Isa. 53.

VI. So the Ministers of the Word of God are of infinite use and advantage to poor Mortals: For we have all but weak spiritual Sight, and cannot behold the Glory of God, nor take in Divine Mysteries, without these blessed *Mediums* God is pleased to make use of, in his gracious Condescension to us; and therefore God speaks to us by Men like our selves, and opens heavenly Things by earthly Similitudes, &c.

Inferences.

L Et us pray, that these spiritual Clouds may be full of Divine Rain:

2. It shews us the great Wisdom and Condescension of God to Mankind, and what great Profit we receive by the Preachers of the Gospel.

3. It shews the great Folly of all those that go about to stop these Clouds from raining, when God hath given them a Command. Will they attempt to hinder the Light from shining, or the Clouds from raining, at their pleasure? Even thus they attempt spiritually, when they strive to hinder Christ's Ministers from preaching the Word, or obstruct the Showers of Gospel-Grace from falling upon the Souls of Men.

Ministers

Ministers compared to Fathers.

I Cor. 4. 15. *For tho you have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel.*

Ministers are Fathers, Spiritual Fathers to Believers.

Metaphor.

Father is a Name of Dignity, Headship, and Authority; hence the Rulers of *Israel* were called Fathers.

II. Some are called Fathers, because they beget Children; this is the common Appellation and Notion of the Word.

III. Fathers train up and nourish their Children, shewing much Tenderness and Compassion towards them; they are said to pity their Children.

IV. Fathers have Power to command their Children: *I know him, (that is, Abraham) that he will command his Children, &c.*

V. Fathers ought to be revered and honoured by their Children, (*Honour thy Father and thy Mother, &c.*) and their just Commands to be observed and obeyed.

VI. A Father ought not to be rebuked by his Children, (it becomes them not so to do, tho he may be in a Fault, and blame-worthy) but entreated.

that the Church, after a due and orderly Evil, and obstinate, may be rebuked, nay, also.

VII. 'Tis the Honour of a Father to rule and govern his Children, and whole Family, with Wisdom and Discretion.

conceited, but to study the Rule, and impartially to carry it with an equal Severity and Mildness to all, studying the Nature and Disposition of every Member.

Parallel.

Ministers are Men of Name, Power, and Dignity; they are Christ's Substitutes; hence called Rulers.

II. Ministers, by the preaching of the Gospel, in a spiritual way, beget Christians to Jesus Christ: *I have begotten you through the Gospel.*

I Cor. 4. 15.

III. Faithful Ministers also train up those Christians they have begotten to Christ, in the further Knowledge of the Truth, being very tender of them. *As you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children.*

I Thess. 2. 11.

IV. So Ministers of Christ have Power in his Name, to command those Christians, who are under their special Care and Charge, to do their respective Duties: *These things teach and command. Now we command you, Brethren, in the Name of our Lord Jesus Christ, that you withdraw from every Brother that walketh disorderly, &c.*

I Tim. 4. 11.

2 Thess. 4. 6.

V. So faithful and worthy Ministers ought to be highly esteemed and honoured by the Saints. *Let the Elders that rule well, be accounted worthy of double Honour, especially they who labour in the Word and Doctrine.*

Mal. 1. 16.

I Tim. 5. 17.

VI. So the Minister of Christ ought not to be rebuked by any particular Members of the Church to whom he belongs, tho in some things he may be blame-worthy: *Rebuke not an Elder, but entreat him as a Father.* Tho I doubt not, but Proceeding with an Elder, if he be under not only so, but further proceeded against

I Tim. 5.

VIII. Fathers

Metaphor.

VIII. Fathers ought to walk wisely before their Children, in all Holiness and Sobriety, setting themselves as Patterns (to all that are in the Family) of Grace and Vertue.

IX. It is a great Sorrow and Grief to a good and godly Father, to see his Children froward, and fall out one with another, violating the Bonds of Nature.

brotherly Love, Tenderness, and Forbearance: *For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies of the Cross of Christ.*

X. It is the Property of a godly Father to pray for his Children, and also for the whole Family committed to his Charge.

Charge; nay, for all the Children of God, *That Christ might dwell in their Hearts by Faith, and that they may be rooted and grounded in Love, &c.* Eph. 3.17.

Parallel.

VIII. So 'tis the Duty of Pastors and Ministers of Churches, to lead an holy and godly Life, and be as Examples of true Vertue and Piety to all they converse with. *Be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.* 1 Tim. 4. 12.

IX. So 'tis an Heart-breaking Sorrow to a godly and faithful Minister, to see the Saints and Members of the Church walk loosely, and live in Strife and Vain-Glory, wronging and abusing each other, and thereby violate the sacred Bonds of

Phil. 3.18.

X. So Christ's faithful Ministers do not cease to pray for those whom they have been instrumental to beget (by the Word of Truth) unto Christ; nay, not only for them, but for all committed to their

Inferences.

WE may infer from hence, that the Office of a Minister is an honourable Employment.

2. It may in many things teach Pastors their Duties to their Members, and Members their respective Duties towards their Pastors.

3. It also serves to inform us, who are faithful, wise, and discreet Ministers of Christ.

4. We may further learn, what a great Concern it is for a Church to chuse wise and sober Persons to be their Pastors.

Ministers compared to Stewards.

Luke 12. 42. *Who is a faithful Steward, &c.*

1 Cor. 4. 1. *Let Men so account of us as the Ministers of Christ, and Stewards of the Mysteries of God.*

Verse 2. *Moreover, it is required in Stewards, that a Man be found faithful.*

Seward, Stewardship, the Original, *οικονομία*, rendred in 1 Cor. 9. 17. Dispensation, properly signifieth the Administration of Household-Business, whereof one taketh such and such Care, and doth so dispose thereof, as that he appointeth every one what they are to do.

Note. True Gospel-Ministers are Stewards, spiritual Stewards, Stewards of God.

Metaphor.

A Steward is an Officer that principally belongs to great Men; few, besides rich and noble Persons, have Stewards of their Houses.

Parallel.

SO true Gospel-Ministers or Pastors, are Officers that belong to Christ's House, who is a great Prince, nay, King of Heaven and Earth.

Metaphor.

II. A Steward is a Person that hath a great Trust and Charge reposed in him; many rich and excellent Things are committed to his Care and Oversight, sometimes all the Goods of the House, and Charge of the Family.

Care and Charge of the whole Family or Household of God. 3. They have the Care and Charge of Mens Souls committed to them. *See Watchmen.*

III. It behoveth a Steward to be faithful in all things, seeking the Honour of his Lord: They ought to be much in their Business, not leaving it to others, that are not experienced in it, nor careful to look after it; nor leave their Master's Business, to mind and look after their own.

Riches and Vanities of the World, mattering not whether Christ be honoured or no, or whether his Interest sink or swim, so that things go well with them, and they thrive in the World. There are too many such in this Day, so that we may well say with the Apostle, *All seek their own, and none the Things that are Jesus Christ's.*

IV. Stewards give direction to all inferior Officers. and others in the Family, about their respective Work and Business.

V. Stewards must expect to be called to an account, and if unfaithful, are frequently put out of their Stewardship: *Give an account of thy Stewardship, for thou mayest be no longer Steward.*

Luk. 16. 2.

Parallel.

II. So faithful Ministers have a mighty Trust reposed in them; the Lord Jesus hath committed to their Care and Charge Things of very great worth and value, even all the Goods of his House. 1. They are entrusted with the Truth, and every Branch and Part of it, called the *Mysteries of God*, which is of inestimable Value: 2. The whole Church; they have the

3. They have the Care

III. So ought every Minister of Christ to be faithful in all things, wholly studying the Profit, Honour, and Interest of the Lord Jesus. They ought continually to be about his Affairs, not leave the Management of the Church, and Concerns of the Ministry, (like some self-seeking Priests of our Days) to others, who are unexperienced, negligent, and worse; to follow their own Concerns, and living in Ease and Pleasure, pursuing after the

IV. So Ministers give directions to the Deacons, and other Members of Christ's Church, how to discharge their Duties in their respective places, &c.

V. So all the Ministers of Christ must expect to be called to an Account: The Time is coming, when Christ will reckon with them; and happy will they be, that have their Accounts to give up with Joy, to whom the Lord Jesus will say, *Well done, good and faithful Servant, &c.*

Ministers compared to Planters.

1 Cor. 3. 6. *I have planted, and Apollo watered, &c.*

Verse 8. *Now he that planteth, and he that watereth, are one.*

GOD is the chief spiritual Planter, *Isa. 5. 7. & 60. 21. & 61. 3. Mat. 15. 13.* None but he can implant a Principle of Grace in the Sinner's Heart; 'tis his proper Work to take us out of the old Stock and Root, and plant us into the new. But forasmuch as these Things are asserted by the Preaching of the Word, Ministers are called Planters: *I have planted, &c.* They are but under or subordinate Planters and Waterers, to τὸν αὐξάνοντα, him that gives the Increase, viz. *Jehovah.*

1 Cor. 3. 6

Metaphor.

A Skilful Planter is a curious Artist, one that knows the Nature of Trees, Plants, and Seeds. He is skilled in Setting, Ingrafting, Innocu-

Parallel.

SO an experienced and able Minister of the Gospel is a very skilful Person, one that hath knowledg of great Mysteries, both of Nature and Grace: He knows the State of Man in the first Adam,

N n

t hat

Similitude.

Innoculation, or Grafting with the Scutcheon, as they call it, &c.

II. A Planter hath fit Tools or Instruments to do his Work withal, viz. a Spade, a Knife, &c. without which he can do nothing.

III. A Planter knows, that until the Ground he is to plant, be dug up, and well prepared, 'tis not meet to be sowed or planted.

IV. Planters, as Naturalists observe, find by experience, that a wild ungrafted Tree never bears good Fruit, nor can, till it be removed out of its natural Soil, into a good Soil, and grafted with a better Kind. The Root that bears this wild Fruit is a degenerate Root, and that is the Cause the Fruit is so unpleasant, sowre, and naught.

V. A Planter, who hath Skill in Grafting, knows the Stock must be cut off, before the Siemes (as some call them, or after *Pliny*, Sions) be grafted in.

VI. A Planter knows, a Twig that is to be grafted, or a Bud inoculated, must first be cut off with a Knife that is keen or sharp, or an Instrument, from the Tree on which it naturally grew: And when the Grafts are cut off, in order to this Work, 'tis a critical Season with them (saith worthy Mr. *Flavel*) if they lie too long before they are engrafted, or take not with the Stock, they die, and are never more recovered; they may stand in the Stock a while, but are no part of the Tree.

'lifeless Profession, but never come to any thing; for such dead Grafts in a little time fall off from the Stock, Christ, and perish. But this I must needs say, it is principally for want of being quite cut off, or because they were never thoroughly cut

Parallel.

that old Stock; and also the Nature of Planting, or Grafting into Jesus Christ, how and which way it is, and must be done.

II. So Ministers of Christ have fit Instruments to work with, viz. the Gospel, which is called the engrafted Word, i. e. an Instrument or Means by which Souls are planted, or grafted into Christ, by the help of the Holy-Ghost, without which they can do nothing.

III. So Ministers know, unless the Hearts of Sinners are dug by the powerful Convictions of the Word and Spirit of God, they are not fit to receive the Seed of Grace, nor to be planted in God's Vineyard.

IV. So Ministers also know, that unregenerate Men, who grow upon the natural Root of old *Adam*, unless they are removed, and planted into Jesus Christ, cannot bring forth acceptable Fruit to God; until removed by the Power of the Word and Spirit, and transplanted into Jesus Christ by a lively Faith. Mankind naturally are the Off-spring of a corrupt and degenerate Root, viz. the first *Adam*; for as is the Root and Tree, such are the Branches, and the Fruit thereof: *A corrupt Tree cannot bring good Fruit.* Mat. 7.18.

V. So a Minister knows, that until the new Stock, viz. Jesus Christ, was cut off, that is to say, crucified, no Men, as spiritual Syemes, can be grafted into him by a lively Faith: Tho there is in this a great Disparity (as applied to Ministers) for Planters cut off or cleave the Stock themselves, before they graft the Sieme; but Christ was cut off by another hand.

VI. So a Minister knows, before a Soul can be grafted into Christ, he must be cut off of the old Stock, viz. old *Adam*, and taken off of his own Righteousness. The first Work upon a Christian is cutting Work: They were cut or pricked in their Hearts, while *Peter* preached to them. *The Word of God is sharper than a two-edged Sword.* As no Sieme 'is engrafted without cutting; so no Soul 'is united to Christ, without a true and 'cutting Sense of Sin, and of its own 'Misery. And when Souls are under a Work 'of Conversion, 'tis a critical Time with 'them; many have miscarried then, and 'never recovered again: They have indeed for a time remained like dead 'Grafts in the Stock, by an external,

Metaphor.

Parallel.

or wounded at Heart; Convictions upon their Hearts were never deep enough, or not kind Convictions, rather Legal than Evangelical; they were not cut by a fit Instrument, &c.

VII. A Planter, when Grafts are cut off, and prepared to be engrafted, makes all convenient speed he can to close them with the new Stock; the sooner (saith one) that is done, the better. The Graft is intimately united, and closely conjoined with the Stock; the Conjunction is so close, that they become one Tree.

that look as the Graft is really in the Stock, and the Sap of the Stock is really in the Graft: So a Believer is really, tho mystically, in Christ, and the Spirit of Christ is communicated to a Believer: *He that dwelleth in Love, dwelleth in God.* And as *1 Joh. 4 16* the Graft is bound to the Stock so steadily, that the Wind cannot lose it; so the believing Soul is fastened to Christ by such Bonds, as will secure it from all danger of being loosed from him any more. *Flavel.*

*This doth the Soul's Union with Jesus show,
And where and how these heavenly Plants do grow.*

VIII. A Planter sometimes plants a whole Vineyard, with the help and assistance he hath from others:

IX. A Planter's Work (like other Labourers) is very hard; they oft-times sweat at it, spend and waste themselves; they find some Ground very rocky, and difficult to dig up, and to manure.

X. A Planter doth not only plant, but also water his Plants, that they may grow and thrive the better.

I have planted, and Apollo watered. What Paul plants, Apollo comes after and waters with his Doctrine, that dropp'd like Dew. *Neither is he that planteth, any thing, nor he that watereth, but God that giveth the Increase.*

XI. He that plants a Vineyard with his own Labour; ought to be allowed to eat of the Fruit thereof; and it would be accounted a strange thing, should he be denied it.

his own Charge at any time? Who planteth a Vineyard, and eateth not of the Fruit thereof? 1 Cor. 9.7
Or who feedeth a Flock, and eateth not of the Milk of the Flock? Say I these things as a Man, or saith the Law the same also? &c. If we have sowed unto you spiritual Things, is it a great thing we should reap your carnal Things? [Read Labourer.]

VII. So a Minister, when he sees poor Sinners are fitted, and every way prepared by powerful Convictions, ought to make what speed he can to apply the Plaster, and direct them to a Closure with Christ, that is to say, to believe on the Lord Jesus. And when this is done, *As. 16. 30, 31.* there is an intimate Union betwixt Christ and the Souls that believe in him: *He that is joined to the Lord, is one Spirit.* 'Tis the nearest, closest, and strictest Union; they are so glewed one to the other, so

VIII. So a painful Minister may, nay, and has planted a whole Church by the help and assistance of the Spirit of God, yea, several Churches, as St. Paul, and others we read of, &c.

IX. So is the Minister's Work a very hard and laborious Work; no Digger nor Planter works harder, or takes more pains, than some faithful Planters, or Preachers of the Gospel; they frequently sweat at their Work (as we have elsewhere shewed) and by their Study and great Labour, waste their frail Bodies. Some Sinners have rocky Hearts.

X. So godly Ministers do not only preach, whereby Souls are planted by the heavenly Doctrine; but also pray for Entcrease, whereby their Plants are wa-

tered: *I have planted, and Apollo watered.* What Paul plants, Apollo comes after and waters with his Doctrine, that dropp'd like Dew. *Neither is he that planteth, any thing, nor he that watereth, but God that giveth the Increase.*

XI. So a faithful Minister, or spiritual Planter, ought to eat of the Fruit of that Church or Vineyard he hath planted, or doth keep, prune, and manure; that is to say, to be fed and comfortably maintained by them: *Who goeth a Warfare at*

Metaphor.

XII. Planters greatly rejoyce to see their Plants thrive and grow, and their Labour prosper.

XIII. Planters do not only take delight in planting, in the Spring, and other fit Seasons; but do also take care of the Plants at such times when it is Winter, lest the Frost and Cold should spoil their Growth.

XIV. Planters have been, and are greatly instrumental for the Benefit and Advantage of the Place or Country where they dwell, by the Vineyards, Orchards, and Gardens they have planted.

Spiritual Profit have these after-Ages reaped by the Labours of those that were at first, and those that followed after, as Planters in God's Vineyard! of which the holy Scripture, and other Histories give a full Account. So that Word is fulfilled, *Others have laboured, and you are entred into their Labours*; i.e. We reap the Benefit of those that were Planters before us, as others may reap the Benefit of the Labours of such as are now entered into the same Work, that the Generation that is to come may praise the Lord.

Inferences.

WHat Grace and Glory is this, O Saint, that God hath conferred on thee, in taking thee out of that wild, dead, and barren Stock, and planting thee into that precious, living, and fruitful One, Christ Jesus! Canst thou enough admire and prize this Grace and Favour!

II. It shews what wonderful Union, and blessed Nearness there is between Christ and every sincere Christian!

III. It shews us, that all our good Fruit is from Jesus Christ, and by means of that blessed, mysterious, and glorious Union with him.

IV. Ministers ought to be Men of Wisdom, such as are faithful, able, and willing to labour, Men that are not idle.

V. It reproves not only such Saints, that take up with the Name of Plants in God's Vineyard, and bring not forth Fruit; but also Churches, that see not, or will not see, nor learn their Duty to their painful and faithful Ministers.

VI. It shews the Folly and Madnes of all those that go about to hinder or spoil the Work of those spiritual Planters, God's Ministers: For what would Men think of such, that should suffer none to plant, nor any Plant or Tree to grow, nay, destroy (in as much as in them lieth) all the Vineyards, Orchards, and Gardens in the Place or Country where they dwell? Such like Work do all those that persecute God's faithful Ministers and People.

Parallel.

XII. So Ministers rejoyce to see Saints or spiritual Plants grow and thrive in Grace, and true Holiness: *I have no greater Joy, than to see my Father's Children walk in the Truth.*

XIII. So spiritual Planters, Christ's faithful Ministers, do not only take delight to labour in Christ's Vineyard, to plant and graft when the Sun or Spring-Season of Providence shines upon them, but endure the sharpest Storms of Persecution, in the taking care of those tender Plants, who by reason of the sharpest Winter, may be in greatest Danger.

XIV. So Ministers have been, and are great Instruments of much Good and Benefit to the Place or Country where God hath blest their Labours, by planting Churches, who have sent forth such Fruit, that many thereby have been made fruitful in Grace and Holiness. What

Ministers compared to Builders.

i Cor. 3. 10. *According to the Grace of God which is given me, as a wise Master-Builder, I have laid the Foundation, &c.*

A Builder is a Metaphor taken from Carpenters and Masons, &c. that build Houses; the Hebrew Word by which Building is expressed, is derived from the Root, **בנה** to build or rear an House or City. God in Christ is the chief Master-Builder: *He that built all Things, is God*; and he is the great Builder of his Temple: *Upon this Rock will I build my Church, &c.* And yet Ministers under him are likewise Master-Builders, &c.

i King 10. 4.

Metaphor.

A Wise Master-Builder gives direction to others, how the House, &c. must be built; and to this purpose shews the Figure or true Form of it, that so other Under-Builders may know how to go on with their Work.

II. A Master-Builder takes special care rightly to lay the Foundation, upon which the whole Fabrick or Structure is to be built, &c.

III. A Builder hath sometimes much Rubbish to remove, before he can go on with his Work; as the poor Jews had, who built the Temple, &c.

in ours: The Jews were hardly taken off from their own Righteousness, and legal Ceremonies; they would needs build upon a Legal Foundation: *They stumbled at the Stumbling Stone, &c.* We have much Popish Rubbish to remove, the Rubbish of Mens Inventions, and superstitious Ceremonies, &c. besides the Rubbish of other Hereticks and Deceivers.

IV. A Builder oftentimes meets with hard Work, in hewing and squaring his Timber and Stones, some being very rugged and knotty, &c.

V. A wise Builder takes care to prepare and make all his Materials ready, before he raises the Structure, or builds his House.

laid into the Building or Church of God. *Prepare thy Work without, and make it fit for thy self in the Field, and then build thy House.* They must not lay Stones into the Building, as they come out of the Quarry from whence they are digged, such Persons as were never converted, nor capable Subjects of it; and then afterwards, when they are put into God's House, go about to hew them by the Word, i. e. endeavour to convert them. Ministers are Hewers, and the Ax is the Word of God: *I have hewed them by the Prophets*; But they must proceed orderly, i. e. not baptize, and then teach; but first teach, or make Disciples, and then baptize them.

Parallel.

SO St. Paul, and other great and wise Master-Builders, (the Apostles) have given plain Directions to us, and all inferior Builders, how the House of God must be built, and with what Materials; and they have left in the holy Gospel a plain Scheme or Figure of it, that so all spiritual Builders may know how to proceed in their Work.

II. So the Apostles have, as Instruments in God's hand, laid the Foundation of the true Religion, the Foundation of Faith and Salvation, the Foundation of the true Church, &c. *Another Foundation can no Man lay, than that which is laid, which is Jesus Christ.*

i Cor. 3. 11

III. So have Ministers much Rubbish to remove out of their own and Sinners Way, before they can proceed in their blessed Work. There is the Rubbish of False-Doctrine about Justification; this was in the Apostle's way, as well as 'tis in ours. IV. So Ministers find some Sinners are very stubborn and obstinate, like knotty Timber, scragged and rugged Stones, which, without much Labour and Pains, are not hewed and fitted for the Building.

V. So should a Minister of the Gospel see that all the spiritual Stones and Timber be well squared, fitted, and prepared by a through Work of Repentance and Faith, before they are placed or

Prov 24. 27.

Mat. 28. 19^o.

VI. A

Metaphor.

VI. A Builder can tell how many principal Pillars or Posts belong unto the House or Building, and sees to fit all the Materials thereof in their proper place, and will be sure to see that he wants never a principal Pillar.

want not any one of the Foundation-Principles of the Christian Religion. 'Tis dangerous, you know, if a House be to be built upon six main Pillars, if it want one. Read *Heb. 6. 1, 2.*

VII. A Builder has his Rule, by which he doth all his Work: He does not work by Guess, nor by the Sight of his own Eye only, but by a certain and unerring Rule.

that is right: but according as he finds Things to agree or disagree with the holy Scriptures, and Spirit of God, that unerring Rule, by which he receives, or rejects, takes, or leaves: He, with Moses, will do all things according to the Pattern shewed in the Mount: *As many as walk according to this Rule, Peace be on them, and Mercy, and upon the whole Israel of God.* The Word of God should be our Guide in all Things. *Gal. 6.*

VIII. A wise Builder takes care that all the Building be fitly framed together, and well fastened to the Foundation.

what the Apostle saith, *Eph. 2. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone; in whom all the Building being fitly framed together, groweth to an holy Temple in the Lord, in whom ye are builded together for an Habitation of God, through the Spirit.* *Eph. 2. 10, 21, 22.*

IX. A Builder takes great care to give directions about the Door, or Way into the House he is building, and makes it plain, that all People who have a mind, or ought to enter in, may readily find the way, and not stumble at the Threshold.

to see so many worthy Ministers among us at so great a Loss in this respect; as is demonstrated in a small Treatise, written by Mr. W. K. entitled, *A sober Discourse of Right to Church-Communion.* It hath always been asserted by Christians of all Persuasions, (till of late) that Baptism in Water, that holy Sacrament Christ ordained and left in his Church, is absolutely necessary to Church-Fellowship and Communion; though touching the Subject and Manner of the Administration of that Ordinance, there hath been much Controversy: but sure I am, the Word of God is very full and plain in this Case.

1. The Lord Jesus hath positively enjoined Repentance, Faith, and Baptism, to be taught as the first Principles of his sacred Doctrine, and as Fundamentals of Church-Communion and Fellowship. See *Mat. 28. 19, 20. Heb. 6. 1, 2.*

2. This also was the Door the holy Apostles (those wise Master-Builders) directed Persons to, and opened for entrance in the Primitive Time; *Repent, and be baptized, every one of you, &c. Then they that gladly received the Word, were baptized; and the same Day there was added unto them about three thousand Souls. Acts 2. 40, 41. Compare this with Acts 8. 48. & 16. 33. Gal. 3. 27.* And hence 'tis said, *By one Spirit are we*

Parallel.

VI. So Ministers can tell how many fundamental Principles there are of the Christian Religion, I mean, Principles necessary to Salvation; and also the Number of the Foundations of Church-Constitution and Fellowship; and will see that every thing they do be done orderly, every thing fitted according to the Directions of God's Word; and that they

VII. So a wise Minister hath his Rule, viz. the Word of God; he doth not do what he thinks is right in his own Eyes, until he hath tried it by the Rule; nor will he follow the Humor and Fancy of others, who may say, this is right, and

Things to agree or disagree with the holy Scriptures, and Spirit of God, that unerring Rule, by which he receives, or rejects, takes, or leaves: He, with Moses, will do all things according to the Pattern shewed in the Mount: *As many as walk according to this Rule, Peace be on them, and Mercy, and upon the whole Israel of God.* The Word of God should be our Guide in all Things. *Gal. 6.*

VIII. So a wise Minister, or spiritual Builder, endeavours to see that all the Saints be united, fitly framed, or joined together in Love, and well fastened by Faith, and Love to Jesus Christ. See

IX. So a wise and faithful Minister takes special care to give directions about the Door into God's House, that all whom Christ would have enter in, may not be at a loss about it, nor stumble as it were at the Threshold. 'Tis absolutely necessary, that they are acquainted with, and able to shew to others, what are those initiating Ordinances into the House or Church of God. And sad it is

Metaphor.

we all baptized into one Body, or to be of one Body. Moreover, as it is in the above-cited Treatise proved, upon an Examination of the Records of the next Age after the Apostles, 'tis evident, the same Order was retained and kept up, as appears by Justin Martyr, in his Apology to Antoninus Pius, the Roman Emperor. 'This Food' (said he) we call the Eucharist, to which no Man is admitted, but only he that believeth in the Truth of the Doctrine, being washed in the Laver of Regeneration, (so he called Baptism) for the Remission of Sins, and that so liveth as Christ hath taught. Tertullian and Cyprian positively affirm the same, and divers others of the ancient Fathers; as Basil, Nazianzen, Optatus, Athanasius, Epiphanius, Hilarius, Ambrose, Jerome, Sozomen, Athanasius, Augustin, &c. as is largely shewed by the Divines of Magdeburg, in their History of the Church, printed at Basil, 1624. Also all our modern Divines fully agree with the Ancients in this great Point, viz. That Baptism is absolutely an initiating Ordinance, and that no unbaptized Person ought to be admitted into the Church, nor to the Lord's Supper; tho' 'tis confess'd, that some do not say, that Baptism alone is the Door into the Church, but Baptism, and Imposition of Hands. 'There are two Doors to be passed through, (as saith a learned Writer) 'before we can come, *aditus, & intima Ecclesie penetralia*, viz. Baptism, and Laying on of Hands; whereof the latter properly and immediately gives admittance. Mr. Hammons cites some ancient Christians speaking thus, *Confirmatio (five manuum impositio) protinus dat jus communicandi in Sacramento corporis ac sanguinis Christi*: That is, Confirmation (or Imposition of Hands) forthwith giveth full Authority and Right of Communion in the Body and Blood of Christ. And in another place saith the same Person, 'He that was not confirmed, was not admitted to the Eucharist.

X. A Master-Builder goes on with his Work, when the Foundation is laid; the Scaffolds are not taken down, till the Building be finished, but rather raised higher and higher, as the Fabrick goes up; he resolves every Day's Work shall add some further Beauty to it, in order to the final perfecting of it.

X. So a true faithful Minister, when he sees the Work of God's House going on, every one labouring diligently every day to be more and more holy, and pressing on towards Perfection: Not laying again the Foundation, &c. let us go on to Perfection, and so grow up unto him in all things, who is the Head. Gospel-Builders are for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come into the Unity of the Faith, and Knowledge of the Son of God, unto a perfect Man, &c. Heb. 6.1,2 Eph. 4.5.

Metaphor.

Earthly Builders build with ordinary Wood, Stones, Brick, &c. lifeless and dead Materials: Also they build Houses for Men, or mortal Creatures only, which may be soon destroyed by an Enemy.

Disparity.

But the spiritual Builders build the House of God with precious Stones, not earthly but heavenly, not dead but living: Ye also, as lively Stones, are built up a spiritual House, and not for Man, but an House or Habitation for God, through the Spirit; a House that the Gates of Hell shall never prevail against.

Divers Disparities are also here omitted, and left to be enlarged by the studious Reader.

Inferences.

This may inform all that look upon themselves to be spiritual Builders, to take heed they do not refuse the chief Corner-Stone, as the Jewish Builders did: Remember the Foundation is laid, which is the Lord Jesus Christ.

II. It may caution them to take heed they build with fit Materials, not with Wood, Hay, and Stubble, but Gold, Silver, and precious Stones.

III. It may caution them to take heed they build according to the Rule. Let them not mistake the Rule, the Pope or Church of Rome is not the Rule, as we have shewn in the First Volume, *Book 3. pag. 1, 2, 3.* General Councils are not the Rule; the Light within is not the Rule; the Word of God is the only Rule, by which these Builders of God's House must do all their Work.

IV. It may caution them to take heed they do not make any other Doors into the Church, than what Jesus Christ hath made. The Door that let into the natural Church of the Jews, is shut up by him that hath the Keys of David; Birth-Privileges will not give a Right to Church-Membership under the Gospel. *Think not to say within your selves, We have Abraham to our Father, &c.*

V. It may caution them to take heed they do not leave out of the Building any principal Pillar, lest their Building prove defective, and stand not long. 'Tis a fearful thing to alter, add to, or diminish from the Word of God. *Rev. 2. 2.*

Ministers compared to Pillars.

Gal. 2. 9. *And when James, Cephas, and John, who seemed Pillars, &c.*

Ministers are like Pillars in the House of God.

Simile.

Parallel.

A Pillar helps to support and bear up the Building.

II. Pillars are a great Ornament to a Building; they serve not only for Use, but for Beauty. The two Brazen Pillars in Solomon's Temple were curiously adorned with Nets of Chequer-Work, Lilly-Work, and Rows of Pomegranats, &c.

III. These Pillars stood in the Porch of the Temple.

SO Ministers help to support and bear up the Church and House of God.

II. So godly Ministers are a great Ornament to the Church, being gloriously adorned (many of them) with the Gifts and Graces of the blessed Spirit, which some think was figured forth by the Pillars of the Temple, in respect of the Chequer and Lilly-Work; and by the Pomegranats, the Fruitfulness of their Conversation, &c.

III. So the Apostles, those chief Pillars of the Gospel-Church, lived in the beginning of the Church, saith Mr. Lee, or entrance of the Gospel-Ministration.

Mr. Sam.
Lee, fol.
218.

Ministers compared to Shepherds.

Ezek. 34. 9. *O ye Shepherds, hear the Word of the Lord.*

Ministers, in divers places of the holy Scriptures of the New Testament, are compared to Shepherds.

Metaphor.

Parallel.

A Shepherd is chosen and appointed to take care of the Flock, being a Man skilful in that Work.

II. A Shepherd feeds his Flock, leading them into good green Pastures.

SO a Minister is chosen and appointed to take care of the Flock and Church of God, and of the Souls of Men committed to his Charge.

III. So Ministers feed the Flock of Christ: Simon, *Son of Jonas, lovest thou me? Feed my Sheep, Feed my Lambs, &c.* Feed them with good Doctrine, feed them with a good Example.

III. A

III. So

Metaphor.

III. A Shepherd endeavours to keep the Flock together, lest any should stray from the Fold.

IV. A Shepherd watches over his Flock in the Night, lest any Danger (by Dogs, Wolves, or Foxes) should befall them. *And there were in the same Country Shepherds abiding in the Field, keeping Watch over their Flocks by Night, &c.*

V. Shepherds are very tender of their Flocks, and drive them as they can go, shewing much Compassion to the Weak and Feeble, and endeavouring to heal and strengthen the Diseased.

strive to heal the Diseased. The Shepherds of Israel failing herein, greatly provoked the Owner of the Sheep against them: *The Diseased* (saith he) *ye have not strengthened, neither have ye healed that which was sick, &c. Strengthen ye the weak Hands, and confirm the feeble Knees.* Ezek. 34 4

VI. Shepherds sometimes keep Sheep that are none of their own.

VII. Shepherds ought to feed of the Milk of that Flock they feed.

VIII. 'Tis a Shame to a Shepherd to regard the Fleece more than the Flock; it may be said of some Shepherds, if they are fed, and have the Fleece, let what will befall the Sheep, they matter not.

Parallel.

III. So a faithful Minister strives to keep all the Members of the Church, under his Care, together, and will not (if he can help it) suffer any of them to go astray.

IV. So Ministers must abide with their Flock; they must not be at a distance from them, lest Evil should befall them from the Enemy, there being many Dogs, Wolves, and cunning Foxes abroad, seeking to destroy and spoil the Sheep and Lambs of Jesus Christ, I mean, subtil Deceivers and Persecutors.

V. So Ministers should be very tender of the Saints, or spiritual Flock, and not impose upon them such things as they are not convinced of to be their Duty; they must not drive them out of their Place, and the Weak and Feeble among them they ought to take compassion upon, and

Feed My Sheep. They are Christ's by Choice, by Gift, by Purchase, by Conquest, &c.

VI. So Ministers keep Christ's Sheep: Feed My Sheep. They are Christ's by Choice, by Gift, by Purchase, by Conquest, &c.

VII. So Ministers ought to be fed by the Flock or Church they feed: *Who feedeth a Flock, and eateth not of the Milk of the Flock? &c.* 1 Cor. 9.7

VIII. 'Tis a Shame and great Reproach to a Minister, and a Sign he is none of Christ's Servant, who chiefly regards his own, base, and carnal Ends; if he has but the Fleece, and be well fed, let what will become of the Church, or Souls of those under his Charge; he seeks not them, but theirs.

Inferences.

Hence Ministers may be greatly encouraged to a faithful and careful Discharge of their Trust; for that they serve the Lord Jesus, whose the Sheep are they feed, who will reward them in due Time.

II. It may also caution them to be very careful, that they feed Christ's Flock with no other Food than what is of Christ's providing.

III. It may inform all the Flocks and Sheep of Christ, over whom the Holy-Ghost hath appointed Shepherds or Overseers, (1.) To prize their faithful Ministers, observe their Doctrine, and eye their holy and heavenly Conversation. (2.) To walk as Sheep: (3.) To keep close to their Fold.

Ministers compared to Ambassadors.

2 Cor. 5. 20. *We are Ambassadors for Christ, &c.*

Eph. 6. 20. *For which I am an Ambassador in Bonds, &c.*

THe Words, *Ambassador, Legate, or Messenger*, are synonymous Terms, properly such as are commissioned or deputed betwixt distant Parties, to transact Affairs of Moment. The Term is applied to the Ministers of the Gospel; and it sets forth, 1. The Dignity, 2. The Duty of Ministers.

Note. Faithful Ministers are Christ's Ambassadors, &c.

Ambassador.

Ambassadors are authorized and sent abroad by Princes, about the great Affairs of their Kingdoms.

II. Ambassadors usually are Persons of Eminency; 'tis an Office that a Prince will not confer upon any of his Subjects, but on such as are of great Esteem in his Court, such as are fitly qualified for that great Trust confided in them; in a word, great Honour and Dignity is conferred upon them.

no Striker, not given to filthy Lucre, a Lover of Hospitality, a Lover of good Men, sober, just, holy, temperate, holding forth the faithful Word, able by sound Doctrine to stop the Mouths of Gainsayers, &c. not a Brawler, not Covetous, one that rules well his own House.

III. The Dignity of Ambassadors appears in the Greatness of their Prince from whom they come; they have usually respect according to the Rank and Quality of their Master.

IV. An Ambassador appears according to the Dignity of the Person whom he represents, and whose place he supplies.

V. The Excellency of the Message Ambassadors are sent about, shews further the Dignity of the Officers. Now there are three sorts of Ambassies in the World:

1. Ambassies of Peace.
2. Ambassies of Marriage.
3. State-Ambassies, which respect Trade and Commerce, &c.

I. An Ambassador is welcom, when he comes from a Prince about Peace; and that especially,

(1.) When

Parallel.

Ministers are authorized, empowered, and sent by the Lord Jesus, the Prince of the Kings of the Earth, on the great Affairs of his Glory, and Man's Good.

II. Faithful Ministers of Christ, such as are Ministers indeed, are eminent Persons, such as are great Favourites to the Court of Heaven. What higher Dignity doth Christ confer upon any of his Saints here below! They also are Men fitly qualified for this great Employment; and what their Qualifications are, and must be, you may see in 1 Tim. 3. Tit. 1.

viz. Blameless as the Stewards of God, not self-willed, not soon angry, not given to Wine, I Tim. 3. 1 to 7. Tit. 1. 7, 8, 9.

III. Now true faithful Ministers are sent as Ambassadors from the great God, who is King of Heaven and Earth: *By whom Kings reign, and Princes decree Judgment. With him is terrible Majesty, he rules and reigns over all, and who can say unto them, What doest thou?*

IV. True and faithful Ministers represent the Person of Jesus Christ; O! and what Honour is this! They are employed in his stead, they are his Deputies: He is the chief Ambassador, called therefore the *Messenger of the Covenant*; from him they receive their Authority.

Mal. 3. 1.

V. Ministers come with a threefold Ambassy;

1. Of Peace.
2. Of Marriage.
3. Of heavenly Commerce and Trade, &c.

I. Christ's Ministers are welcom when they come with an Ambassy of Peace; and needs they must be so, if we consider these Things following.

(1.) These

Metaphor.

(1.) When he comes from one that is formidable, mighty in Power, and whose Armies are irresistible; now to a poor, weak, and naked People, how welcom is his Approach! Love wherewith he hath loved us, &c. What can Sinners do to withstand his Power? Doth he fear their Hostility? Can they shoot their Arrows as high as Heaven? If they strike at him, he makes their Swords turn into their own Bowels. O how gladly should these Ambassadors be received! Who would not tremble to think of this God!

(2.) An Ambassador is welcom, when he is sent to a People that have felt already the Impression of his Power, and are pining under the bleeding Miseries of his Anger.

(3.) An Ambassador is welcom, when the Terms he offers are honourable and easy; not like the Peace that *Nabash* offered to the Men of *Jabesh-Gilead*, viz. That they should have every one his right Eye thrust out, and lay it as a Reproach to *Israel*.

(4.) An Ambassador is welcom, when he offers Peace from a Prince that is real to his Word, and gives good security for the performance of what he promises.

2. Ambassadors sometimes offer an Alliance, by Marriage, between one State and another.

that he is desirous to bestow his own dear Son, the Heir of all Things, in Marriage upon them; what Favour and Grace is this! Can Sinners be so sottish, foolish, and ungrateful, as not readily to receive and embrace this Offer?

3. Sometimes (as we minded before) Ambassadors come with an Embassy for Trade, that there may be an open Trade and Commerce between such and such Princes and States, &c.

Sinners may be stored with all Things they need, as Pardon, Peace, Union and Communion with God, and eternal Life, even all the Riches of Grace and Glory: *No every one that will, — Come, buy; — and you that have no Money, come, buy, and eat; yea, come, buy Wine and Milk without Money, and without Price.* Isa. 55. 1.

Parallel.

(1.) These Ambassadors come from that great God that is dreadful in Power, that if he speak but in his Wrath, the Earth trembles, whose Armies are also ready; who offers not Peace, because he cannot make War, or stands in need of our Friendship, but merely from his great Love. What can Sinners do to withstand his Power? Doth he fear their Hostility? Can they shoot their Arrows as high as Heaven? If they strike at him, he makes their Swords turn into their own Bowels. O how gladly should these Ambassadors be received! Who would not tremble to think of this God!

(2.) So a Minister of Christ is welcom to poor Sinners, who find the Arrows of divine Vengeance sticking in their very Hearts, and the Curse of God cleaveth to every Faculty of their Souls, who lie bleeding under his heavy Anger.

(3.) Now the Ministers of the Gospel offer honourable and easy Terms: God might require the perfect keeping of the whole Law, he might demand Satisfaction for all the Wrongs and Injuries we have done to his Justice; but they offer Terms of Peace and Pardon, upon the Acknowledgment of Sin, and laying down our Arms, and to hold no League or secret Friendship with Sin or Satan any longer, to take hold of Christ, and plead the Atonement of his Blood: *Believe on the Lord Jesus, and thou shalt be saved.*

(4.) Now God doth by his faithful Ministers give the greatest assurance imaginable of the performance of whatsoever he offers to poor Sinners; He hath past his Word, nay, more, 'tis upon Oath, *Heb. 6.*

2. And this is one great part of a Minister's Embassy, he is sent to let Sinners know what good Will the God of Heaven and Earth bears to them, and

that he is desirous to bestow his own dear Son, the Heir of all Things, in Marriage upon them; what Favour and Grace is this! Can Sinners be so sottish, foolish, and ungrateful, as not readily to receive and embrace this Offer?

3. The Ministers of the Gospel come with Ambassies for Commerce; God is willing, in Christ's Name, to trade with Man again: For no sooner had *Adam* sinned, but a War was commenced, and all Trade forbidden: but now through Christ there is a free Trade opened again to Heaven; Convinced and repenting

Sinners may be stored with all Things they need, as Pardon, Peace, Union and Communion with God, and eternal Life, even all the Riches of Grace and Glory:

No every one that will, — Come, buy; — and you that have no Money, come, buy, and eat; yea, come, buy Wine and Milk without Money, and without Price. Isa. 55. 1.

Metaphor.

VI. Those that honour an Ambassador, honour the Prince that sent him; but those that abase, slight or despise him, do also despise the Prince or State that sent him. We cannot despise this Messenger, and yet honour his Master, (saith Mr. Gurnal.)

Do I not know him? What's he better than us? Shall I mind what he says? A Rush for his Doctrine, &c. But let such read that Word, *He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Luk. 10. 16

VII. An Ambassador should take heed he cast no Indignity upon his Office, by any base or unworthy Practice; he should behave himself with all Wisdom and Gravity, and avoid all dirty and unseemly Actions; for in so doing, he would bring much Honour and Renown not only to himself, but to his Master also that sent him.

VIII. An Ambassador is to do his uttermost endeavour to negotiate and accomplish such Matters he is sent about; he must see to his Charge: For if the Treaty of Peace, or Marriage, or Ambassy for Commerce and Trade, succeed not, the Ambassador is sure to be called to an account, how he hath discharged his Place, &c.

tremendum Onus, a Weight that made the Apostle tremble under it: *I was among you,* saith Paul, *with much fear and trembling.* They have the Charge of Souls committed to them, one of which is more worth than all the World, no less than the Price of Blood, the precious Blood of Jesus Christ. To them is committed the Word of Reconciliation: Hence they pray and beseech, and use all Means imaginable to bring the Souls of Men to Terms of Peace and Reconciliation with God, through Christ; they knowing the sad and dreadful Effects, if they speed not in their Ambassy: *Knowing the Terror of the Lord, we persuade Men.* And in another place, saith Paul, *We pray you in Christ's stead, be you reconciled to God.* For if the Treaty of Peace between God and Sinners doth not succeed, the Minister is sure to be called to an account, how he discharged his Trust in the Business, &c.

IX. An Ambassador is to keep close to his Instructions; he is in nothing to act contrary to, or derogate from his Commission.

delivered unto you. They must speak nothing, require nothing, preach nothing, but what is according to the Authority of God's Word, which is above the Church, Synodes, General Councils, or any Authority whatsoever. These Ambassadors must act and do exactly according to their Commission, &c.

Parallel.

VI. So those who receive and shew all due respects to Christ's faithful Ministers, honour Christ, whose Deputies they are, and whose Person they represent. 'Few are so bold, as to say with that proud King, *Who is the Lord, that I should obey him?* Yet many dare say, Who is the Minister, that I should obey his Message, or repent at his Summons, or tremble at the Words he speaks? What's he?

VII. So Ministers must be holy Men, that they bring not themselves, and the Dignity of their Function, into Contempt. A wise, grave, and gracious Behavior exceedingly becomes a Minister. Paul saith, *he magnified his Office:* O then let others take heed they do not vilify and debase it. That which another Man may do without much Reproach, you cannot do, but it will be to your great Blemish and Dishonour, nay, and to the Dishonour of Christ, and of his Truth also.

VIII. So Ministers must see the Work of their Place and Function. 'They are (saith Gurnal) 'called Ambassadors, in regard of their Duty, as well as Dignity; where there is *Honor*, there is *Onus*, 'Places of Honour are Places of Trust. 'Many like well enough to hear the Ministers Dignity; with *Diotrephes*, they 'love Preheminence, yet would willingly be excused the Work that attends 'it. None have a greater Trust reposed 'in their Hands, than Ministers; 'tis

in their Hands, than Ministers; 'tis they have the Charge of Souls committed to them, one of which is more worth than all the World, no less than the Price of Blood, the precious Blood of Jesus Christ. To them is committed the Word of Reconciliation: Hence they pray and beseech, and use all Means imaginable to bring the Souls of Men to Terms of Peace and Reconciliation with God, through Christ; they knowing the sad and dreadful Effects, if they speed not in their Ambassy: *Knowing the Terror of the Lord, we persuade Men.* And in another place, saith Paul, *We pray you in Christ's stead, be you reconciled to God.* For if the Treaty of Peace between God and Sinners doth not succeed, the Minister is sure to be called to an account, how he discharged his Trust in the Business, &c.

IX. So Ministers must see they keep close to the Word of God; they had need to take their Errand well before they come into the Pulpit, or Assembly of God's People: *I have received of the Lord, what I*

X. An

Metaphor.

X. An Ambassador must not only act according to his Commission, as to Matter, but must deliver his Message also with much Zeal, and with all due respect had to his Master or Prince that sent him: He must not prosecute his Business coldly; or after he hath had Audience, give himself to the Pleasures of the Court where he is resident, and mind his Affairs no more, or not regard how his Master's Business succeeds. What Answer will he be able to return? Surely, if he should do thus, he could not say, he had done the Work of a faithful Ambassador, &c.

XI. It behoveth an Ambassador to be faithful in all things to his Master's Interest, and not to become a Pensioner to a Foreign Prince; for such an one is utterly unworthy of such an honourable Employment.

XII. An Ambassador ought to seek the Interest of his Fellow-Subjects, and shew much Love, Care, and Tenderneſs to them, so far as the Interest of his Prince will bear; and not to do any thing to the spoiling of their Trade, &c.

XIII. When a Prince finds his Ambassadors cannot succeed in their Business, but that all Terms of Peace are rejected, he calls them home, and then bloody Wars commonly follow.

his Wrath upon them. And thus it fared with Israel of old: *The Lord God of their Fathers sent to them by his Messengers, rising early, and sending them, &c. But they mocked the Messengers of God, and despised his Word, and misused his Prophets, until the Wrath of the Lord arose against his People, till there was no Remedy.* 2 Chron. 36. 15, 16.

Parallel.

X. So Ministers must be fitted with Zeal, and act diligently in their Places, or prosecute their Business vigorously; their Hearts must be deeply engaged in their spiritual Ambassy. They are to preach with all fervency, as having the Sense of Christ's Honour, and the Worth of immortal Souls upon their Hearts; and not only say, *Thus and thus saith the Lord*, and be satisfied to see People willing to give them the hearing: Tho they may thank them for that Civility, yet they must not quit them, unless they see they accept of the Terms of Peace and Reconciliation, offered to them in Christ's Name, through the Gospel. They must shew them the Profit that will accrue to them, if they do comply; and the Danger, on the other hand, if they do refuse; and that it will be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for them.

XI. So Ministers must not comply with Christ's Enemies, or seek for Reward from them, such as would betray his Interest, whatever is proffered them. *But as we are allowed of God to be put in Trust with the Gospel, even so we speak, not as pleasing Men, but God, which trieth our Hearts: For neither at any time used we flattering Words, as ye know, nor a Cloak of Covetousness, God is Witness.* 1 Thess. 2, 4, 5.

XII. So Ministers ought to seek the Good and Welfare of all the Saints and Church of God, and help them by their Counsel and Prayers at all times; and not to weaken, but strengthen their Hands, and protect them from the Scorn, Reproach, and Oppression of the Enemy, as much as lieth in them, &c.

XIII. So when God sees, that the Messenger, and Message he sends by his faithful Ministers, is slighted, and that Sinners remain obdurate, after long patience, he calls home his Ministers, perhaps takes them away by Death, and resolves to treat with that People or State no more, but contrary-wise, to let out

Inferences.

Inferences.

This shews what great Dignity God hath conferred upon his faithful Ministers; and this Title should procure an honourable Esteem of them in the Hearts of all Persons to whom they are sent. And this is more necessary to the good Success of their Message, than is generally thought; tho' 'tis evident, what Ministers speak upon this Subject is misconstrued, as if they herein rather sought themselves, than to befriend the Gospel, or advance the Honour of their Master. Men are ready to interpret it as a Fruit of their Pride, and an Affectation they have of some outward Grandure, and worldly Pomp, which they design to gain by such a magnificent Title. The Apostle himself was sensible of this, and yet would not desist to magnify his Office; and therefore saith he, *Let Men so account of us, as Ministers of Christ, and Stewards of the Mysteries of God, and that they should judg nothing before the Time.*

Object. But some may say, *If God will use Ambassadors to treat with Sinners, why doth he not use Angels? &c.*

Ans. 1. The Apostle answers this: *We have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us.*

2. Ministers being Men, have the Advantage many ways above Angels for this Work. (1.) They are more concerned themselves in the Message they bring, than Angels are: What greater Argument for a Man's Care, than his own Interest! (2.) They have a more deep Sense arising in their Hearts, upon the account of the Temptations they are subject to, &c. (3.) The Sufferings which Ministers meet with for the Gospel's sake, are of great advantage to their Brethren; had Angels been the Ambassadors, they could not have sealed to the Truth of their Doctrine with their Blood, they cannot die, &c. (4.) Besides, the Presence of Angels might terrify and frighten us, their Glory is so great, &c.

II. This shews, that Ministers have a special Commission: *How shall they preach, except they are sent?* They must have a lawful Call to this Office, as Ambassadors have.

III. Let poor Sinners from hence be persuaded to hearken to them, and carefully receive the Message Ministers bring from the great God, and accept of Terms of Peace, and close in with Jesus Christ.

IV. It shews the wonderful Love of God, and the great Care he hath of Men's Souls.

V. It shews what an intolerable Affront is offered to the Majesty of Heaven, by those that abuse or deride the Ministers of the Gospel; and much greater, by them that persecute and imprison them for delivering their Message. *Paul was an Ambassador in Bonds, &c.*

VI. It shews the Weight and Importance of the Preachers Message; it is not a slight or sleeveless Errand they come about: *I set before you this day Life and Death. — Hear, and your Souls shall live. He that believeth not, the Wrath of God abideth on him. Go into all the World, and preach the Gospel to every Creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*

Deut. 30.
15.
Joh 3.36.
Mark 16.
15, 16.

Ministers compared to Rulers.

Heb. 13. 7. *Remember them which have the Rule over you, who have spoken unto you the Word of God, &c.*

Ministers of the Gospel are Rulers or Governors, &c.

Rulers.

Rulers are Men in high Place, endued with Power and Authority over others; 'tis a Name of Dignity.

II. Rulers or Governors have a Law, by which they ought to rule and govern in all things.

III. 'Tis an evil thing, and justly reprovable in Rulers; to exceed the Limits and Bounds of the Law by which they are to rule and govern, or to carry things according to their own Wills and Lusts, not regarding the fundamental Laws of the Land where they live.

IV. Rulers (in some places) are chosen by the People whom they govern; 'tis the People's Privilege to chuse their Magistrates.

V. Rulers ought to be wise Men, Men fearing God. See *Jethro's Counsel to Moses, Thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness, &c.* The God of Israel said, the Rock of Israel spake unto me, *He that ruleth over Men must be just, ruling in the Fear of God.* What a sore Rebuke doth God give covetous Rulers by the Prophet! *Her Princes in the midst thereof are like Wolves ravening the Prey, to shed Blood, and to destroy, to get dishonest Gain.*

Exod. 18.
21.

2 Sam. 23.
4.

Ezek. 22.
27.

greedy Dogs, which can never have enough, that cannot understand; they all look to their own Way, every one for his Gain from his Quarter: Compared with that of Micah 3. 11. The Heads thereof (speaking of Zion) judge for Reward, and the Priests teach for Hire, and the Prophets divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us?

Parallel.

SO Ministers are the chief of God's People, such as have great Power committed to them, as the Deputies and Ambassadors of Christ.

II. So Ministers are to rule the House and Church of God by the Rule of God's Word.

III. So 'tis an abominable Evil in Ministers, to rule according to their own Wills, violating the Law of God. Ministers may exceed their due Bounds, and be arbitrary, and tyrannize over the People in things spiritual, as well as Civil Rulers or Magistrates in things temporal.

IV. So Ministers ought to be chosen by the Church; 'tis the Privilege of the People to chuse their own Pastors, and other Officers, according to the Qualifications laid down by the Spirit of God. *Wherefore, Brethren, look ye out among yourselves, &c.*

1 Tim. 3.
1, 2, 3.
Acts 6. 3.

V. So Ministers ought to be Men wise, holy, and of a blameless Conversation, such as are given to Hospitality, and not greedy of filthy Lucre. 'Tis an odious thing to see a Minister covetous, who is required to open the Nature of, and preach against that Sin, as well as all others, and ought to live accordingly. How can he preach against that Sin he is guilty of himself? or, if he doth, what good effect can he think it will have upon other Mens Hearts, when the Word reflects back upon himself, (as it were) *Physician, heal thy self.* Paul could say in the truth of his Heart to the Saints, *It is not yours, but you, I seek.* This was the beastly Sin which God so loathed in the Prophets and Rulers of Israel: *You are*

1 Tim 3.
2, 3.

Rulers.

VI. Faithful Rulers are a great Blessing to a People, and ought to be cheerfully obeyed, revered, and submitted to. 'Tis a great Sin to speak evil of Dignities, or despise Dominions: *Let every Soul be subject to the higher Powers, &c.* Rom. 13. 1. *Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King (βασιλῆα of βᾶσις, a Foundation, and λαὸς, the People, the Foundation of a People) as Supreme, or unto Governors, &c.* 1 Pet. 2. 13, 14.

against the Dignity and Power of the Apostles and Ministers of Christ, (who in a sense are said to be the Foundation of God's People) whom the Apostle characterized, and shews what their End is like to be: *Who were presumptuous, self-willed, and were not afraid to speak evil of Dignities.* Their Hearts rose against the Servants of God, for exercising Authority in Christ's Name, which is given to them. What said Korah? *All the Lord's People are holy, &c.* as if he should have said, Is this Moses more than others? But we see what became of him, *Numb. 16.*

VII. Some Rulers, or chief Magistrates, do not, cannot pass any Act or Law, (such is the Nature and Constitution of the Government where they live) without the People: No Law can be made, but with the Assent and Consent of the People, in their Representatives in Parliament, as it is here in the English Nation.

VIII. Rulers should rule their People in Love, shewing all Tenderness and Bowels to the Disobedient, like tender-hearted Fathers, unless it be towards those that are notorious Criminals.

IX. Rulers, that rule well, are worthy of double Honour.

X. Rulers are very needful; there is a great Necessity in all Societies and Communities of Men, of Government, and Rulers. What is a Nation, City, or Family, without Rule, Rulers, or Government, but Disorder and Confusion?

Parallel.

VI. So Ministers, faithful and able Ministers, are no small Blessing, and Sign of God's Favour to a People; yea, great Benefit we receive by them in many respects, as might be shewn: They feed, guide, counsel, and pray for us, as well as rule and govern us; and therefore they ought to be with all readiness obeyed: *Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give an Account, &c.* Heb. 13. 17. And to speak evil of Ministers, is to despise their high and holy Function; 'tis a God-provoking Evil. There were some in the Apostle's Times, who were crept into the Church, who (like Korah) spake

VII. So Christ's Ministers, or Pastors of Churches, cannot, by virtue of any Authority given by the Lord Jesus, pass any Act, either for the receiving in, or casting out of Members, &c. without their Brethren, &c. They must have the Assent and Consent of the Church. Many Reasons might be given for it, which I shall omit. *If he neglect to hear the Church, let him be unto thee as an Heathen Man, or Publican.* Mat. 18. 17.

VIII. So should Ministers labour to act in their places towards the Saints in Love, and to shew all Tenderness and Meekness, with Compassion, to such who through weakness transgress; [See Fathers] and not to be severe to any, unless obstinate and capital Offenders; on such Justice ought to be executed.

IX. So faithful and laborious Ministers, that rule God's House well, ought to be greatly respected: *Let the Elders that rule well, be counted worthy of double Honour.* 1 Tim. 5. 17.

X. The Need there is of Rulers in God's Church is very great, God being a God of Order, and not of Confusion, in all the Churches of the Saints. The Necessity of them appears, by considering the Nature of divers of the Metaphors we have opened concerning them. What would become of a Flock of Sheep, if they had no Shepherd? &c.

Rulers:

Disparity.

Rulers, or earthly Governors, are commonly Noble-men, Men of great Name, cloathed with outward Glory and Grandure.

Christ's true Ministers are of little or no esteem in the eyes of the Men of the World; they are commonly accounted base, low, and contemptible, &c. *Ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called: But God hath chosen the foolish Things of the World, to confound the wise; and God hath chosen the weak Things of the World, to confound the Things that are mighty; and base Things of the World, and Things which are despised, hath God chosen, yea, and Things that are not, to bring to nought Things that are; that no Flesh should glory in his Presence.* 1 Cor. 1. 26, 27, 28, 29.

I. Many earthly Rulers are Lords, and lord it over their Brethren.

II. But Christ's Ministers are contented to be Servants. Even as their Lord and Master came not to be ministered unto, but to minister, and was on Earth as him that served: So his Ministers must not assume the Title of Lords, nor must they lord it over God's People: *Neither as being Lords over God's Heritage, but being Ensamplers to the Flock.* 1 Tit. 5. 3.

Inferences.

And now to conclude with this Head, from the Whole we may infer these Particulars following:

1. That a true Minister of Christ, is one that is truly converted, a gracious, holy, and sincere Person, one that hath the experience of the real Work of God upon his own Heart.

2. A Member of a true constituted Church, i.e. a Community of godly Christians, that have given up themselves in a solemn Covenant, in the Fear of God, to walk in Fellowship and Communion together, according to the Rule of the Gospel; amongst whom the Word of God is truly preached, and the Ordinances duly and in a right manner administered.

3. That he ought to be chosen by the Church, according to the Direction left by the Apostle, 1 Tim. 3. 1, to 6. Tit. 1. 5, to 9.

4. That he ought to be a discreet Person, endued with considerable Gifts and Abilities by the Holy-Ghost.

5. If called to be a Pastor or Elder, he ought to be ordained by the laying on of hands of the Presbytery, or Eldership. 1 Tim. 4. 14. 1 Tim. 4.

6. That he ought to be very laborious, and give himself wholly to the Work of the Ministry; making the Word of God in all things his Rule. 14.

7. That he ought to have a comfortable Maintenance allowed him by the Church, to which he belongs, if they are able to do it: That this is their Due by Divine Right, tho not a forced Maintenance, otherwise than Love to God, his Truth, and People, whose Duty forceth them to allow their Ministers a Competency.

Secondly; We may infer, That the Work of a Minister of Christ is no easy, but contrariwise a very hard and difficult Work: *Who is sufficient for these things?* So hard, that many of Christ's Servants of old undertook it with much trembling, which made them cry out, *Send by whom thou wilt send, &c.* So hard, that a Saint with all his natural Parts is not sufficient for it; nay, a Saint with all his acquired Parts is not sufficient for it; nay, I may say, a Saint with all his spiritual Gifts, Graces, and Endowments, without fresh Supplies of new Strength, is not sufficient for it. 2 Cor. 2. 16. Exod. 4. 13. Jer. 20. 9.

Thirdly; It informs us wherein the Difficulty of the Ministers Work doth lie; and that,

1. In respect of themselves, who are employed in it. (1.) They are but Men: *Son of Man, I have made thee a Watchman;* and they commonly none of the wisest and most learned in the esteem of the World neither. (2.) Man at the best is a dark-fighted Creature: *We know but in part.* (3.) Man at best is attended with Weaknesses, and carries a Body of Sin and Death about with him. (4.) Man at best hath but small Skill, and short Experience. (5.) Man at best is subject to great Discouragements, and liable to Temptations. 1 Cor. 1. 27. 1 Cor. 13. 9. Rom 7.

2. In respect to the Work it self, a Minister's Employment is very hard and difficult. (1.) 'Tis a mysterious Work; what Mysteries are greater than those a Minister

1 Tim. 3.
16.

is to study and dive into? *Without Controversy, great is the Mystery of Godliness, &c.* (2.) 'Tis difficult, in that it calls for the greatest Care and Exactness imaginable: *Add not to his Word, &c.* (3.) In that it calls for the Strength of his whole Soul. (4.) In that it is a Work that consisteth in divers Parts; there are many Things in which a Minister ought to be well instructed, as appears by what hath been said. (5.) In that it is a Work which calls for much Diligence; a slothful or idle Person is not fit to be a Minister. 'Tis a Work that must be followed continually: *Preach the Word, be instant in season, out of season, reprove, exhort, with all Long-suffering and Doctrine.*

3. 'Tis a difficult Work, in respect of the Opposition that is made against them, or from those grand Obstructions they meet with, 1. From their own Hearts; 2. From Sin; 3. From Satan; 4. From the World, (1.) By Reproaches and Contradictions of the Ungodly; (2.) By Hereticks, and False-Teachers; (3.) From Persecutors, &c.

Fourthly; We may infer from what hath been said in opening these Metaphors, That Gospel-Ministration is of absolute Necessity.

Rom. 10.
17.

1. Because God hath ordained Preaching as the ordinary Means for the Conversion of Sinners: *Faith cometh by Hearing, and Hearing by the Word of God.*

2. God hath gifted, and graciously endowed some Men, on purpose for this Work.

3. He hath given plain Directions to his People, how and whom to chuse and ordain, &c.

4. The Necessity further appears, by considering the Nature of the Similes and Metaphors we have opened: Sinners are in Arms against God; and these are his Ambassadors, by whom he treats, and offers Terms of Peace to them. Christ designs to espouse Sinners to himself, and these are his Spokes-men, by whom he effects this glorious Enterprize.

Fifthly; It shews also, That the Ministers Function is a most noble and honourable Employment; and that all due Respect, Esteem, and Obedience ought to be given to them.

Sixthly; We may infer, That many who pretend themselves to be Christ's true Ministers, are none of his Ministers, but rather a Shame and Reproach to that venerable Name, Work, and Office.

Seventhly; Let us learn from hence to bless God, that we have so many able and worthy Ministers of Christ in our Land. O let us pray for them, and desire God to send more of these Labourers into his Harvest. *Pray ye the Lord of the Harvest, &c.*

Eighthly; It sharply reproveth many Churches and Professors, for the great Neglect of their Duties towards their Ministers: What a Day do we live in! How is Christ's Interest, Ministers, and poor Saints, forgot, slighted, and neglected! O that God would raise up some to cry aloud, and spare not, but lift up their Voice like a Trumpet, to shew God's People their Transgressions, and the House of Jacob their Sins!

Metaphors,

Metaphors, Similes,

AND

Other borrowed Terms, &c.

CONCERNING

FALSE TEACHERS.

False Teachers compared to Wolves.

Acts 20. 29. I know, that after my departure shall grievous Wolves enter in among you, not sparing the Flock, &c.

A Wolf is in Hebrew *Zeeb*, Gen. 49. in Chaldee, *Deeba*, and *Deba*; the Arabians call him *Zebab*; the Greeks, *Lycos*, and *Lagos*, and *Lycania*; and *Lycos*, among some of the Arabian Writers, is borrowed from them, as *Munster* hath noted in his *Lexicon* of three Languages: The Italians call it *Lupo*; in French, *Loup*; in Spain, *Lobo*; in Germany, *Valff*; in English, *Wolf*.

The common Epithets of this Beast, amongst several Authors, are these, *Sore*, *Eliahu*, *wild*, *fierce*, *bold*, *greedy*, *wary*, *swift*, *bloody*, *hard*, *degenerate*, *gluttonous*, *hungry*, *Gesner*, *flesh-eater*, *famishing*, *barntful*, *cruel*, *furious*, *insatiable*, *treacherous*, *martial*, *ravenous*, *Topfell*, *nightly*, &c.

There are five sorts of Wolves: The first is called *Toxenter*, a swift Wolf; the second Kind are called *Harpages*; and these, saith my Author, are the greatest Raveners, to which (saith *Topfell*) our Saviour alludes, *Mat. 7. 15.* The third Sort are called *Lupus Aureus*, a Golden Wolf, by reason of his Colour; the fourth, *Acmon*; the fifth, *Ilinnis*. *I know, that after my departure shall grievous Wolves, &c.* Not Wolves only, but grievous Wolves, such as are called by some *ægyis*, Snatchers, or ravening Wolves.

Note. Some False-Teachers may fitly be compared to Wolves, to ravening Wolves:

Metaphor.

Topfell, p. 57. 578. **A** Wolf is a cruel and devouring Beast; he is not contented to kill to fill his Belly, but will spoil and destroy a whole Flock, &c.

II. Wolves are not only cruel, but subtil and very crafty also, watching the fittest Time to seize upon their Prey. They will silently approach the Sheep-Fold, to see whether the Dogs be asleep, or the

Parallel.

SO some False-Teachers are very cruel and bloody, destroying Multitudes of Souls; 'tis not one or two, but the whole Church of God they strive to devour; hence said *not to spare the Flock.* *Acts 20. 29*

II. So some False-Teachers are very crafty, and subtil to deceive, and prey upon the Souls of Men. They privily bring in damnable Heresies, in a sly manner they seek to insinuate themselves into the good Opinion of Men, and with wretched Hypocrisy and Sophistry counterfeited

Metaphor.

the Shepherd wanting; when he is careless or negligent of his Flock, then comes the Wolf to destroy, and suck the Blood of the poor Sheep. Those Beasts that have Horns, he cometh upon at their Tails, lest by their Horns they prove too hard for him. They will, after they have made great Slaughter, to hide their Villany, wash their bloody Mouths, &c.

not for their outward Shew of Piety and Holiness, they could never do that Hurt to the Church of God, and Mens Souls. Hence the Apostle cautions the Saints, to be no more Children tossed about with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive. Eph. 4. 14.

III. Wolves, Naturalists tell us, keep close in their Dens or Lurking-places in the Day-time, and about Even-tide secretly come out, seeking their Prey. Moreover, 'tis said, they will learn those Tones that the Shepherds use; nay, and that some Shepherds have themselves been so deceived by them, that they have taken their Tone for a Man's Voice, and as if some Man had called them; by which means they have gone forth, and have been devoured by Wolves.

teachers themselves, have been beguiled by them; and 'tis no marvel, for Satan himself is transformed into an Angel of Light, 2 Cor. 11. 14. Therefore it is no great thing, if his Ministers also be transformed, and appear as the Ministers of Righteousness, &c.

Inference.

Let us learn from hence to take heed of False-Teachers, and enquire into their inward Parts; labour to search thoroughly into their Doctrine, and not be deceived with the outward Show of Holiness in their Lives: for they come (remember) in Sheep's Cloathing, but inwardly are ravening Wolves.

Parallel.

terfeit much Purity, Humility, and Angelical Sanctity, boasting of peculiar Illuminations, and Communion with God, &c. And therefore they are said to come in Sheep's Cloathing, but inwardly are ravening Wolves. By good Words, and fair Speeches, they are said to deceive the Hearts of the Simple. None have pretended so more seeming Zeal, and outward Holiness, than some vile and notorious Hereticks; to put off their counterfeit Coin, they are content to mix it with some good Silver. Were it

Mat. 7. 15.

Rom. 16. 18.

Eph. 4. 14.

III. So Romish Wolves, and other False-Teachers, and vile Hereticks, whilst the Light of God's Word shines freely and gloriously forth in a Nation, keep close, and do as it were hide themselves: but if once it seems to look like Even-tide with a People, (as at this very time it doth with poor England) then out come these cruel, ravening Wolves, and adventure publicly to read Mass, and contend for their most notorious and execrable Heresies, and cursed Fopperies. Many Deceivers also there are in the World, who labour to get the very Words and Tones (as I may say) of Christ's true Ministers, inasmuch that some good Men, nay, Tea-

Dr. Frank-
lin.

False

False Teachers compared to Foxes.

Cant. 2. 15. *Take us the Foxes, the little Foxes, &c.*

Most Expositors understand, by these *Foxes*, these *little Foxes*, the Holy-Ghost means False-Teachers, who may be compared to Foxes in these respects following.

Parallels.

I. **T**he Fox is subtil and crafty; so (you have heard) are False-Teachers.

II. The Fox is not only crafty, but cruel to harmless Creatures: So are False-Teachers to the Souls of Men.

III. Foxes invade in the Night-Time, like Wolves, &c. So do Deceivers, whilst Ministers sleep, or are secure, or neglect their Watch.

IV. Foxes are great Spoilers of Vineyards: So False-Teachers do great hurt to the Church of God.

V. Foxes never go strait forward, but by crooked Windings, &c. So False-Teachers never keep to the plain Letter, and express Meaning of the Word of God, but have their Shifts and Evasions, and unnatural Inferences, whereby they seek to defend their evil Doctrine, &c.

VI. Foxes are often taken by Traps that are laid for them, &c. So are False-Teachers often found out and discovered by the true Ministers of Christ: *But these, as natural brute Beasts, were made to be taken and destroyed.* 2 Pet. 2. 12.

[See more of Foxes under the Head of Metaphors concerning Wicked Men, and Persecutors.]

False Teachers compared to Wells Without Water.

2 Pet. 2. 17. *These are Wells without Water, &c.*

False Teachers are in this place compared to Wells without Water.

Parallels.

A Well is a fit Receptacle for Water, and 'tis expected Water should be therein; but if it be empty, it greatly deceives and disappoints them that come to draw Water out of it: So Ministers should be stored with much Grace and heavenly Doctrine, &c. But those who come to a False-Teacher, to receive Instruction and Comfort for their Souls, are grievously deceived.

II. A Well that hath no good Water in it, may notwithstanding have much Dirt and Filth, and some foul and stinking Water: So False-Teachers, tho they are empty and barren of good Doctrine, yet it may be they have much corrupt, detestable, and abominable Filth of false Doctrine, Error, and Heresy in them, which foolish Ones are greedy of, draw out, and take down, to the poysoning and utter ruine of their Souls.

False

False-Teachers compared to Clouds without Rain.

2 Pet. 2. 17. *These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved for ever.*

Jude 12. *Clouds they are without Rain, carried about of Winds, &c.*

AS False-Teachers are compared to *Wells without Water*, so likewise they are to *Clouds without Rain, carried with a Tempest, &c.*

Parallels.

SOME Clouds seem as if they had much Water or Rain in them, tho' empty: So some false Teachers do seem very like the true and faithful Servants and Ministers of Christ; they in outward Show appear devout, and talk like Saints, pretending to much Humility and Godliness, as if they were the very Men that God had appointed to dispense his Word, and heavenly Truth: But alas! they are but meer empty Clouds, being only filled with airy and unprofitable Notions. Some Clouds (as Pliny observes) are nothing else but meer empty Vapours, and these are often carried very swiftly with the Wind: So False-Teachers are carried away as empty Vapors, with the Wind of Delusion, or false Doctrine.

II. Clouds prevent or hinder Mortals from beholding the glorious shining of the Sun, and tend greatly to darken the Heavens: So False-Teachers obstruct (in a great measure) the glorious Gospel in its Light and Splendor, from shining upon the Souls of Men, and tend to darken the blessed Light of Divine Truths, in a Nation where they abound, and are countenanced.

False-Teachers compared to Deceivers.

2 John 1. 7. *For many Deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh; this is a Deceiver, and an Antichrist.*

DECEIVER, or one that causeth to err, is by the Greeks called, a *Deffiser*; by the Chaldee, a *Mocker*, Mat. 27. 63. *ἀλάστος*, a notable Cozener, Impostor. Ainsworth. See Liegh's Crit. Sac. seduced, and seducing others: Such our Saviour and his Apostles were reputed, but falsely; others are truly so called, who deal fraudulently and false-heartedly with God, Men, and their own Hearts.

Deceiver.

A Deceiver, or cunning Impostor, hath many Ways whereby he secretly, and with much craftiness seeks to trapan and beguile his Neighbour: As, (1.) He will pretend himself to be a special Friend, and so insinuate into a Man's Affection. (2.) He strives to find out the Disposition of the Person he intends to cheat. (3.) He will (the better to accomplish his Design) change his Name, and pretend himself some worthy and noble Person, and of some eminent Family.

Parallel.

FALSE-Teachers, who are cunning to deceive, have many ways to delude poor Creatures: As, (1.) They commonly pretend much Pity and Compassion to the Souls of Men, and hereby they endeavour to wind themselves into their Affections; and when once a Person harbours a good Opinion of them, their Work is half done. (2.) They seek to find out what Parts they have, and what Principles they hold, with whom they converse: for if they perceive they are Men and Women well rooted and grounded in the Orthodox Faith, and able to defend the Truth, they have little hopes of prevailing; but if they find that they are

Deceiver.

Family. (4.) He will watch the fittest Opportunity to effect his Enterprize. (5.) He will sometimes put a Vizard on his Face, and often change his Habit, that he may deceive the more securely. (6.) And if he is in danger to be taken, he will exclaim against the Deceiver, and cry out, *Stop Thief, &c.*

VI
cunning Serpents, Deceivers, &c. but writ upon their Foreheads, most People would be afraid of them; but they, contrary-wise, call themselves Christ's Ministers, Witnesses of Jesus, Friends of Truth, the Lamb's Followers, &c. Also 'tis common with them to pretend themselves to be the Orthodox Men, Sons of the Church, of the Holy Church, of the Catholick Church; Masters in Israel, Guides of the Blind, &c. (4.) They study to find out the fittest Season and Opportunity to accomplish their Design, and Hellish Purpose, viz. They watch for such a Time, when the Professors of the Gospel and Truths of Jesus begin to decline in their Zeal, and to lose much of the Power of Godliness, and seem to make a mighty Stir about the Form thereof, and are much divided amongst themselves; when Iniquity doth abound, and the Love of many waxeth cold; in a word, when Men begin to grow secure, or the true Shepherd is off of his Watch, then these Wolves and Deceivers get abroad, and, like that wicked Enemy, sow their Tares of Error and Delusion. (5.) The Jesuits, those crafty Deceivers, have often appeared in a Disguise externally, and do usually change their Garbs, &c. Sometimes they are Holders-forth in a Quakers Meeting; at other times they will counterfeit themselves to be Lawyers: Sometimes they will take on them the Habit of Priests; sometimes Merchants, sometimes Shoo-makers, &c. And all this, that they may the more securely carry on their wicked Designs and Purposes to pervert poor Souls, &c. (6.) And lastly, When these False-Teachers and Deceivers begin to fear they shall be discovered, and perceive there is a Cry raised against them, and that they are closely pursued, and in danger to be taken, then (to save themselves) they cry out against others. None are more ready to exclaim against False-Teachers and Deceivers than they, endeavouring to cast all the Infamy and black Aspersions imaginable upon the true and faithful Ministers of the Gospel, loading them with all the foulest Calumnies they can devise, that they themselves may in the meanwhile pass the better for true Men, and be the less suspected. Thus those blind Guides in Israel served our Saviour himself: *Some said, He is a good Man; others said, Nay, but he deceiveth the People. — Say we not well, that thou art a Samaritan; and hast a Devil? Sir, we remember that the Deceiver said, whilst he was yet alive, After three days I will rise again. And thus they exclaimed against the Apostles: Paul was called a Mover of Sedition; and by False-Teachers he with others were called Deceivers: As Deceivers, and yet true, &c. — After that way which they call Heresy, so worship I the God of my Fathers, &c.*

II. Some Deceivers have been notorious in the horrid Practice of beguiling others: They have been such Crafts-Masters at it, that they have deceived Multitudes; and not only the common Sort of People, but divers great Men and Princes have been cheated by them.

III. Some

Parasite.

are Persons of a weak Judgment, and mind more abundantly the Conversation of Men, than what Doctrine they hold, or do more mind and regard the Circumstances of Religion, than the grand Fundamentals thereof; they will pursue such close. (3.) They do always change their Names; for if their Names were known, they could not beguile so many:

Wise Error, False Doctrine, Blasphemy, Heresy, Wolves in Sheep's Cloathing, Foxes,

Wolves in Sheep's Cloathing, Foxes,

Wolves in Sheep's Cloathing, Foxes,

Wolves in Sheep's Cloathing, Foxes,

Wolves in Sheep's Cloathing, Foxes,

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Wolves in Sheep's Cloathing, Foxes,

Joh 7.12.

& 8.48.

Mat. 27.

63.

Acts 14.

14.

II. So the Pope, and his Hierarchy, those cursed Deceivers in the Romish Church, have been notorious in the Hellish Trade of beguiling the Souls of Men. How many Millions have they deceived! O the Multitudes they have led blindfold to Hell! The Kings of the Earth have been beguiled by her, and the Inhabitants of the Earth have been made drunk, and bewitched with the Wine of her Fornication.

III. So

Deceiver.

III. Some Deceivers have so far prevailed, that they have utterly ruined whole Families, cheating People of their best and chiefest Treasure.

IV. Grand Impostors, old Cheats and Deceivers, 'tis observed, rarely reform their Hellish Lives, and become true Men, but grow worse and worse, till Justice seizes them.

V. The End of Cheaters and Impostors (we see) oft-times is sad. If he be a notorious Offender, and be taken, he dies without Mercy.

Parallel.

III. So False-Teachers have sometimes so wonderfully prevailed, that they have utterly corrupted, ruined, and undone, by their false Doctrine, many Nations, Cities, Towns, and Families, cheating them of the Truth of Christ, and his blessed Ordinances; and not only so, but thereby also of their Souls, which are of *Mar. 16. 16* more worth than all the World.

IV. So False-Teachers, Hereticks, and Seducers, seldom or never are recovered, and brought back by unfeigned Repentance, to the true Church of God: And therefore the Apostle Paul saith, *Evil Men, and Seducers, shall wax worse and worse, deceiving, and being deceived, &c.* *1 Tim. 3. 13.*

V. So the last End of False-Teachers and Hereticks will be sad and miserable: They are said to bring upon *2 Pet. 2. 2, 3.* themselves swift Destruction. The Beast, and False-Prophet shall be cast alive into *Rev. 19. 10* the Lake of Fire, burning with Brimstone, &c.

THE

Church of ROME,

Mystery Babylon.

The GREAT CITY, and GREAT WHORE, Revel. 17. Proved to be the ROMISH CHURCH;

WITH THE
Grand Objections of the Papists Answered.

REV. 14. 8.

And there followed another Angel, saying, Babylon is fallen, is fallen, that Great City, because she made all Nations drink of the Wine of the Wrath of her Fornication.

REV. 16. 19.

And great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath.

REV. 17. 5.

And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS (or Fornications) AND ABOMINATIONS OF THE EARTH.

REV. 18. 1, 2.

And after these things, I saw another Angel come down from Heaven, — And he cry'd mightily with a strong Voice, saying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every unclean Spirit, and a Cage of every unclean and hateful Bird, &c.

IN the handling of this great Subject, it seems needful to give an Account of the various Opinions, that have (more or less) presented themselves to the World about it, which may be reduced to these four following Heads.

I. That it is Jerusalem; and that for two Reasons:

1. Because the Man of Sin, or last Beast, that is to head this Babylon, is set forth by St. Paul, to sit in the Temple of God, shewing himself to be a God: 2 Thess. 2.
2. Because this City where the Beast reigns, and shall slay the Witnesses, is spiritually called Sodom and Egypt, where our Lord was crucified. 4. Rev. 11. 8.

Q 9

II. That

II. That it is the *Turkish Empire*, or Power of the *Saracens*; which Mr. Mede somewhat touches, and in a brief way most learnedly argues against, in his third Book, pag. 644, 645.

III. That it is indeed *Rome*, the Seat of the fourth or last Empire, but *Rome* in its Heathen State, under the idolatrous and persecuting Emperors: So the *Rhemans* would have it, if there be a Necessity to fix upon *Rome* to be this *Apocalyptical*, or *Mystery Babylon*. For this Opinion the present *Romanists* have no better Advocate than Dr. Hammond, who hath done very worthily at other Turns. See his *Annotations* upon the 17th Chapter of the *Apocalypse*.

IV. That it is the present Power and Church of *Rome*, who under pretence of the most high and Ecclesiastical Jurisdiction, doth influence and govern the Secular Power and State of Kingdoms. Of this last Opinion were the ancient *Waldenses*, who felt the bloody Power of *Rome*, venting it self in most horrid and barbarous Cruelties against them, and that for a long Series of Time, as appears by our most Authentick, Ancient, and Modern Writers, who give a very ample Account of the great Persecution of Christians, for many hundred Years last past, in all Parts of the Christian World, where they have had Power. To which Opinion of the *Waldenses* most of our modern Protestant Divines agree, of which we shall mention only Cartwright, Fulk, the worthily admired, and Learned Mede, not forgetting famous Du Moulin of France; as may be seen in their Works at large.

But because we will not take Things upon Trust, nor refer the Reader to many Quotations, which he may want Books and Time to satisfy himself about; it appears needful, that we remove the Objections with as much Brevity as possible, before we state the Metaphor, and run the Parallel.

Now that *Babylon* in all these New-Testament Texts cannot be fairly applied to *Jerusalem*, the *Turks* and *Saracens*, nor terminate in the Heathenish State of *Rome*, we offer these following Considerations or Arguments:

I. It cannot be meant the City *Jerusalem*:

1. Because *Jerusalem* did not reign over the Kings of the Earth in St. John's time, when he saw this Vision, and wrote the Revelation, which this City *Babylon* is expressly said to do: *And the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.* *Jerusalem* having been not only under Captivity divers times before, but were then entirely under the Power of the Roman Yoke, as the whole History of the Gospel doth confirm, and themselves did most plainly confess: *We have no King but Cæsar.*

2. *Jerusalem* was never in so high esteem with the Beast, as to be capable to ride as Queen-Regent upon him, (as this Woman, Whore, or City is said to do): *And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and the Beast that carrieth her, which hath the seven Heads, and ten Horns.* Rev. 17. 7. compared with Vers. 3. *So he carried me away in the Spirit into the Wilderness, and I saw a Woman sit upon a Scarlet-coloured Beast, full of Names of Blasphemy, having seven Heads, and ten Horns,* — For by the Woman sitting, and Beast carrying, is undoubtedly signified, Influence, Power, and Dominion, which *Jerusalem* was far remote from, not only under the Roman Monarchy, but also under the three Kingdoms that went before it, viz. the *Babylonian*, *Grecian*, and *Persian*; as might be largely illustrated both out of Sacred and Humane History.

3. *Jerusalem* did not sit upon many Waters, which is interpreted to be People, Nations, and Tongues; that is, had not Command or Dominion over them, as this Woman, Whore, or City is said to have: *And he saith, The Waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues:* The whole Land of *Judea* being under Tribute to the Roman Government at that time: *And it came to pass in those Days, that there went out a Decree from Cæsar Augustus, that all the World should be taxed;* and particularly, *Galilee, Nazareth, Judea, and the City of David, called Bethlehem.*

4. *Jerusalem* was not capable to enchant and bewitch all the Nations round about her, either by her Religion and Doctrine, tor by great Gifts and Rewards.

(1.) Because

(1.) Because the Roman Power kept her under, and much in awe, on the one hand, not owning nor subscribing to her Religion.

(2.) The Christian Doctrine and Religion block'd up her Way, on the other hand, that she could not extend her Influence to either neighbouring, or remote Nations, as this Woman, Whore, or City is said to do: *For thy Merchants were the great Men of the Earth; for by thy Sorceries were all Nations deceived.* Rev. 18. 23

5. *Jerusalem*, tho she were guilty of much Blood, from the beginning of her Excellency and Glory, in *Solomon's* Time, killing Prophets, even all that were sent unto her, murdered *John Baptist*, and our Lord and Saviour, as also the blessed Martyr, *St. Stephen*; yet in her could not be found that great Mass of Blood that was shed, and Myriads of Christian Saints that have been barbarously murdered, by Massacre, and publick Martyrdom, since they were ruined and destroyed by *Titus Vespasian*, which we find positively charged upon this City *Babylon*: *And I saw the Woman drunk with the Blood of Saints, and with the Blood of the Martyrs of Jesus, and I wondered with great Admiration; as indeed well he might, (as shall be shewn.) And in her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth; that is,* Rev. 17. 6.
Rev. 19.
24. since the Destruction of *Jerusalem*.

6. And lastly; Not to multiply more upon this Head, tho *Jerusalem* was fearfully destroyed, as the History of *Josephus* shews; yet shall she rise again, be built upon her own Heap, be replenished with her own Children, which this City *Babylon* under Consideration shall never be, after this Catastrophe which *John* saw visionally coming upon it: *And a mighty Angel took up a Stone, like a great Mill-stone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.* Rev. 18.
21.

II. It cannot be the *Turks* and *Saracens*, for two Reasons offered by the Learned *Mead*, lib. 3. p. 643.

1. Because tho they did arise to great Power in the World, yet they had not their Seat in that great City, which in *St. John's* Time reigned over the Kings of the Earth, which this *Babylon* is expressly said to have. Rev. 17.

2. That they did not rise by Apostacy from the Christian Religion, which this *Babylon* (with her Head, the Man of Sin) did; for, as this worthy Author saith, the *Turk* (whatever he be) could be no Apostate, because he was of a Nation that never was Christian. 18.

To which we shall add something for the clearing of this Head, that we may discharge that Debt we owe to God, to the Church, and the World.

3. It cannot be the *Turks*, because they are not strangely and wonderfully mysterious, which this *Babylon* is said to be: *And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and the Beast which carrieth her, which hath the seven Heads, and ten Horns.* Rev. 17. 5.
Verse 7.

What special Mystery hath shewed it self to the World from the *Turks* and *Saracens*, more than from other common Empires or Kingdoms, that is matter of Admiration to the wisest of Men? Is it matter of Wonder, that the *Turks* do own but one true, and most high God? Is it matter of Wonder, that they do own *Jesus Christ* to be a Prophet, and a good Man? Is it matter of highest Wonder, that they prefer *Mahomet* above *Jesus*? Is it matter of Wonder, that they appear true to their Contracts, in Matters of Civil Commerce? Is it matter of highest Wonder, for them to endeavour to keep what Dominion they have, and to enlarge it, to make Slaves and Prizes of those profest Enemies they take Prisoners? We say, in none of these things is there any high Mystery, or matter of greatest Wonder, being Things common to all Places and Kingdoms invested with Power: For,

(1.) Did not the great King of Literal *Babylon* own the only true God, yet still held the Church in Captivity?

(2.) Did not *Israel* own the same, and yet kept their Idols, after their Revolt from *Judah*?

(3.) Did not *Judah* prefer *Moses* above and before *Christ*, and at that time when *Christ* was personally amongst them, working most stupendous Miracles, which did evince his Divine Mission? Nay, did they not prefer a common and notorious Villain before the blessed Lord of Glory, when they desired a Murderer to be freed, and pressed hard to have the good and blessed *Jesus*, the Saviour of the World, killed? And did not this wise Apostle know this to be true in Fact, and to equal, nay, out-do

any thing that the *Turks* or *Saracens* ever did, or can be accused of? And if *St. John* was transported with astonishing Wonder, at Matters much less than he had seen before, doth it not give good reason to suspect him of Weakness and Defect, that he should suffer himself to be surprized with the greatest Wonder, at far less Things than he had seen and known before? Certainly therefore we must conclude, there was something more of Mystery in *John's* Vision, than what hath been shewed to the World by the Great *Turk*, or any other Power; and indeed, undoubtedly, the greatest Mystery that ever the World was acquainted with: For the Characters of *Babylon* must either be singular, that is, such as none have besides; or else they must be transcendent, to go far beyond what others had in a lesser degree. Otherwise *John* might have kept the Description of *Babylon* to himself, there being no clear Distinctions, to render the wisest and most discerning Men able to make a Judgment upon her. The Mystery then that is written upon this Woman *Babylon*, seems clearly to lie in these Particulars following.

First; That she doth transact the most horrid Wickednesses that ever the World was, or is like to be, acquainted with.

Secondly; That under this monstrous Guilt, she is prodigiously confident, and without all regret, or show of Shame, and most impudently boasts of the highest Sanctity and Holiness in the World, viz. That she is totally pure, infallibly certain, and cannot err, &c. That this indeed is a Mystery to be wondered at, let it be considered,

(1.) That a Shepherd should be a Wolf, and devour that Flock which he pretends to be an Overseer or Pastor of.

(2.) That a professed Servant of Jesus Christ, and the meanest of Saints, should exalt himself above his Master, and not above his Master only, but above the God of his Master, and all other deputed Gods, that are Vicegerents to the King of Heaven, by flighting and trampling upon the Holy Scriptures, and Laws both of God and Princes, dispensing with the Breach of them, indulging the highest Violation thereof, and setting up his own Inventions, Traditions, and Decrees above them; insomuch that there is a thousand times less danger (in their esteem) in respect of Excommunications, and Corporal Punishments in this World, or of Damnation in the World to come, in breaking and violating the Laws of God and Princes, than there is in the Violation or Breach of the Inventions, Traditions, and Decrees of Mystery *Babylon*, and her Head.

(3.) That one sitting in the Temple of God, pretending himself as a poor Apostle, Vicar, and Successor of Christ, nay, as the Successor of a poor Fisherman, should wear the highest Ensigns of Imperial Dignity!

(4.) That he should be so lordly, and prodigiously insolent, (who was commanded to the greatest Humility and Abasement) as to tread upon the Neck of Emperors, kick off the Crowns of great Princes, and make Kings his Foot-Pages.

(5.) That he should pretend highly, yea, most highly, to God, Christ, Religion, and Holiness, and yet espouse to himself, as the Darlings of his Bosom, not only the chiefest Sons of *Belial*, but all that will decline Sanctity and Religion, and embody themselves with those First-born Sons of Wickedness, that are of the highest Magnitude, and engage themselves in such monstrous and butcherly Practices, that humane Nature, as such, could never act in the butchering of brute Beasts.

(6.) That the Spouse of this prodigious Monster should in Profession own God, Jesus Christ, and the Things of Religion, of which Justice and Charity, Holiness and Compassion are not the least Part; and yet under this Vizard, and in the very time of these Pretensions, perpetrate the greatest and most unparallel'd Villanies in the World: 1. In being the Top of Pride. 2. In committing palpable Idolatry. 3. Fill themselves with Excess and Drunkenness. 4. To curse, swear, and blaspheme the very Name they profess to be sacred. 5. To cast down the Truth, burn the Bible, deface the holy Books and Laws of God. 6. To assume not only a Power to dispense with Violations of the highest Nature, but to pardon and forgive them at pleasure. 7. To commit Adultery, and account it a venial Crime. 8. To break Covenants, drive a Trade in Perjury, forswear every thing they are justly charged with, and is fully proved against them. 9. To foment Wars and Broils in every Kingdom and Country where they have Power; contrive the Ruine of Towns and Places, Cities, Countries, and Kingdoms, by Fire, Sword, and most cruel Devastations. 10. To slaughter, kill, and barbarously murder, both Men, Women, and Children, even all that dare make a shew of Conscience and Religion, so far as to abhor and dissent from these Villanies.

This

This is such a Scheme of Religion, and Systeme of Divinity, to come from an Apostle, a Shepherd, a Vicar and Successor of Christ, from a Church, Sheep, Saints, and the pretended Followers of the meek, peaceable, and innocent Jesus, who taught altogether otherwise by his Doctrine and Example, that it might well be wondred at, and is the strangest Mystery that ever appeared, of which we challenge the whole World to shew the like in the *Turks* and *Saracens*. For Men to swear, lie, and forswear themselves, and yet be true Men: to contrive Rebellion, Murther, and Treason; and yet be as innocent as the Child unborn: to be elevated to the highest Pinacle of Pride, even above Emperors and Kings, above Jesus Christ, and God his Father; and yet be humble and lowly: To commit gross Idolatry; and yet be the Servants of the Living God: To be filled with, and make a Trade of Excess and Drunkenness; and yet be the Paterns and Standards of Sobriety and Temperance: To cast down the Truth to the Ground, deface the Laws of God, and burn the Scriptures; and yet be the true Witnesses to it: To forgive Sins, and yet be the greatest of Sinners themselves: To commit Fornication and Adultery; and yet be spotless and pure in Heart: To foment Wars and Broils in every Kingdom and Country where they have Power; to contrive the Ruine of Towns and Places, Cities, Countries, and Kingdoms, by Fire, Sword, and cruel Devastations; and yet be as harmless as Doves to all Mankind, the only Sons of Peace and Quietness: To slaughter, kill, and barbarously murther Men, Women, and Children, that dare not be so wicked as themselves; and yet to be full of Mercy, tender Pity, and Compassion; an Apostle, Shepherd, Vicar, and Successor of the meek and Lamb-like Saviour. And for the dear Consort of this impious Head, or Man of Sin, to be not only confederate with him, but a Principal in all these unparallel'd Villanies, and most butcherly and rapacious Murthers; and yet be the Holy Catholick Church of God, the pure and spotless Spouse of Jesus Christ, the true Sheep, the harmless Lambs, the best of Saints, and close Followers of the Lord Jesus, who always taught the contrary by his holy Doctrine, and meek Example. We say, these Things not being found by secret Search, but are written in Capital Letters upon her Forehead, appear in open view, to be read by every one that is not wilfully blind: Let any one shew us a greater Mystery in the World than this, and we will subscribe to it.

4. It cannot be the *Turks*, because they are not the Mother of Harlots, and Abominations of the Earth, which this *Babylon* is said to be, *Rev. 17. 5.* And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And here we demand, in excuse to the *Turks*, this one Thing:

From whence did proceed the Murthers, Massacres, and Martyrdoms of all the Religious Professors of Christianity, that have died by violence in the Christian World; for the space of twelve hundred Years last past? And from what People did proceed those horrid Oaths, Blasphemies, and Execrations, that the World hath wofully been acquainted with, most horrid and strangely astonishing to repeat?

Came these unparallel'd Degrees of Impiety from the *Turks*? from the *Waldensians*, *Lutherans*, *Calvinists*, or any *Non-conforming Protestants*? No, no. Why, whose Language then is it? Whose! Why, 'tis the Language of the Beast of the bottomless Pit, and bloody Whore, who bare these blasphemous Sons of her own Body, daily nourishes them at her Breast, and strengthens them in their sinful Courses, by accounting them the Sons, the precious Sons of *Sion*, the true Sons of the Catholick Church, the Darlings of Heaven, the beloved Ones of the Virgin *Mary*, and giving them Pardons for these bold and Heaven-daring Sins, as often as they do commit them, and come to ask Pardon for them; so that Sin and Pardon is as constant and common with them, as Breathing and Eating. And these Things are done to seal and confirm Lies, which is the more heavy, heinous, and prodigious: For if Men may lie by allowance; may kill, and shed innocent Blood, without Controul of Conscience, and Church-Censures; may swear and blaspheme, and challenge God himself to damn them; may burn Men for Religion, consume Cities to Ashes, conspire the Death of Kings, the Ruine and Overthrow of Kingdoms, whore, and murther Infants; and yet be accounted a Church, the Members and Parts of it, called Saints, holy Children, and Sons of the Most High God: Then may we claim a Patent, and take a Licence to change the Name of all Things, and alter all the Ideas of the Minds of Men; call and account *Beelzebub* a good God, and all his black Tribe, the pure Saints of the Most High; call the lower Regions of Blackness and Darkness, to which he is confin'd,

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the Heaven of Glory and eternal Light. Of which Things we ought in Justice to clear the *Turks*, until Witnesses of undoubted Credit shall come forth, and evidence, that the *Turkish* State is the Mother of as great Abominations as these are.

5. And lastly; The *Turks* cannot be Mystery *Babylon*, because they never were made drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus, which this Woman, Mystery *Babylon*, is expressly said to be, *Rev. 17. 6. And I saw the Woman drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus; and I wondered with great admiration.* Now let any Man shew such Bloodshed, Saints Bloodshed, by Massacres and Martyrdom, for the professing of Christianity, (which must be, if the Text be answered in that Clause, *Blood of the Martyrs of Jesus*;) by the *Turks*, either within their Dominions, or without, as hath been shed by a Generation nearer home, and we shall become like the Man without a Wedding-Garment, wholly speechless, and say not a Word more about *Babylon*.

III. Now that *Babylon* in the *Apocalypse*, is Great *Rome*, that in former Times reigned, and in future Times shall be destroyed, is owned by some of the Papists themselves, and is asserted by all Protestants; the Difference betwixt them is brought to this narrow Point. The one wholly confines *Babylon* to *Rome* Heathen, and there totally to terminate; the other brings *Babylon* down lower, to *Rome* Antichristian, or Papal *Rome*. Now that this Work may be to Edification, and more full Satisfaction in this great Case, we shall advance to the last and chief Secret that is to be opened and considered, namely, Whether all Things in *John's* Vision or Prophecy, that are applied to Mystery *Babylon*, did compleatly terminate in *Rome* Heathen, and come no further?

In Answer to this great Enquiry, we do, with the Body of Protestants, in opposition to the Papists, conclude the Negative, *viz.* That all Things in the *Apocalypse* applied to Mystery *Babylon*, did not terminate in *Rome* Heathen. The Reasons of which Negative are as followeth.

1. Because the Beast that Mystery *Babylon* rides on, is the eighth Head, or last Ruling-Power of that City that is seated upon seven Hills, which must be *Rome* Papal, because the whole Race of *Rome* Heathen was gone off, before the eighth Head came up. — The sixth Head was in *John's* Time; the seventh was to come, and continue but a short Space, *The Beast that carries the Woman*, *viz.* *Babylon*, *is of the seventh, but is the eighth, and shall be the last; for he goeth into Perdition.* This being so evident from the Letter of the Text, needs nothing more to confirm it. Now that *Rome* Heathen was not the last Part of the Romish Power, is not only the full and joint Consent of all Writers upon this Subject, but is so evident to all the Christian World, that it would be Vanity it self to make a Show of Proof. The Conclusion then is this: If the very last Part of the Roman Power carries the Woman *Babylon*, and that the Heathen State of *Rome* went off before, and was not the last; then *Babylon* could not terminate in *Rome* Heathen, but must come down to *Rome* Papal. See *Rev. 17. 3 & 7. 9, 11.*

2. If *Babylon* be totally terminated in *Rome* Heathen, then the Book of the *Apocalypse* is of little use to the latter Ages of the Christian World: For if the whole Transactions relating to the Persecution of the Church, and the Slaughter and Destruction of God's Enemies, did end in *Rome* Heathen, then it served only to give a characteristical Account of a Beast and Whore that was grown old, and ready to go off the Stage; but hath wholly left us in the dark, and given us no notice at all of that horrible Confusion, and bloody Persecutions, which have reigned in the Christian World for more than a thousand Years last past; which for Length of Time, Numbers of Murthers, and Manner of Cruelties, hath out-done all the Wickedness of *Rome* in its Heathen State. Which is not at all likely, that a Vision should be given, and a Revelation made, and call'd so, about a State that was almost expired, and the most great and principal Part wholly left out, and said nothing to. Who can imagine, that a careful Saviour should be so full in his Discoveries to the Jewish Church, concerning their Sufferings, and the Time under *Egypt*, and *Babylon* Literal; and be so short and lean to his Gospel-Church, to leave them altogether without any written Prospect, or extraordinary Prophet, to inform them what should come to pass in the World, from the going off of the Power of *Rome* Heathen, to the end of all the Churches Troubles, which have already lasted above a thousand Years? The Conceit of which is fit but for two Ranks of Men to receive, *viz.* the Roman-Catholics, and such Protestants as look for Antichrist to come at the end of the World, after the Restoration

Restoration of the Jews to their own Land, and building a material Temple at Jerusalem, where Antichrist shall sit three Days and an half, or Years, to kill two Men called the two Witnesses.

3. If this last Babylon was wholly to terminate in Rome Heathen, then there was no Cause of Wonderment and great Admiration for a wise Man, to see in a Vision an Heathenish State, under a Diabolical Influence, to perform Actions suitable to their State, and not contrary to their Professions: For what matter of Wonderment can it be to feel the Wind blow, to see the Sea foam, and hear the Waves rage and roar, when the Winds oppose its Effluxion? And what Cause of great Wonderment and Admiration for a wise Man, to see wicked Heathens oppose and persecute Christianity, when it is so suitable to their Spirit, and agreeable to their Profession so to do, we cannot yet understand, and we will diligently listen to them who will undertake to inform us: For the thing is true, that a wise Man did wonder at the Sight he saw with great Admiration, *Rev. 17. 6. I saw the Woman drunk with the Blood of the Martyrs of Jesus, and I wondered with great admiration.* Wonder'd! O strange! At what? To see that which was common to all Ages, the Seed of the Serpent, that profess Heathenism, the Wicked, even the worst of the Wicked, by Principle and Profession, to plot against the Righteous, and to gnash upon him with their Teeth; Idolaters, profess Idolaters, to persecute the Servants and Worshipers of the true God; those that were born after the Flesh, and lived after the Flesh, to persecute them that were born of the Spirit, and lived after the Spirit. Surely, if our Adversaries Opinion was true in this Case, that Babylon is only Rome Heathen, St. John had forgot that Cain killed Abel, and Ishmael persecuted Isaac; and took not so much notice of the Course of the World, common to every Age, as Paul did, who said, *But as he that was born after the Flesh, persecuted him that was born after the Spirit; as it was then, so it is now:* And what strange Wonder is in all this?

4. Rome Heathen never was espoused, married, or united to the Lord Jesus, in a spiritual way, visibly owning his Laws, and submitting to his Government, as a Wife submits to, and obeys her Husband, and afterwards calls him off, and chuses another Head and Husband; and therefore cannot be Mystical Babylon, or the great Whore: For tho these Heathens were great Idolaters, yet were they never charged with spiritual Adultery, nor could they, unless they had once, by visible Profession, made a Covenant with, or espoused themselves to the Lord Jesus, which Rome Papal before its Apostacy did: Therefore Rome Heathen could not be the great Whore, or Mystical Babylon.

5. Rome Heathen cannot be the Babylon set forth by St. John, unless she be guilty of all the Christian Blood shed upon the Earth since the Destruction of Jerusalem: For as the Guilt of all the Blood shed from righteous Abel, to the Death of Zacharias, is by our Saviour fix'd upon Jerusalem, and cannot be removed to another People; so the Blood of all the Martyrs and Followers of Jesus, is by this Revelation fix'd upon the last Babylon, *Rev. 17. 6. And I saw the Woman drunk with the Blood of the Saints, and of the Martyrs of Jesus.* Chap. 18. v. 24. *And in her was found the Blood of the Prophets, and of Saints, and of ALL that were slain upon the Earth.* But Rome Heathen was not guilty of all the Christian Blood that was shed upon Earth, by Murders, Massacres, and Martyrdom, since the Destruction of Jerusalem: For to look back but for six hundred Years last past, in which Time we shall find Hundreds of Thousands of profess Christians most butcherly and barbarously put to Death, for their Zeal and Love to the Christian Religion, in the respective Nations of Europe, before which the Heathenish State of Rome was gone off about the space of six hundred Years. So that if we will regard the full satisfying of this Prediction about Mystery Babylon, we must of necessity bring her down lower than the Heathenish State of Rome.

6. Rome Heathen cannot be this Babylon under Consideration, because the Discoveries of other Prophecies, relating to the same State, no way agrees to the Power of Rome Heathen.

(1.) This State of Babylon is called the *Mystery of Iniquity*. This no way agrees to Rome Heathen, but fully agrees to Rome Papal. Compare *2 Thess. 2. 7.* with *Rev. 17. 7.* viz. *For the Mystery of Iniquity doth already work.* — *I the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her.*

2. The Head of this State of Mystery Babylon is called the *Man of Sin*, by way of Eminency, καὶ ἑξουσίαν, not only beyond the common Rank of Men, but beyond the highest Sons of Wickedness that went before him. And there is a great Truth in this;

this; for if we consider the Pope in respect of Pride, Hypocrisy, Idolatry, and Blood, he is the most unparallel'd Man of Sin.

(3.) This State, or Mystery of Iniquity began to work in the Apostle's Days, which is no ways applicable to the Power of Rome Heathen; for that did not then begin, it being at that time in the very Meridian of its Greatness, and universal Sovereignty: Luke 2. 1. *And it came to pass in those Days, that there came out a Decree from Cæsar Augustus, that all the World should be taxed.*

(4.) This Man of Sin, Mystery of Iniquity, or Head of this Babylonish State, is said to be let or hindred in his Designs: *He that now letteth, will let, until he be taken out of the Way.* 2 Theff. 2. 7. But now Rome Heathen had no Lett or Hindrance, either from the Word of God, for that declared it (as it was a Civil Magistracy) to be God's Ordinance; nor from any opposite Power, either Civil or Military, they giving Laws to the greatest Part of the World, and enjoying the Supreme Government of the best Kingdoms in the Universe, none being able to cope with them at that Time.

(5.) This Head of the Babylonish State is said to sit in the Temple of God, which the Power of Rome Heathen did not do, neither in the Temple of Jerusalem, nor in the Church, which is more properly the Temple of God: For the Jews kept the Possession of the Literal Temple, till it was destroyed; and for the Church of God, the Heathen Emperors never loved it so well, as to make their Residence in it. But the Bishop of Rome, before he shewed himself to be that wicked One, viz. the Man of Sin, did evidently sit in the Church or Temple of God, and so fulfilled this Prophecy in the very Letter of it.

(6.) He (that is, the Man of Sin, or Head of this Babylonish State) was to rise by Apostacy, or falling away from the Christian Religion: 2 Theff. 2. 3. *There shall come a falling away first;* exactly agreeing with another Prophecy to the same purpose, 1 Tim. 4. 1. *Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, &c.* But Rome Heathen did not rise by Apostacy from the Christian Religion, or a departing from the Faith, which they never profess'd, as is evident to the whole World: Ergo Rome Heathen cannot be this Babylonish State.

(7.) This Man of Sin, or Head of Mystery Babylon, lay hid in the Apostle's Time, and was not revealed: but the Power of Rome Heathen did not then lie hid, or wanted to be revealed; for it stood visible and high, upon a Hill, even upon seven Hills, according to the Roman Poet, Ovid, (who lived about the very Time of Christ's being on Earth) in *Lib. de Tristibus*.

*Sed quæ de septem totum circumspicit Orbem
Montibus, Imperii Roma, Deumq; Locus.*

That is,

But Rome, which from her seven Hills the whole Earth views around, the Place of Gods, and Rule, &c.

Ergo, Rome Heathen cannot be this Babylonish State.

(8.) This Mystery of Iniquity is said to oppose and exalt himself above all that is called God, or that is worshipped, 2 Theff. 2. 4. But this the Power of Rome in its Heathen State did not do; for they worshipped, offered Sacrifices, and bore a Reverence to their Gods, which by Nature indeed were no Gods; and 'tis only the Head of Rome Papal, that runs down all Gods but those of his own making; Ergo, Rome Papal, and not Rome Heathen, must of necessity be this Mystery of Iniquity.

(9.) The Rise or Coming of this Mystery of Iniquity, is after the working of Satan, 2 Theff. 2. 9. But the Rise of the Romish Greatness and Power, when Heathen, was not after the working of Satan, but was said by Daniel, to be produced by the Providence of God, or the four Winds of Heaven; and by the Apostle, to be Powers ordained of God. Rom. 13. 1. Therefore Rome Heathen cannot be the Mystery of Iniquity, &c. here meant.

(10.) This Mystery of Iniquity is not only said to come after the working of Satan, 2 Theff. 2. 9. but also with All Power, &c. But the Rise of Rome Heathen was not after that manner: Ergo, &c. To illustrate the first Proposition, note, That the Term [All Power] marks out the Romish Pope so notoriously, that whosoever runs may read it; for if we do but impartially consider his impudent Usurpations upon Crowned Heads, and his Pretences of Supremacy over the whole Christian World; his

his proud imperious Decrees, Bulls, &c. his Disposal of the Kingdoms of Princes, and the Inheritances, yea, the very Lives of private Persons, of any Rank, that dare disobey him; his Pretences to shut and open Heaven, Hell, and his feigned Purgatory; his carrying a Symbol of that vast and God-like Power, viz. a Brace of Keys hanging at his Girdle: All these will appear as clear Demonstrations, that the Head of Rome Papal is the Head of *Babylon*, and the Grand Impostor, or the Capital Manager of this Mystery of Iniquity, he having (most sacrilegiously) assumed to himself all Heavenly Power of damning or saving, and all Earthly Power, both Temporal or Civil, and Ecclesiastical or Sacred.

(11.) This wicked *Babylonish* State comes forth with a great Pretence of Miracles, which are but false Signs, and lying Wonders, to deceive and cheat the People; and by this means they conquer Nations, and carry away their Kings to their wicked Interest. This *Rome* Heathen did not do. For tho the Heathenish Power of *Rome* did conquer Nations and Countries, with their Kings, yet it was by State-Policy, and Force of Arms, not by pretended Miracles, false Signs, and lying Wonders: Therefore *Rome* Heathen cannot be this Mystery of Iniquity, or *Babylonish* State.

(12.) This wicked State, under consideration, is declared not only to depart from the Faith by a palpable Apostacy, but to forbid Marriage, and command a long Lent, and many other Fast-Days, whereon some Sorts of Meats are prohibited to be eaten; which doth so fully agree to the Papal State of *Rome*, that nothing can be more plain, unless the Spirit had expressly told us, This will be fulfilled by *Rome* Papal. For these two things we have their Canons upon Record, the which if none can shew the like of the Heathen State of *Rome*, then *Rome* Papal shall carry the Title of this Mystery of Iniquity, and *Babylonish* State.

7. If the *Babylon*, under consideration, be only confined to the Power of Heathen *Rome*, then there is a more evident and apparent Mystery upon the State or Power of *Rome* Heathen, than upon any Power or State that went before it, or should come after it; for so the Text imports, *Rev. 17. 5. And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, &c.* But there did no such Mystery appear upon the Power or State of *Rome* Heathen, therefore this *Babylon* cannot terminate there. What great Mystery appeared upon the Power and State of *Rome* Heathen, more than appeared upon the Power and State of the three foregoing Monarchies?

8. This *Babylon* cannot be confined to the Power of *Rome* only in its Heathen State, because *Babylon* is to continue till the good People shall (with the Horns that did support her, which is the last Part of the wicked and persecuting Power, answerable to the ten Toes in *Daniel's* great Image) reward and destroy her, for the Injury that she did unto them, according to these three Texts of Scripture, *Rev. 18. 4. Dan. 7. 22, 26, 27. Rev. 17. 16. And I heard another Voice from Heaven, saying, Come out of her, my People, that ye be not Partakers of her Sins, &c. Verse 6. Reward her even as she hath rewarded you, and deal unto her double according to her Works: In the Cup that she hath filled, fill to her double: How much she hath glorified herself, and lived deliciously, so much Torment and Sorrow give her. And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her Flesh, and burn her with Fire: Which the Power of *Rome* in its Heathen State felt not, but ended its Course, without being destroyed by good People, and the ten Horns, which is the last Part of the Image-Government. And in the Days of these Kings, (viz. ten Toes, ten Horns, ten Kings) shall the God of Heaven set up a Kingdom which shall never be destroyed: And the Kingdom shall not be left to another People, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever. Which could not be fulfilled in what *Constantine* did in the Time of *Maxentius*, as *Dr. Hammond* would have us believe, for these three Reasons.*

Dan. 2. 44.

(1.) Because the ten Horns, that afterwards the Roman Power fell into, were not come up, and so could not destroy the Power of *Rome* in its Heathen State.

(2.) Because *Babylon's* Persecution, Misery, and Confusion, did not utterly cease, which it must have done, so as to rise no more for ever, if the Power of *Rome* Heathen destroyed by *Constantine*, had been this Mystery *Babylon*.

(3.) Because tho there might be a Body of good People with *Constantine*, when he overthrew *Maxentius*, yet the Power of the Kingdom was not so established in the hand of good People, as not afterward to be left to others, as the Text affirms, *And the Kingdom shall not be left to another People: For (as we shall anon shew) the Kingdom or Power that ceased to be in the hands of Heathens, and by a mighty and divine*

Providence came to be in the hands of a worthy and renowned Christian Emperor, came afterwards into the hands of very Devils incarnate, who acted all the Violence of the Heathen Power over again, and indeed outdid them.

9. Those that are for confining this Babylon to the Power of Rome in its Heathen State, are not well aware what they do: for if they do demand it, their Opposites, who hold it to be Rome Papal, may grant it for Argument's sake. But then the Remedy is worse than the Disease; for they slip into such a Precipice, as neither Baronius, Bellarmine, Dr. Hammond, or the Rheimists, can save or deliver them from. The true State of the Case is this:

Rome Heathen is Mystery Babylon: this say the Papists. And the more willing they are to say so, because it is a good Argument to prove that Peter was at Rome, he subscribing his first Epistle from Babylon, 1 Pet. 5. 13. *The Church that is at Babylon, elected together with you, saluteth you, &c.* But this being allowed, the worst is to come. This Babylon is destroyed, when the Power of Rome Heathen is taken away, so as to be no more for ever; but then what Condition doth the State of Babylon fall into? Doth it become the Throne of the Lamb, the City of the Living God, the Habitation of Holiness, and Dwelling-place of Zion, the true Church, the Place of the holy Ones, and Saints of the Most High? O no! What then? Hearken, and an Angel from Heaven shall tell you, Rev. 18. 1, 2. *And after these Things (of the Horns hating the Whore, making of her naked, and burning her Flesh with Fire) I saw another Angel come down from Heaven, having great Power, and the Earth was lightened with his Glory; and he cried mightily, with a strong Voice, saying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird.* Now, you Papists, if you will needs have Babylon to be Rome Heathen, take it, and much Good do you with it; but then make Rome Papal better than an Habitation of Devils, if you can.

If it be not Rome Heathen, then adieu to Dr. Hammond, and the Rheimists, we have what we desire: If it be, then Rome Papal is a far worse Place than Rome Heathen or Babylon ever was; — And then what a fine Church do the People make themselves?

Rev. 17.
16.

Rev. 18.8.

10. If the Place, Seat, and City of Rome was not utterly ruined, (so as to be no more for ever as a Place of Commerce, Trade, and Human Society,) when the Heathen Power ceased, — then Rome Heathen cannot be this Babylon, because at the Ending and Downfall of this Babylon, the Place, Seat, and City is utterly ruined, so as to be no more a Place of Trade, Commerce, or human Society: *And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and shall eat her Flesh, and burn her with Fire.* Verse 18. *And the Woman which thou sawest is that great City which reigneth over the Kings of the Earth — for her Sins which God hath remembred, which have reached unto Heaven, therefore shall her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire: For strong is the Lord God who judgeth her.* Ver. 11, 12, 13. All Sorts of Merchandize, Traffick, Trade, and Commerce with humane Society, shall cease, so as to be no more in her at all; and the good Things which she in Fulness enjoyed before, even all Things that were dainty and goodly, are now departed from her, and she shall find them no more at all, vers. 14. for in one Hour is she made desolate. *And a mighty Angel took up a Stone, like a great Mill-stone, and cast it into the Sea, saying, Thus with Violence shall that great City Babylon be thrown down, and shall be found no more at all.* Verse 21. *And the Voice of Harpers, and Musicians, and of Pipers, and Trumpeters, shall be heard no more at all in thee; and no Craftsman, of whatsoever Craft he be, shall be found any more in thee; and the Sound of a Mill-stone shall be heard no more at all in thee.* Verse 22. *And the Light of the Candle shall shine no more at all in thee; and the Voice of the Bridegroom, and of the Bride, shall be heard no more at all in thee.* Verse 23.

But the Place, Seat, and City of Rome was not so utterly ruined as to be no more for ever a Place of Trade, Traffick, Merchandize, and humane Society, when the Heathen Power of Rome ended.

Ergo, Rome Heathen cannot be the Whore of Babylon, under present Consideration, whose Seat or City hath since had a powerful Government, reigning in Pride and Pomp, for some hundreds of Years.

11. If Rome Papal be Mystery Babylon, the City of Pride and Confusion, that is set forth by St. John in the *Apocalypse*; then neither the City of Jerusalem, the Seat of the Turks and Saracens, nor Rome Heathen, is or can be the same: But Rome Papal is the Mystery Babylon set forth by St. John in the *Apocalypse* — Ergo neither the City

City of *Jerusalem*, the Seat of the *Turks* and *Saracens*, nor *Rome* Heathen, can be the same.

The last Proposition is thus proved :

If all the Marks and Characters left us upon Divine Record, to prove Mystery *Babylon* by, do more aptly and fitly agree to *Rome* Papal, than to the City of *Jerusalem*, the Seat of the *Turks*, or *Rome* Heathen : Then *Rome* Papal, and not any one of them, is Mystery *Babylon*.

But the Marks and Characters left upon Divine Record, to distinguish and know Mystery *Babylon* by, do more aptly and fitly agree to *Rome* Papal :

Ergo, *Rome* Papal, and not the other, is Mystery *Babylon*.

For the clearing up of this Argument, we shall distinctly state the Character of Mystery *Babylon*, and run the Parallel betwixt her and *Rome* Papal, in this Method following.

I. *Babylon* is a Woman, which imports either a single Person, rank'd in the Feminine Gender ; or a Body of People related to some Head, Husband, or publick Person, to whom she is joined in Wedlock, by Covenant, or Matrimonial Contract, as *Eve* was related to *Adam*, and therefore called Woman ; or as *Judah* and *Israel*, who were joined in Covenant with God, and therefore called a Woman ; or as the true Church now is married or joined to Christ, and therefore called a Woman. A single Person, as *Eve* was, she cannot be, because the Character given of her in respect of her State and Actions, doth no way comport with it : She must therefore be a Body of People, related to some Head, Husband, or publick Person, as *Judah* and *Israel* of old was, who are often called by the Title of Woman ; and in like manner *Babylon*, before her Degeneracy, were a People joined in Matrimonial Contract, by a Gospel-Covenant and Profession, to the Son of God.

Metaphor.

Babylon imports a Body of People that was once united to the Son of God ; and hence, Metaphorically called a Woman ; And I saw a Woman sit, &c. And the Woman was arrayed, &c. And I saw the Woman Drunk, &c. Rev. 17. 3, 4, 6.

Rev 17.
18. & 18.
10, 16, 18,
19, 21.

Psal. 121.
Isa. 14. 31.
Acts 19.
28.

II. *Babylon* is a City, a very great City, so called in a threefold respect : (1.) In respect of Power ; (2.) In respect of People ; (3.) In respect of Place and Residence, where this Power and People is seated ; City being indefinitely taken for either of these, or comprehending all, as in these Instances.

Place in the Christian World, because there is nothing so much spoken of, or gives sadder occasion to be so much spoken of, as *Rome*, in respect of Power, People, and Place, which shall be further cleared by Argument, &c. The Fame of this People as a Church, was great, before the Power and chief Dominion of the Place was joined with it ; as appears, Rom. 1. 8. First, I thank my God, through Jesus Christ, for you all, that your Faith is spoken of throughout the whole World.

III. *Babylon* is not only a Woman, and a City, but a bad Woman, and a City of Confusion ;

for

Parallel.

Rome Papal, or the Church of *Rome*, is a Body, a great Body, a famous Body of People, and which were, before their Apostacy, a true Church, by Gospel-Covenant and Profession united to the Son of God, as her publick Head and Husband ; Among whom are ye also the called of Jesus Christ. To all that be in Rome, beloved of God, called to be Saints ; Grace be to you, and Peace from God the Father, and the Lord Jesus Christ. Rom. 1. 6, 7.

II. *Rome* Papal, or Church of *Rome*, is a City, a very great City, so called in a threefold respect, 1. In respect of Power, which is twofold, (1.) Civil ; (2.) Ecclesiastical, signified by two Horns like a Lamb. 2. In respect of People, which are great in Number. 3. In respect of Place and Residence, where this Power and great People is seated ; and indeed it is as worthily called, by way of Eminency ; a City, as any Power, People, or

Re. 13. 1.

III. *Rome* Papal, or Church of *Rome*, is not only a Woman, and a City, but a very evil Woman, and a City of Confusion : There is the Name of the Lamb

R 1 2

much

Metaphor.

Parallel.

Gen. II. 1,
to 10.

for so the Word *Babel*, or *Babylon*, signifies, viz. Evil, or Confusion.

much spoken of, but his Doctrine undervalued and slighted, his Laws trampled upon and violated, his Example not re-

garded for Imitation, either by the Bishop himself, his Cardinals, or inferior Orders, having his Humility and Self-denial only in Words, like those the Apostle speaketh of, that *in Words profess God, but in Works deny him*. For under this verbal Humility, here is the greatest Pride in the World; under this verbal Meekness and Self-denial, the greatest Oppression and Cruelty, Covetousness, and Love of the World; as appears by their pompous Garbs, their cruel Punishments, and the vast Sums of Money brought in from all parts of their Dominion, by Sleights, and cunning and deceitful Cheats: Besides, a meer Hodg-podg of Principles, one Order or Fraternity professing that which another writes against, and cries down; which is the more strange to come from a Church infallible: Besides the strange Mixtures in their visible Worship, of Traditions, and human Inventions, of lying and diabolical Tricks, of blessing by a Cross, consecrating holy Water, and cleansing by it, which are too numerous and tedious to relate, and the less needful, because every Man that hath seen their Ways, hath an imperfect Book of it in his own Mind, and can read the Truth of what we say within himself. And let any People in the Christian World, pretending to Religion, be compared to them, for supernumerary, trifling and insignificant Ceremonies, crouded into their pretended Worship; nay, let all the People in the Christian World be laid in the Ballance against the Church of Rome in this respect, and they will be found inconceivably wanting; for which we have this Reason to judge her to be *Babylon*, and the City of Confusion.

If there is more Confusion (in Contrariety of Principles, Practices, contradicting Pretensions, crouding in Supernumeraries, and Mysteries of Unscriptural Inventions, into visible Worship) in Rome Papal, or the Church of Rome, than is to be found amongst any or all People pretending Religion, in the Christian World besides: Then is Rome Papal, or the Church of Rome, the great *Babylon*, or City of Confusion.

But there is more Confusion, in the forementioned Respects, to be found in Rome Papal, or the Church of Rome, than in any or all People pretending Religion in the Christian World besides: Ergo, &c.

IV. *Babylon* is not only a Woman, and a City, a City of Confusion, but she is a Whore, which is a strange Word to be applied to a great and famous People; a Word that carries in it one of the highest Impeachments, but no other than was given to *Israel*, *Judah*, and *Jerusalem*, in the Days of old, upon a very good Reason; for they being joined in Covenant with God, to serve him in Obedience and Subjection, did, like to an adulterous Woman, break Wedlock, and set up other Lovers or Idols in his stead, and continued so a long time, till a Bill of Divorce was given, and God proclaimed them not married to him as his Wife, but a Whore, and divorced; yet it is observable, that they used his Name, tho they worshipped Idols, and cried, *The Temple of the Lord, the Temple of the Lord are we*.

corrupted the true Worship of the Son of God, her first Husband, and notoriously

IV. Rome Papal, or Church of Rome, is not only a Woman, and a City, a City of Confusion, but according to Scripture-History, and notorious Matter of Fact, she is a Whore also, and may be justly so called; for in the Apostles Time she joined her self to the Lord, by firm Ties of a Gospel-Covenant and Profession, and was the renowned Spouse of the Son of God, owned and profess'd him in the Time of Heathenism, received the Apostles and Servants of God amongst them, withstood the Fury of the Emperors, suffered Persecution, had their Faith spoken of throughout the whole World; and yet after all this, like *Israel* of old, she left God, and his holy Laws, made Idols to her self of Saints, Angels, Reliques, and Images, upon which she doted, and forsook the Son of God, upon the working and appearance of the Man of Sin, who exalted himself into the place of Christ, and became her Head, by which means she is so far degenerated from what she once was, that she retains nothing, holds fast nothing of what really appertains to true Godliness, but the bare Names of God and Jesus Christ, having abandoned

Isa. 57. 3.
& 16. 17.
Hos 4. &
5. 3.

Ezek. 16.
38.
Hos. 1. 9.
& 2. 2, 5.

Metaphor.

Parallel.

abandoned Obedience to him, taking this vile Person to be her Head, and chief Guide, and setting him in the Place of, and Dignity above her first Head, and true Guide of her Youth; and yet (like *Israel* of old) still cries, The true Church, the Catholick Church, the Mother-Church are we; having on her Forehead a strange Mystery written, i. e. God, Christ, Truth, Verity, Infallibility; and next to this there lies nearest her Heart, Devil, Pope, Lying, Deceit, Perjury, Idolatry, and horrible Cruelty towards the best of Men, professing Christ and Religion in Uprightness and Truth: For which Change of her first Head, Husband, and Guide of her Youth, for this vile Person, with which she commits most abominable Lewdness, together with the Kings of the Earth, she is ranked by the Angel amongst the worst of Women, and stiled, as her Type and Predecessor of old, a well-favoured Harlot, or of the Angel, a Woman, a City, and notorious Whore, which ill and black Characters we conclude with this Argument:

If there be no Body of professing People in the Christian World, that hath so apparently declined or adulterated from what they once were, deserted the holy Doctrine, Example, and right Government of Jesus Christ, and set up another visible and publick Head of the Church in room and stead of him, whose Power and Laws are preferred above and before the Authority and Laws of the Lord Jesus, as *Rome* Papal, or Church of *Rome* hath done: Then *Rome* Papal, or Church of *Rome* is this Whore spoken of:

But there is no Body of professing People in the Christian World, that hath so apparently declined, or adulterated, or deserted the holy Doctrine, Example, or right Government of Christ, *ut supra*;

Ergo, *Rome* Papal, or Church of *Rome*, is this Whore spoken of.

- To reinforce this Argument, let it be shewed by any Man, that any People different from the Church of *Rome* hath made such a Change, in point of Religion and Headship, and Matters thereto pertaining, so as that this black Character of *Whore* can more fitly and fully be made to meet upon them, and we must confess our Argument not weighty; but till then, we conclude it carries Conviction in the Bowels of it.

V. *Babylon*, this Woman, this City of Confusion, this Whore, is a very great Woman, City, and Whore: *And the great City was divided.* *And the Woman which thou sawest, is that great City, &c.* *The*

Merchants stood afar off, saying, Alas! alas! that great City, Babylon, that

mighty City. Again they wept, saying, *Alas! alas! that great City, which was clothed, &c.* *What City is like*

unto this great City! And cried, weeping and wailing, saying, Alas! alas! that great City, wherein were made

rich! &c. *And a mighty Angel took up a Stone, like a great Mill-stone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down. I will shew thee the*

Judgment of the great Whore, &c.

He hath judged the great Whore, &c. Great in four Respects: (1.) Great in Name. (2.) Great in Power. (3.) Great in Multitude. (4.) Great in Action, vile Actions.

V. *Rome* Papal, or Church of *Rome*, is not only a Woman, a City, a Whore, but a very great Woman, City, and Whore; great in many respects, but chiefly in these four:

1. She hath a great Name, no Name so great in the Christian World, as the Name of *Rome*. She is called a Queen, because joined by Contract to a great Man, the Man of Sin, a Man greater than Emperors, and Temporal Princes, who pretends a Power to give them their Crowns, to set them upon their Heads, and kick them off at pleasure.

2. Great in Power. She gives Rules to Kingdoms, advances her Ecclesiastical Laws above Temporal; sets her Head, and the chiefest of her Sons, above Secular Jurisdiction; makes them unaccountable, and pretends a Power to absolve and bless them; and without Controversy, the lesser is blessed of the greater.

3. Great in Multitude. There are no People besides, that are in a spiritual united Body, and visible Community, professing Christianity, comparable to her for Multitude, and the vast Numbers of her Sons and Daughters.

4. Great

Rev. 16. 19.

Chap. 17.

18.

chap. 18.

10

Verse 16.

Verse 18.

Verse 17.

Verse 21.

Chap. 17. 1

Chap. 19. 2

Metaphor.

Parallel.

4. Great in Action, vile Actions, such as deposing and poysoning Princes, fomenting Jealousies, raising Wars, setting Nations together by the Ears, invading Rights, making Uproars, burning Cities, and carrying on dreadful Devastations, where she is gainstay'd. And that which adds to her Greatness, is the invincible Confidence she hath, that all Persons and Things are made for her, and given to her, so that all Things she doth are allowed as legal and just in Heaven: From whence we frame this Argument.

Arg. If there be no United Body of People, or visible Community in the Christian World, that is so great in Name, Power, Multitude and Action, vile Actions, as *Rome Papal*, or Church of *Rome* hath been, and still is — Then *Rome Papal* or Church of *Rome* is this great, very great Woman, City, and Whore spoken of.

But there is no united Body of People, or visible Community in the Christian World, that is so great in Name, Power, Multitude and Action, vile Actions, as *Rome Papal*, or the Church of *Rome* is —

Ergo, Rome Papal, &c. is this great, very great Woman, City, and Whore spoken of.

To reinforce this Argument, let it be considered that the Christian World is distinguished or divided into two Parts, *viz.* Papists and Protestants; the Protestants cannot be this Whore.

1. Because they own Jesus Christ to be Head of the Church, and only him.
2. They have never revolted or changed him, so as to set up another in his room under any Title whatsoever, but profess him to be their Lord, and are in Obedience and Subjection to his Laws in all matters purely Religious.
3. Neither is their Name, Power, Multitude, or Actions, so great by far as the Papists are; they being but small, inconsiderable, and low, in all Papist Countries: And when the Protestant Religion hath gotten up to be the profest Religion of any Nation, Kingdom or City, what is that Nation, Kingdom, or City, in comparison of those Nations, Kingdoms and Cities, where the Papists reign, and Popery is profest? This every intelligent Man hath so full a Prospect of, that it appears needless to give proof by Instances.

Rev. 17. 1. VI. *Babylon*, This Woman, City of Confusion, and Whore, which is very great, sitteth upon many Waters; which is expounded to be Peoples, and Multitudes, and Nations, and Tongues; And he (the Angel) said unto me, the Waters which thou sawest where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues, &c. Which according to the learned *Mede*, and a famous French Author, is more than a third part of the ten considerable parts, which the *Roman* Monarchy fell into, not long before the Pope, Man of Sin, or Head of Mystery *Babylon*, assumed the Imperial Seat and Crowns, which afterward became ten Kingdoms with crowned Heads, assisting the Beast against the Lamb, and persecuting of the Saints, distinguished into ten Kingdoms or Empires. 1. Of *Germany*. 2. *France*. 3. *England*. 4. *Scotland*. 5. *Denmark*. 6. *Polonia*. 7. The Kingdom

VI. *Rome Papal* or Church of *Rome*, is not only a great Woman, City of Confusion, and Whore, that hath set up the Man of Sin, great *Belial*, or highest Son of Wickedness, but she likewise sits upon many Waters (*viz.*) People, and Multitudes, Nations and Tongues, which may be illustrated by undeniable Instances.

1. She sat upon, or ruled over more than one third part of ten, which was formerly under the *Roman* Empire in its Civil State, which (more than one third part) hath since fallen into ten States or Kingdoms, under the Government of ten crowned Heads, and have all agreed to give their Power to this last Beast, according to what was foretold by *Daniel*, concerning the little Horn, which had a Mouth speaking great things, whose Looks were more stout than his Fellows; by whom three of the first Horns of the *Roman* Power in its Civil State was pluck'd up by the Roots, and in their place succeeded ten Kings or Crowned Heads, who have their Crowns given them by this last Beast; and as they have their Crowns given by, and hold their Kingship under the Pope, little Horn, last Beast, or Man of Sin, in requital of his Fatherly Care, to give his Sons so

Dan. 7.

Metaphor.

dom of Spain. 8. The Kingdom of Navarre. 9. The Kingdom of Hungary. 10. The Kingdom of Naples and Sicily. All which Rome Papal had in Possession, as our French Author saith, in the days of Pope Leo the tenth, which was less than 200 Years.

and for whose Pleasure they did persecute the Saints, which ten States or Kingdoms are by our French Author, in his Book, called the accomplishment of the Prophecy, p. 345. distinguished to be as in the other Column set forth. All which Kingdoms, as King James in his learned Works makes out, took their rise with Rome Papal, upon the division or ruine of the Roman Empire in its Civil State, the body of which Kingdoms may well be called many Waters, (*viz.*) Peoples, and Multitudes, and Nations, and Tongues, or People of several Languages, which were as well known to have been under the Usurpation and Jurisdiction of Rome Papal, as their being so; which doth fully answer to the very Letter of the Text, *The Waters which thou sawest, whereon the Whore sitteth, are Peoples, Multitudes, Nations, Tongues.*

2. Her making all the European Merchants Rich, that traffick by Sea, by the great expence of all Commodities which are swallowed up within her Territories and Dominions. Which could never be effected unless she had Nations and Multitudes to contribute to her great Pride and Luxury.

3. A third Instance is, the numberless number of good Christians which she hath drawn in and murdered, for no other cause than their fearing God, and obeying his Laws, by loving Jesus Christ, and following his Example, of which we have a large account in Fox's *Acts and Monuments*, and other Histories; Upon which we form this Argument.

Arg. If there be no Body of People, professed Church or State in the Christian World (under any single Denomination) that sits upon, commands or bears rule over Peoples, Multitudes, Nations and Tongues, as Rome Papal, or Church of Rome, doth. Then Rome Papal, or the Church of Rome, is this Babylon treated of.

But there is no Body of People, professed Church or State (under any single Denomination) that sits upon, commands or bears rule over Peoples, Multitudes, Nations, and Tongues, as Rome Papal, or Church of Rome doth.

Ergo, &c.

To the establishing this Argument, let it be considered, that the whole State of the Christian World consists of but these two parts, as we shewed before, *viz.* the Church of Rome (considered as Head and Body) and those that dissent from her, and those are so inconsiderable, whether the *Waldenses*, *Albigenses*, *Hugonots* or other parties of Protestants, that no one party of them, nay if we put them all together, can be said to sit upon, command, or bear rule over, Peoples, Multitudes, Nations, and Tongues; to answer the Text, the *Waldenses* and *Hugonots*, have been and still are a persecuted People, the *Lutherans* never got up so high as to command many States, or Kingdoms, or places of many Languages; *Great Britain* (tho a Protestant State, or Kingdom) comes not near to fulfil the Text, much less the seven Provinces that of late revolted from Spain. So that if Rome Papal hath done so, and no other People that dissent from her could ever yet do the like, then this proves Rome Papal the Whore that sits upon many Waters, &c.

VII. Mystery Babylon, or the great Whore, is such a Woman, such a City, such a Whore that the Kings and great Men of the Earth have committed Fornication with. See the Text, *With whom the Kings of the*

Parallel.

so great a Patrimony, they gave their Power unto him, and engage against the Lamb, making War with and persecuting the Saints, till the Word of God, or Prophecy of *Daniel*, is fulfilled, which ten Crowned Heads answer to the ten Toes in *Nebuchadnezzar's* Image, to the ten Horns in this 17th of the *Apocalypse*, that are so concerned in the Beasts Kingdom, as to be overcome by the Lamb; and turn to hate the Whore, that before they supported;

Rev. 18.11.

VII. Rome Papal, or Church of Rome, is such a Woman, such a City of Confusion, such a Whore that the Kings of the Earth have committed Fornication with, and that hath corrupted the Earth with her Fornications, Fornications after a mysterious manner, by following abominable

Rev. 17.2.

Metaphor.

Parallel.

the Earth have committed Fornication, i. e. Spiritual Fornication, or Fornication in a Mystery, after a mysterious manner, such as Jerusalem of old was charged with, which was a following the same Idolatry that this Woman Babylon had set up, and was devoted unto; and so great was her Fornication, that 'tis said, she did corrupt the Earth with it.

1 Chron.
21. 11.
Isa. 16. 26,
29.
Rev. 18. 9.
and 19. 2.

Isa. 19. 2.

ble Superstition and Idolatry.

1. Hath she adored the Pope as her Lord God, Universal Head, and Bishop infallible, acknowledged above all Laws? so have the Kings, and their misled People, done.

2. Hath she worshipped the Virgin Mary, divers Angels, and many departed Saints? so have the Kings, and their misguided People, done.

3. Hath she adored Images, the Crucifix, and Pictures of pretended Saints? so have the Kings, and their misguided People.

4. Hath she foolishly debased her self with the Adoration of the Relicks of known and unknown Saints? so have the Kings, and their misguided People.

5. Hath she grossly and superstitiously worshipped the true God in a false manner, by crowding in an innumerable Train of Fopperies into his Worship and Service, which he never ordained, as Candlesticks, Altars, Vestments, Spits, Oyl, Holy Water, Beads and a World of such like Trumpery? so have the Kings and their misguided People, not only the Emperour of Germany, Kings of France, Spain, Poland, Portugal, that are still under her Influence; but the Kings of England and Scotland too, (before the Reformation got Ground): Upon which we form this Argument.

Arg. If there be no Body of People in the Christian World, pretending a Church-State, that hath set up Idolatry to that Degree, and with whom the Kings of the Earth have complied, as Rome Papal, or Church of Rome hath done. Then Rome Papal, or Church of Rome, is the Mysterious Whore of Babylon treated of.

But there is no Body of People in the Christian World, pretending to a Church-State, that hath set up Idolatry to that Degree, and with whom the Kings of the Earth have complied, as Rome Papal, &c. hath done.

Ergo, &c.

To reinforce this Argument, let any Man that will become an Advocate for the Church of Rome, shew, that any People called the Reformed (who dissent from the Church of Rome) are guilty of like Idolatry, and that the Kings of the Earth have complied with them in it, as afore-mentioned, and we will acquit this Argument, but if this Character doth more fitly agree to Rome, than to the Reformed, &c. our Argument is good.

VIII. *Babylon* is such a Woman, City, and Whore, that hath not only had Kings committing Fornication with her, but hath intoxicated the Minds of Multitudes, and corrupted a great part of the World, or common sort of People, by wicked and false Doctrine, *And the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.*

Rev. 17. 2.

Honour of his Son, than to institute a Child of the Devil (as every wicked Man is) to be Vice-gerent to the most holy Jesus, in the highest Transactions that relate to Heaven, and the Souls of Men. Surely if God shut *Judas* out from his Bishoprick, because of his Wickedness, tho an Apostle; he is not so far changed since to be fond of a wicked Pope, as to make him immediate Deputy to Christ, and to impose a Wolf, as Shepherd, upon the Universal Church.

VIII. *Rome Papal*, or Church of Rome, is such a Woman, City, and Whore, that hath not only had the Kings of the Earth to commit Fornication with her, in dancing after her Pipes in all her mysterious Allurements; but hath intoxicated the Minds of the Multitude, and corrupted a great part of the World, or common sort of People, by wicked and false Doctrine; As first, that a wicked Man should be appointed of God to be the Vicar of Christ; as if God had no more regard to his own Name, and the Good of his Church, and

2. Who

Metaphor.

Parallel.

2. Who saith, That he is an infallible Judg to determine Articles of Faith, and impose them upon great Penalties; so that as a Lord he hath Dominion over Mens Faith, and Souls too, which the Apostles disclaimed.

3. Who saith, The Church cannot err, (tho God and the World knows, there are not such great Errors in Principles, nor such villanous Enormities, cursed Actions, cruel and immoral Practices in the World besides,) which the poor Multitude believes, and kill others that oppose it, and venture Body and Soul upon it.

4. That says, that a Priest (tho he be a treacherous Villain, a Contriver of Murder, an abominable Adulterer) hath Power to absolve his equal and Fellow-Sinner from all his Offences, if he come to Confession, tho the pretended Penitent keep his old Habit of Wickedness still; contrary to what God and Jesus Christ say, That the Dauber with untempered Mortar, and the Daubed; the Layer of the Pillow under sinful Elbows, and the Leaner thereon; the blind Leader, as well as the blind Follower, shall all fall together.

5. That saith, There is a Purgatory, that is no part of Heaven or Hell; and that Men may be redeemed thence for Money: Tho God saith, The Redemption of Mens Souls is precious, and ceaseth for ever, after the Offering of the Body of Jesus once for all; that Redemption is not with corruptible Things, as Silver and Gold, but with the precious Blood of Christ, as a Lamb slain without spot.

6. That saith, That the Hands and Mouth of a filthy unclean Priest, can make not only the Bread and Wine sacred, but turn both into the real Body and Blood of the Son of God, make whole Christ of a pitiful Wafer-Cake, that after it is eaten, turns to Corruption; and before it is eaten, is a fit Feast for Rats and Mice; not only contrary to Reason, but the full Verdict of all our Senses.

7. That saith, That no Person, how good and pious soever he be, can be saved, out of the Pale of their polluted, ungodly, and devilish Church; tho the Scripture plainly affirms, That in every Nation, he that fears God, and worketh Righteousness, is accepted with him.

8. That says, 'Tis no Sin to lie, swear, and forswear, to kill, slay, and murder such as they call Hereticks, (tho never so good) if it be for the Cause of the Church, with a thousand Things of the like Import, which the People do verily believe: And as they dare not gainsay upon their Salvation, so will they embrace and use all Opportunities to fight and make Wars, overcome Cities, and lay waste Countries and Kingdoms, to kill and slay, by Massacre, and all manner of murdering ways, all Ranks and Degrees of Men, that oppose the horrid Principles and Practices of those cursed Children. Nay, they will go boldly to their own Death, when convicted, and condemned for Villanies, and deny that to day, that they were convicted of but yesterday, and tho never so notoriously guilty, yet will take it upon their Death and Salvation, that they are as innocent as the Child unborn. What can this be, tho they drink it down for most sweet and pleasant Wine, but an Infusion of the rankest and most deadly Poyson that the lowest Celler of the Bottomless Pit can afford, the very Wine of Fornications, and the most dangerous Drunkenness and Intoxication in the World? Which is attended with this Aggravation, that the best prepared Medicines of the wisest Physician will not recover them; for *Babylon* having made the Multitude drunk with this sort of poysoned Wine, how rare is it to have any come to themselves, to their right Mind again! And to shut up this Head, take this Argument:

Argument. If no People in the Christian World hath made the Multitude, or common Sort of People drunk, corrupted and intoxicated their Minds by wicked Lies and false Doctrine, such as before-mentioned, as *Rome* Papal, or Church of *Rome*, hath done: Then *Rome* Papal, or Church of *Rome*, is this *Babylon* treated of.

But no People in the Christian World hath made the Multitude, or common Sort of People drunk, corrupted and intoxicated their Minds by wicked Lies, and false Doctrine, such as before-mentioned, as *Rome* hath done.

Ergo, *Rome* Papal, or Church of *Rome*, is this *Babylon* treated of.

IX. Mystery *Babylon* is such ill Company, as to let Kings be dishonestly familiar with her, and make the lower and ruder Sort of her Associate

IX. *Rome* Papal, or Church of *Rome*, hath not only been ill Company to the Kings and great Men of the Earth, in drawing them into her Idoltry, Abuse of God, his blessed Son, the Christian Religion,

S f

Religion,

Metaphor.

Parallel.

Rev. 17.3. Associates drunk. She is said to sit drunk upon a Scarlet-colour'd Beast, and this Beast is full of the Names of Blasphemy: *And I saw a Woman sit upon a Scarlet-coloured Beast, full of the Names of Blasphemy, &c.* So that the Woman and the Beast are distinct; the Woman, the Church; the Beast, the Secular Power, or Civil State. This appears evident from divers Considerations, arising,

1. From other Prophecies relating to the same Thing.

2. From the Letter of the Text.

3. From Arguments in Reason.

4. From the Confession of the Woman *Babylon*, or the Whore her self.

Dan. 2. 1. From many Prophecies; the latter part of the Image is partly Iron, and partly Clay; two States really distinct, that could never so incorporate as to become one.

Rev. 17.3. 2. From the Letter of the Text: *I saw a Woman sit upon a Scarlet-coloured Beast, full of the Names of Blasphemy.* The Colours of the Royal and Imperial Vestments the Angel in the next Words declares distinct, and the Apostle in the Vision beheld them distinct.

Ver. 11, 2, 4, 6, 16. compared. 3. They appear to be distinct from Arguments in Reason: For (1.) The Beast is in the Masculine, the Whore in the Feminine Gender. (2.) The Whore else did sit and ride upon her self; an high Absurdity. (3.) The Horns, being of the Beast, shall hate the Whore: if not distinct, the Whore must hate her self, even to Ruine and Desolation, which is nonsensical. (4.) The Beast shall abide, tho in Captivity, after the Whore is thrown down or destroyed.

4. From the plain Confession of the Woman or Whore her self, who saith, *I sit a Queen, I am no Widow.* Ergo, she hath a Head or Husband, which is the Beast, little Horn, or Man of Sin, that Paul declared should rise after the removal of the then

Religion, and blessed Books of the Old and New Testament; but she hath made the lower and ruder Sort of People drunk too. And 'tis no Wonder, she thinks she may do any thing, having a Dispensation from Heaven, which the Pope keeps the Keys of, and fearing no Power on Earth; for she hath the Beast, the Secular Power under her; she sits upon him, and rides him, and is not only distinct from the Secular Power, but above it; so as what of the Secular Power is still left at Rome, is under the Conduct and Management of the Church: there being no Civil Administration of Justice, or Exercise of Laws, but what is authorized and allowed by his Unholiness, the Head; and the Cardinals, the Shoulders, Breasts, and Arms of the Church, or State Ecclesiastical. To make this fully evident, the Pope doth not only exercise a Power of appointing Seculars in Rome, and near to it; but he claims the like Supremacy abroad, in the Islands far off. If the Secular Princes fall off from him, or if they will not be reconciled to him, as Head of Holy Church, he will excommunicate and depose them, and dispose of their Crowns, Thrones, and Scepters from them. That the Pope is a Temporal Prince, as well as an Ecclesiastical Bishop, i. e. makes Laws, exacts Tribute, raises Souldiers, and acts as a Monarch, (which fairly affords him the Title of Beast); that his Royal Robes, Chair he sits in, to his very Hose and Shooes, with the Vestments of Cardinals, is Scarlet, no Man can reasonably doubt: That what the Civil Power claims, and the Ecclesiastical Power exercises, are not incorporated, or entirely mix'd; that the Princely Pope is in the Masculine, and his Spouse, the Church, in the Feminine, is owned by all Parties.

That the Church-State doth sit upon, ride, and govern the Secular at Rome, Italy, and all its Territories; that the Church of Rome owns that she is no Widow, but hath a Head, called his Holiness, or Supreme Ruler of the Church, is so evident, that we cannot find them upon any File or Record of Controversy. There remains therefore no more to be done at this time, but to frame our Argument upon the Premises, and leave the Reader to prove the Weight thereof in the Ballance.

Argument. If there be no visible State in the Christian World, that doth so apparently

Metaphor.

then present Power which did lett; which the Primitive Fathers, as *Tertullian*, *Cyprian*, *Jerome*, and others, understood to be the Imperial Power, in its pure, civil, iron, or unmixed State.

fit upon, command, and govern the Beast, or Secular Power, cloathed with Scarlet Vestments, as *Rome Papal*, or Church of *Rome* doth.

Ergo, *Rome Papal*, or Church of *Rome*, is the Whore of *Babylon* here treated of.

To reinforce this Argument, we challenge any profest Papists, Atheist, or any else, to shew where any other People or Parties are, to whom these Characters agree; and then we shall be content to let fall our Argument.

X. This Beast that *Babylon* sits upon, commands, and governs, is not only cloathed with Scarlet, but is full of the Names of Blasphemy, &c. Which may be taken in a threefold Sense: (1.) For reproaching the Name of God. (2.) For telling Lies in Divine Things. (3.) For ascribing that to Creatures which belongs to God. And tho we will not excuse the Beast from the two former, yet for brevity's sake we shall take the latter, viz. the ascribing that to Creatures, which belongs to Him, that saith, *I am God, and my Glory will I not give to another.*

the Church, Oral Tradition, the Decrees of Councils, are said to be of greater Authority than the Scriptures, which they call a Nose of Wax, the Hereticks Ink-Rule, are perniciously mischievous to the People; whether this be not Blasphemy against God that spake, and the Word of God spoken? (5.) When Angels, the Virgin *Mary*, and other unknown Saints, shall be invocated with Addresses only becoming the Divine Majesty; as if these Creatures were infinite, and could hear us at so great a distance as is Earth from Heaven, which they could not do, if perpendicularly over us. much less from all parts of the World, over which they cannot be; whether this ascribing Infiniteness and Adoration to the Creature, that is only due to the Creator, who is over all, God blessed for ever, be not Blasphemy? (6.) To conclude, Whether making a God of a piece of Bread, and calling the prophane Priest the Maker of the Creature, be not ascribing that to the Creature, which only belongs to God? Is not this the vilest Blasphemy in the World, worse (if possible) than Atheism it self? For as Philosophers observe, 'tis better having no Opinion of God, than such an one as is unworthy of Him; which we shall close with this Argument.

Arg. If no People in the Christian World are born up and supported by a Beast full of Names, full of such Names, or Inscriptions of Blasphemy, as *Rome Papal*, or Church of *Rome* is: Then *Rome Papal*, or Church of *Rome*, must be this *Babylon* treated of.

But there is no People in the Christian World born up and supported by such a blasphemous Beast, as *Rome Papal*, or Church of *Rome* is.

Ergo, &c.

Parallel.

apparently sit upon, command, and govern the Beast, or a great Secular Power, cloathed with Scarlet Vestments, as *Rome Papal*, or Church of *Rome*, doth: Then is *Rome Papal*, or Church of *Rome*, the Whore of *Babylon* here treated of.

But there is no visible State in the Christian World, that doth so apparently

fit upon, command, and govern the Beast, or Secular Power, cloathed with Scarlet Vestments, as *Rome Papal*, or Church of *Rome* doth.

Ergo, *Rome Papal*, or Church of *Rome*, is the Whore of *Babylon* here treated of.

X. *Rome Papal*, or Church of *Rome*, sits upon, commands, and governs that Beast, or Scarlet Power, that is not only cloathed with Scarlet Vestments, but is full of the Names of Blasphemy, which appears by his receiving, allowing, and encouraging the ascribing that to Creatures, which belongs to God, and to his Son, of which we give you but these Instances: (1.) When this human, sinful, and wicked Head, is called our Lord God the Pope, whether this is not Blasphemy against God? (2.) When he is called, Universal Head of the Catholick Church, which none is but Christ. (3.) When he is called the Lamb of God, the Light of the World, the Root of *David*, the Lion of the Tribe of *Judah*, whether this is not Blasphemy against the Son of God? (4.) Whether when the Orders of

Metaphor.

Parallel.

To reinforce this Argument, let it be considered, that none can pretend to fix this Character or Mark upon any Protestant Dissenters from the Church of Rome, called Hereticks, who have no such Beast to support them, nor ascribe such blasphemous Titles, or Adoration to any Creature in Heaven or Earth: For they acknowledge the one God, the Object of Divine Worship; one Mediator between God and Man, the Lord Jesus; and God's sacred Truth to be the only Rule; disowning all Principles and Practices contradictory thereunto: Ergo, 'Tis not the Protestant Dissenters from the Church of Rome that are here meant.

Rev. 17.4. XI. *Babylon*, that sits upon a Scarlet-coloured and blasphemous Beast, is adorned with great Pomp, and outward Glory, very well fitting that Spirit that delights in Grandure: *And the Woman was arrayed in Purple and Scarlet, and deck'd with Gold, and precious Stones, and Pearl, having a Golden Cup in her hand, full of Abomination, and Filthiness of her Fornication.* Which must be such as none of her Neighbours can match her in, else no Note of Distinction.

ments, that for Riches might have become the highest Order of the Jewish Priesthood. (3.) Look into the Instruments, and Mode of their Worship, and there you shall find the Altar and Candlesticks, the Vessels for Oil, and Pots of Purification, as if their Predecessors had been at Solomon's Temple, and had brought a Pattern from thence; and yet in this Golden Cup, or framed Piece of Gallantry, there is nothing to be found, but foul and adulterated Wine, most fitly to be called by the Angel, *Abomination, and Filthiness, and the Wine of Fornication*: Which we conclude with this Argument:

Arg. If no People in the Christian World hath such Riches and Splendor, such Pomp and Gallantry in the Maintenance and Management of their Worship, as *Rome Papal*, or Church of Rome hath: Then *Rome Papal* must be this gawdy Harlot, or Whore of *Babylon*.

But there is no People in the Christian World that hath such Riches and Splendor, such Pomp and Gallantry in the Maintenance and Management of Religious Worship, as *Rome Papal*, or Church of Rome hath.

Ergo, *Rome Papal*, or Church of Rome must be this Whore, or well-favoured Harlot treated of.

The Argument is full and clear, and so well fortified, that we think it needs no Rere-guard to enforce it; and therefore, tho' it be short, and low of Stature, we shall leave it amongst our Infantry, and draw up our right and left Wings, yet further to assault *Babylon*.

Rev. 17.5. XII. This Woman or City, that is thus adorned with outward Pomp and Glory, hath upon her Forehead a Name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** Which may be true both

XI. *Rome Papal*, or Church of Rome, doth not only sit upon a Scarlet-coloured and blasphemous Beast, but she is beautified and adorned with great Pomp and outward Glory, by which she commends her self to that part of the World that delights in her Gaudery, being a Woman whose Worship is filled with detestable Doctrine, which she holds forth to them with Pictures and Gallantry of all sorts. (1.) Look into the holy Patrimony of consecrated Saints, there you find Riches and Honour, tho' not durable Riches, and Righteousness. (2.) Look unto their Garbs and Vestments, there you shall find Cardinals like splendid Princes, Heads of Parties and Provinces in such Habili-

ments, that for Riches might have become the highest Order of the Jewish Priesthood. (3.) Look into the Instruments, and Mode of their Worship, and there you shall find the Altar and Candlesticks, the Vessels for Oil, and Pots of Purification, as if their Predecessors had been at Solomon's Temple, and had brought a Pattern from thence; and yet in this Golden Cup, or framed Piece of Gallantry, there is nothing to be found, but foul and adulterated Wine, most fitly to be called by the Angel, *Abomination, and Filthiness, and the Wine of Fornication*: Which we conclude with this Argument:

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The Argument is full and clear, and so well fortified, that we think it needs no Rere-guard to enforce it; and therefore, tho' it be short, and low of Stature, we shall leave it amongst our Infantry, and draw up our right and left Wings, yet further to assault *Babylon*.

XII. *Rome Papal*, or Church of Rome, if she be not concerned here, we will acquit her of being *Mystery Babylon*.

1. Here is a Name written in Capital Letters, and written so as to be read publicly too. 'Tis not written upon any part of the Woman, that may be hid or covered with a Garment, but on that part which is kept bare, and is easiest to be seen, her Forehead, her publick, visible, and known Parts.

2. Here

Metaphor.

both in a Literal and Mystical Sense, the Breeder of Misses, Concubines, and Whores, to gratify the Sensual Appetites of her Letcherous Sons; but chiefly in a Mystical Sense, she Breeds, and brings forth Spiritual Harlots, viz. Unclean Communities.

Off-spring, Harlots, and Abominations, many Abominations, and great and reigning too, *Abominations of the Earth*, i.e. that large Part of the Earth, where she is situate, and doth reside. A little unto each of these, as the Time and Space we are limited to will allow.

A Name upon the Forehead] if this were not to be read and seen by most Christians and Professors, it would not much concern the Christian World for whom it must be calculated; for others that own not the Christian Religion, are not in a Capacity to make a Judgment upon the Case: for if this Book of the *Revelations* were not written for the Christian World, it leaves us not any Certainty where the case is to be considered, and the Matter to be judged. Now if it be calculated for the Christian World, then it must be upon such a People, that is most publick and visible, and apparent, which agrees to none so fitly as to the Church of *Rome*: which, by their own Confession, is the most potent and visible in the Christian World, for where have the inconsiderable Hereticks (so called) whose Beings are in Corners, such a Name, as may be read or known by all, or the principal part of the Christian World? Now to clear these poor innocent (so called) Hereticks, from being concerned in this Character, we imagine at least it cannot refer to them:

1. Because they have no Forehead so broad to bear the Inscription, which we will engage to make good against any *Romanist* in the World.

2. Because they are so plain and honest a People, and their Principles so easily and well known; that it is wild and ridiculous to call them *Mystery Babylon*, there neither being any hellish depth nor confusion in what they profess, as might be fully evinced by unquestionable Instances; for what confusion or hidden thing can be in this, that there is one God the Object of Worship, one Holy Book called the Bible, the Rule of Worship, one blessed Kingdom, Heaven, or World to come, the Reward of Worship; and all that act Faith, Hope and Charity, upon these three great Fundamental Principles, shall inherit that blessed Kingdom, or World to come?

3. Because they are so retired and private, that had they a Forehead broad enough for the Inscription aforesaid, yet they sit so low that Nations cannot easily read it; and if we acquit the poor innocent Protestants, who must we fix these Characters upon? If all Dissenters from the Church of *Rome* be clear, then it must unavoidably be fixed upon *Rome* her self: if any demand for what Reason, the Answer is,

First, Because when the Protestants are exempted, then there is none left to bear the Inscription, but the Church of *Rome*.

2. She hath a Forehead broad enough to bear Mystery and Confusion, for there is not a greater hellish depth and Confusion to be found upon any People, than upon the Church of *Rome*, as will appear in its place.

3. Because the Dissenters, with respect to Appearance, and the exercise of Power, are very small and inconsiderable, in comparison of that overgrown monstrous Body of the Church of *Rome*; for to call the Dissenters great, and the Church of *Rome* small, is as congruous, as to call the Ocean a little Spring, and the smallest Brook the Ocean.

Secondly, *Babylon*, Confusion, or a mixt Body, is far from that pure Order, which in Words *Rome* pretends unto, and can by no means agree to the Protestants; for they are so strict in their Discipline, that they admit of no such mixture that deserves the Name of Confusion, they will receive none into their Communion without much Caution and Satisfaction; and when received, keep them no longer than they appear to walk strictly and holily, according to the Principles upon which they first received them; and as for their Officers they are soon summed up, being no more than Bishops, or Elders, and Deacons. But the *Roman Church* may be called *Babylon*, or the City of

Parallel.

(2.) Here is *Babylon*, or Confusion, a mixt Body, that is far from that good and pure Order, which in Words she pretends.

(3.) Here is Mystery in the case, and a great Mystery to a Wonderment, even to the surprizing of every wise and thinking Man, ver. 6.

(4.) Here is a Mother, a Mother of a very spurious Illegitimate and unclean

Parallels.

of Confusion very reasonably, because she so fitly answers literal *Babylon* of old, that was her Type, and from whence she derives her Name.

1. In setting up another way for Men to go to Heaven by, than what God hath ordained and appointed, (*viz.*) a Tower of their own making.

2. In having so many Languages amongst them, which is like the Confusion of *Babel*.

3. In beating the Glory and Sway over the Kingdoms and Countries of the chiefest part of the World, therefore called the Lady of Kingdoms, which is no way applicable to the poor Dissenters.

4. In plucking up, or razing out the true Worship of God, which was settled at *Jerusalem*, and setting up Idolatry in the room of it.

5. In Captivating God's People, who were carried away into literal *Babylon*.

6. In their Doctrines, Principles, and Modes of Worship, which is such a jumble, mixture, and heap of Things, that may go for Confusion it self.

7. In their Orders, Diversity, and long Muster-Roll of Officers, that are so numerous, as well as unscriptural, that if Mixture and Confusion may be thought to be any where, 'tis to be found in this Church, where you have, Popes, Cardinals, Arch-Bishops, Abbots, Provincials, Heads of Fraternities, Priests, Monks, Fryers, Followers of *Dominick*, *St. Francis*, *Jansenius*, *Augustine*, *Caphucins*, &c. and what not? All which is many times more like to be *Babylon*, Mixture, or Confusion, than the Dissenters from the *Romish* Church.

Thirdly, For [*Mystery*] which is in the Description, it no where agrees to them, whom they call Hereticks, but agrees very well to the Church of *Rome*, in four Things.

1. In calling themselves the Church of God, and yet are the Synagogue of Satan, that's a Mystery.

2. In calling themselves the pure Spouse of Christ, and yet an abominable Whore, that's a Mystery.

3. In pretending to be the Mother of Peace, Purity, and Charity, and yet the Breeder, Bringer forth, and Cherisher of Division, Falshood, most bloody Butcheries, and barbarous Cruelties, this is a Mystery.

4. In being Queen Regent, riding upon the Beast in State, and yet being that good Woman that fled into the Wilderness, and abides there in a suffering Condition all the time of the Beast's Reign, this is a Mystery. See our fourth Argument: One Proof of their Church is visibility; yet it is evident the true Church for the space of 260 Years was to be in the Wilderness, or in an obscure Condition, &c.

Fourthly, [*Mother of Harlots, and Abominations*] better agrees to the Church of *Rome*, than to Protestants.

'Tis against the Principles of Protestants, to allow Fornication or Adultery, in Persons of any Rank whatsoever, maintaining constantly, that Marriage is honourable, but Whoremongers and Adulterers God will judg; whereas *Rome* gives publick toleration to notorious Whoredoms, and the most shameless and unnatural Beastialities, as the whole World knows.

Fifthly, [*For Mother of Harlots*] in a Spiritual Sense, she is owned by all her Children to be the Mother-Church. And

1. Therefore Protestants are exhorted to return into the Bosom of their Mother.

2. All polluted and National Churches in the *European* Kingdoms, sprang from her, as the Churches of *France*, *Spain*, *Portugal*, &c.

3. All Corruption in Doctrine and Discipline may call her Mother, that is to say, the false Titles and Errours following, *viz.* Universal, Supream, Infallible Head, Holy Father the Pope, His Holiness in the Abstract — Our Lord God the Pope, unerring Church, Priestly Absolution, Selling of Pardons, Indulgences, Dispensations, adoring the Crucifix, worshipping of Images, foolish Crossings, Anointings, and Sprinkling with Holy Water, the adoration of the Mass, and many such things, which from the beginning was not so.

4. For Personal Vices: from whence come horrid Oaths and Blasphemies, most astonishing Perjury, and subtle Equivocations, and Hypocrisies, all manner of Uncleanesses, Lying, and Adulteries, Covenant-breaking, and Bloody-mindedness: is this allowed and practised by the Protestants? No, No, they are the Brats and Offspring of this lewd and filthy Mother, who indulgeth those abominable pernicious Practices, for which she is rightly called *Mystery Babylon the Great, the Mother of Harlots, and Abominations of the Earth*. Which we conclude with this Argument.

Arg. If

Metaphor.

Parallel.

Arg. If this Name *Mystery Babylon* the Great, the Mother of Harlots, and Abominations of the Earth; doth not so fully and fitly agree to the Protestants, nor any other People; as it doth to *Rome Papal*, or Church of *Rome*. Then *Rome Papal*, or Church of *Rome* (and not the Protestants, &c.) is *Mystery Babylon*, the Mother of Harlots.

But this Name *Mystery Babylon* the Great, the Mother of Harlots, and Abominations of the Earth, doth not so fully and fitly agree to the Protestants, &c. as it doth to *Rome Papal*, or Church of *Rome*.

Ergo, *Rome Papal* (and not the Protestants) is *Mystery Babylon*, the Mother of Harlots.

XIII. This *Mystery Babylon*, Mother of Harlots, and Abominations of the Earth, is very drunken Company; for she not only makes others drunk with the Wine of her Fornication, and commits Adultery her self; but she is a Beastly drunken Whore, that makes her self drunk after the worst manner of Drunkenness, which is, to be drunk with Blood, the best Blood, the Blood of the Saints and Martyrs of Jesus Christ; *And I saw a Woman drunk with the Blood of the Saints, and the Blood of the Martyrs of Jesus, and I wondered with great Admiration.*

Rev. 17. 6.

XIII. *Rome Papal*, or Church of *Rome*, if she be guilty here, it is enough to make not only good Men, but even Angels wonder, to see a Woman pretending to be nobly descended, the Daughter to the great King of Heaven, the Spouse of the Lamb, the Mother of all Peace, Purity, Holiness, Innocency, Charity and Chastity; I say, to see a Woman by Profession, such a drunken beastly Strumpet in Works and Actions: and if *Rome Papal*, or Church of *Rome* be guilty in this point, she is the unhappiest Church in the World; for she then gives cause to every good Man in the World to abhor her, and indeed she hath very good luck if she scape this Charge; for if she be *Mystery Babylon*, the Mother of false Churches, and Abominations of the Earth, there is no avoiding, but she must be this

drunken Strumpet. But because it is never safe judging a Cause before Trial and Examination of Witnesses, we will,

1. Consider what it is to be drunk.
2. What things do necessarily contribute to it.
3. The true and proper Signs of it.
4. Whether such things can be fixed upon *Rome Papal*, or Church of *Rome*? And then conclude this Head.

1. To be Drunk, is an excessive taking in of such Things, as disorder Nature in its Course and Operations. This we take to be a general Definition of it, including the Proper and Metaphorical Notations thereof.

2. Such things as necessarily contribute to it; are, (1.) Great and vehement Thirst: (2.) Plenty of the thing thirsted after. (3.) The greedy taking their fill of it.

3. The Signs of Drunkenness are. (1.) When the Faculties are so disordered, that they will not submit to the best Reason that can be given them. (2.) When they will abuse those whom they are most obliged to love and respect. (3.) When they have cast off all consideration of their own and others Good, and forbear no Mischief but what they are restrained from by force.

4. That these things are evident in the Church of *Rome*, and cannot be so fairly fixed upon her Opposites, or supposed Hereticks, appears:

1. Because she hath shed a Mass, a very great Mass of Blood upon the account of Religion, (all which was unlawfully shed) of this the whole Christian World is a Witness.

2. To clear her supposed Hereticks from this red and bloody Crime.

(1.) It is against their Principle to kill Men for Religion, and this they do avowedly profess, pleading for Liberty of Conscience, in Matters purely Religious in all places:

(2.) They have wanted Power to do it, in case they had been for it in Principle, all Power being in the Hands of Papists before the Reformation.

(3.) Where

Metaphor.

Parallel.

(3.) Where there hath since been a Protestant Seate or Kingdom, governed by Laws different from that of the Popish Countries, yet they have not made use of their Power and Laws, to take away the Lives of Papists meerly for Religion; and if it hath happened at any time, that some Ecclesiastical Persons have been put to Death by Protestants; it has been but very rare and seldom, and the Cause not for their Religion, but for Sedition, Rebellion and Treason: otherwise they have lived peaceably under Protestant Governours, enjoying their Civil Right in Common with other Men. And for the confirming of this, we make a Challenge to all Christendom to come forth and make it appear, Where *England, Scotland, and Ireland, the United Provinces, &c.* since the Reformation, have, by Massacres, Murders, or Martyrdom, put one thousand, nay one hundred to Death of Men, Women and Children, only because they professed the Romish Religion, or any Religion different from theirs: so far have they been from making themselves Drunk with the Blood of Saints, and Religious Men. And if this cannot be done, then having brought our Character within the Confines of the Christian World, we must necessarily charge this Drunkenness, by Blood, upon the Church of *Rome*.

This Head we will conclude with the following Argument.

If no Sect of People in the Christian World be guilty of so much Blood, drunk with Blood, innocent Blood, Blood of Saints, as the Church of *Rome* is. Then the Church of *Rome* is this Woman, that St. *John* saw, to his great astonishment, Drunk, with the Blood of the Saints, and the Martyrs of Jesus.

But there is no Sect of People, &c. guilty of so much Blood, or Drunk with the Blood of Saints, &c.

Ergo, The Church of *Rome* is this Woman, &c.

Rev. 17. 9,
10, 11.

See Mede,
Peter àu
Moulin;
&c.

XIV. *Babylon* is a Church, or Body of People, that sits upon a Beast that had seven Heads, or seven sorts of Sovereign Governments 1. Kings. of whom *Romulus* was the first. 2. Consuls. 3. Military Tribunes. 4. Decemvirs. 5. Dictators. 6. Heathen Emperors. 7. Christian Emperors.) Rev. 17. 9, 10, 11. And here is the Mind that hath Wisdom, the seven Heads are seven Mountains, on which the Woman sitteth. And there are seven Kings, five are fallen, one is, and the other is not yet come: but when he cometh he must continue a short space. And the Beast that was, and is not, even he is the eighth, and of the seven, and goeth into Perdition.

and if the Papal Power be neither the Sixth, nor seventh Head, then it must needs be the eighth, which is of the seventh, and goes into Perdition, or else it must be no Head or Power at all. But a Head and a Power it is, a great Head and Power it hath been, therefore it is the eighth Head which carries the Whore, according to the express Letter of the Text, and shall go into Perdition. And that by the Woman, City, or Whore, that sitteth upon the seven Mountains, is meant *Rome*, we have no cause to doubt, because the great Sons of *Rome* themselves, as *Baronius, Bellarmine*, and many others do confess it; but would defend their Mother from being a Whore, by putting it off to the Power of *Rome* in its Heathen State; to which we have fully answered already: And do say, that *Rome Papal* is neither the sixth Head, nor the seventh, but the very last Beast, or eighth Head, in which there is a Secular and an Ecclesiastical Power joined together; which makes up a Beast, a most Blasphemous Beast, and a Whore, a most

XIV. Besides all that hath been said, we hope to very good Purpose, if we find not *Rome* here, we will let her go for ever: For (1.) This is the place which hath had seven Sovereign Governments, five of which were gone off the Stage, and the sixth, (*viz.* the Heathen Empire) was in Being in St. *John's* time. (2.) The seventh was to appear and to continue but a short space (*viz.* the Christian Empire): for it cannot be the Papal Power, because that was not up in St. *John's* time, so not the sixth Head; and as the Papal Power, for that Reason, could not be the sixth Head, so for a very good Reason it could not be the seventh Head, because that whensoever that did appear, it was to continue but a short space; which respects not the Papal Power, but answers the Christian Empire; for the Papal Power has continued longer than any of the other Sovereignities that went before:

Metaphor.

most Devilish, Drunken, and Bloody Whore, which hath her Seat upon seven Mountains, on which this City of *Rome* was built, as before. This Paragraph we shall shut up with this Argument.

Arg. If *Rome Papal*, or Church of *Rome*, be born up by a Secular Power, which had seven sovereign Governments, seated upon seven Hills. Then *Rome Papal*, or Church of *Rome*, is the very Mystery *Babylon*, that the Apostle *John* saw in his Apocalyptical Vision.

But *Rome Papal*, or Church of *Rome*, is born up by a Secular Power, which had seven Sovereign Governments, and seated upon seven Hills.

Ergo, *Rome Papal*, or Church of *Rome* is the very Myttical *Babylon*, &c.

This Argument shines so clear, that unless our Adversaries can assign any Protestant State, by them called Heretical, that these Characters do better and more fully agree to, it must pass for current Coin; and which we shall be ready to receive from them: So we proceed.

XV. Mystery *Babylon*, is not only a Beastly Woman, that has made her self Drunk with the Blood of the Saints and Martyrs of *Jesus*, that sits upon a Beast that had seven Heads, or seven sorts of Sovereign Governments, and was seated upon seven Mountains; that professeth her self the Mother of all Spiritual Power and Jurisdiction: but such a Woman, and such a City, that in the Eye of the Vision, had, did, or was, to Reign over the Kings of the Earth, Rev. 17. 18. And the Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth.

governed by her; whom she would, they killed; whom she willed, they worshipped, and so became guilty of drinking the Wine of her Fornication; whom she willed, they set up; whom she willed, they plucked down. What she required, they paid themselves, and made their People pay also. When she willed, they raised Arms; and when she willed, they laid them down again. What shall we say, the Church of *Rome* hath had such a Power over the Kingdoms of *Europe*, that the Power and Wills of Princes have been controuled and over-ruled, when in any considerable Case they have gone contrary to the Sense and Interest of the Church, and that to such a Degree, as they have sometimes made them do Penance, resign up their Crowns, and then receive them again as an Act of Kindness, from the Chair of *St. Peter*. Which affords us ground for such an Argument as this.

Arg. If there be no great and considerable Body of People in the Christian World, that hath so evidently and apparently reigned over the Kings of the Earth, as *Rome Papal*, or Church of *Rome* hath done: Then *Rome Papal*, or Church of *Rome*, is this *Babylon*, City, or People, that *St. John* sets forth.

But there is no such great and considerable Body, &c.

Ergo, *Rome Papal*, &c. must be this *Babylon*, &c.

The Major is undeniable: The Minor is so notoriously known to the whole World, that the Papists can never avoid the Force of it, unless they can produce some Protestant Kingdom, or State, that domineer'd over the Kings of the Earth in a more eminent way and manner, than *Rome* is here charged with: But that is impossible. The Conclusion is therefore true.

T c

And

Parallel.

XV. *Rome Papal*, or Church of *Rome*, is not only a Beastly Woman, that has made her self Drunk with the Blood of the Saints and Martyrs of *Jesus*, that sits upon a Beast, or the Remains of that Power, which had seven sorts of Sovereign Governments, and is seated upon seven Mountains; that professes her self the Mother of all Spiritual Power and Jurisdiction: but is such a Woman, and such a City, that since the Vision and Prophecy of *St. John*, hath for several hundreds of Years reigned over the Kings of the Earth; she hath governed a great part of *Italy*, if we will believe her self, ever since *Constantine*, who gave it as a Patrimony to *St. Peter*, she hath had her Kingdom over *Germany*, so long upon *France*, *Spain*, *Portugal*, *Poland*, *England*, *Scotland*, and *Ireland*; so that their Kings have been

And now having thus in fifteen Particulars run the Metaphor by way of Parallel, betwixt Mystery *Babylon*, and *Rome Papal*, as the same is set forth in the *Apocalypse*, other Histories, and known Experiences, we shall, before we quit this Task, briefly consider, how the Acts and Progress of the Church of *Rome* do most fully comport with other Types and Prophecies of Holy Scripture, namely, with Literal *Babylon*, that was her Type, and from whence she derives her Name; from the Prophecy of *Daniel*, concerning the little Horn, vile Person, or Man of Sin, which is her Head; the Prophecy of the Apostle *Paul*, in two remarkable Epistles, the First to *Timothy*, and the Second to the *Thessalonians*; and conclude. The Sum we shall cast into one general Argument, and so proceed to the various Branches of it. The concluding Argument is this:

Argument. That People whose Acts and Progress do most fitly and fully comport with Literal *Babylon*, which was a Type, with the Prophecy of *Daniel* about the little Horn, and Revelations of the New Testament about the last Scene of Things, is undoubtedly the wicked and bloody Whore of *Babylon*.

But *Rome Papal*, or Church of *Rome*, is that People, whose Acts and Progress do most fitly and fully comport with Literal *Babylon*, the Prophecy of *Daniel*, and Revelation of the New Testament, about the last Scene of Things.

Ergo, *Rome Papal*, or Church of *Rome*, is undoubtedly the wicked and bloody Whore of *Babylon*.

The Truth of this Argument we will endeavour to illustrate by this Induction of Particulars following.

Metaphor.

AS Literal *Babylon* was the Head-City of the First or *Caldean* Kingdom, called the Glory of the *Caldean* Kingdom, and great *Babylon*, &c.

II. Literal *Babylon* had a great Head or King over her, called *Lucifer*, or Son of the Morning.

III. Literal *Babylon* had Dominion over many Countries or Provinces.

IV. *Caldea*, or Literal *Babylon*, fell under a fourfold Circumstance, in respect of her Supreme Lord, or chief Head: As, (1.) That *He was*, when in great Pride he did insultingly say, *Is not this great Babylon, that I have built, by the Might of my Power, for the Honour of my Majesty?* (2.) *He was not*, when by the Watchers, and the holy Ones, he was toss'd from his Throne, and made to eat Grass with Oxen, till seven Times (or Years) past over him. (3.) *Yet was*, when his Reason, and the Hearts of his Nobles return'd to him, and gave him a Re-advance-

Parallel.

SO *Rome Papal* is the Head-City of the last Kingdom, called, Great *Babylon*, or the great and Mother-City, *Rev.* 17. 18.

II. So *Rome Papal* hath a great Head or King over her, called the Angel of the Bottomless-Pit, Son of the Evening, Darkness, or Perdition.

III. *Rome*, or Mystery *Babylon*, hath Dominion over many Countries or Kingdoms, no less than the Territories or Jurisdictions of ten considerable Kings, called ten Horns.

IV. *Rome*, or Mystery *Babylon*, is foretold by the Angel to fall under a fourfold Circumstance, in respect to her Supreme Lord, or chief Head, the last Beast, by her called, *Our Lord God the Pope*. (1.) When he carries the Whore in State, makes War with the Saints, and overcomes them; when his Adherents say, *Who is like unto the Beast? who is able to make War with him?* Then *He was*. (2.) *He is not*, when the Horns shall hate the Whore, make her desolate, eat her Flesh, and burn her with Fire: And good Men join issue with them, to take away the little Horn's Dominion, and lead him into Captivity, whose Life shall be prolonged for a Season and Time, even unto the time of the End. (3.) *He yet is*, when by virtue of a false Prophet, and

all

Parallel.

all the Helps Satan the Dragon can afford him, he shall make a Rally of the careless Nations, to bring up against the Jews, after the Restauration, to compleat the Battel of *Armageddon*, foretold by divers Prophecies. (4.) He shall go off the

V. The last Beast, or Head of the Roman Kingdom, call'd Mystery Babylon, doth invade *Sion*, the Gospel-Church, hath closely besieged her, and block'd up her Privileges, and trampled under foot the holy City, for a long space of Time. *Rev. 11. 2.*

VI. The last Beast, or Power of the *Roman Kingdom*, hath taken away, or endeavoured to slay the two Witnesses, that bore up the Light and Testimony of God to the World.

VII. *Rome*, or *Mystery Babylon*, requires Worship to be given to the Crucifix, the Image of the *Virgin Mary*, and other Saints; but especially to the Idol of the Mass; so that whosoever will not own that most ridiculous Idolatry, of a piece of consecrated Bread, coming out of the Priests' unhallowed Hands, to be their God and Saviour, shall be burned at a Stake; as many blessed Men and Women, young and old, were in the *Marian Days*: See *FOX's Acts and Monuments*.

VIII. *Rome, or Myſtery Babylon*, is become the place of Captivity and Spoil; for 'tis by her Orders, Dictates, and Influence, that the Servants of God have been carried away captive, and their Goods and Poſſeſſions made a Spoil of in all parts of the Chriſtian World. In her Dominions it was, where we find *John Huſ*, *Jerome of Prague*, the Noble Lord *Cobham*, and thouſands more, captivated and deſtroyed. 'Tis in their Jails we find good Men imprifoned; in *Papiſh* Countries we find the Inquiſition, and other cruel Uſages: For who is it in all the Chriſtian World beſides, that imprifons, ſpoils, and deſtroys Men for their Religion, that perſecutes the People of God, Her wicked Sons did not only kill and murther, but they rejoyced in their horrid Wickedneſs.

but the Vassals of this sinful City of Rome? Her wicked Sons did not only kill and spoil in *Bobemia*, *Piedmont*, and other Countries, but they rejoiced in their horrid

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Wickedness,

Metaphor.

Wickedness, as appears in the Histories of the Saints Sufferings, written by Mr. Fox, Mr. Clark, Sir Sam. Moreland, and others, &c.

IX. *Caldea, or literal Babylon, notwithstanding her great Wickedness, yet was the most lofty and proud of all Countries besides, called the Lady of Kingdoms, and the Glory and Beauty of Excellency, for which God doth severely threaten her. Behold, I am against thee, O thou most Proud, saith the Lord God of Hosts: For thy Day is come, the time that I will visit thee.*

X. *Chaldea, or literal Babylon, was not only a People of great Pomp, Pride, and Covetousness, but of great Riches and Treasures. Thou that dwellest upon many Waters, abundant in Treasures, thine end is come, the end of thy Covetousness.*

had the Gifts of Kings, had vast Revenues settled upon her Orders and Clergy; she has peeled the People by selling Pardons, and Indulgences, raising Peter-Pence, and the like; so horribly covetous is she, that she is not willing any should go to Heaven without the Gift of Money to holy Church, by which slight she is grown so exceeding Rich, and full of Treasure, that she can afford a golden Cup to present her intoxicating Wine in, to be clothed with Scarlet, deck'd with Gold, Pearl, and precious Stones; she makes the Merchants of the Earth rich that do trade with her; she hath indeed, as a full answer to her Type, Lam. 1. 10. stretch'd forth her hand upon all the pleasant things of those Countries and Kingdoms where she hath fate as a Queen.

XI. *Caldea, or literal Babylon, did spoil the meetings of God's People, made the Ways of Sion to mourn, because Men could not come to the solemn Assemblies, Lam. 1. 4. The Ways of Sion do mourn, because none can come to her solemn Feasts (or Assemblies) All her Gates are desolate, her Priests (or Ministers) do sigh, her Virgins are afflicted, and she is in Bitterness, &c.*

without Danger; and their Virgins (the best sort of Professors) have been afflicted: the faithful Pastors grieving, because they might not preach to their Flocks; and the People mourning, because they could not hear the pleasant Voice of their Pastors, by reason of Violence, &c.

XII. *Caldea, or Literal Babylon, made the worst of Men, Chief among the Nations, and Provinces, over which she ruled, suffering none to come to Preferment, but such as were Enemies to Sion, and the ways*

Parallel.

IX. *Rome, or Mystery Babylon, notwithstanding her great Crimes, and most horrid Wickedness, yet hath been the most Proud of any City or People in the Christian World, who saith in her Heart, I sit a Queen, am no Widow, shall see no Sorrow; for which Haughtiness and Pride of hers, the Lord will remember her with Judgment, and Severity, when he comes to make Inquisition for Blood, and avenge upon her the Injury done to Sion: Rev. 18. 7. How much she hath glorified her self, and lived deliciously, so much Torment and Sorrow give her, &c.*

X. *Rome, or Mystery Babylon, is not only a People of great Pomp, and Pride, arrayed with Purple, Scarlet, Gold, Pearl, and precious Stones, but she sits upon many Waters, is Covetous, as well as Proud, and full of Treasures: and indeed it must needs be so; for besides the Gifts that were first given in the time of Constantine, (as is pretended) she hath made a Prey upon Nations, a Spoil upon Saints,*

XI. *Rome, or Mystery Babylon, hath spoiled the Meetings of God's People, (the true Professors of the Religion of the Holy Jesus) by driving the Gospel, Sion, (or Church) into the Wilderness; and oftentimes burning and plucking down their Meeting-Places, and persecuting her Ministers, driving them into Corners, frightening and dispersing their Auditors by Fines, Imprisonments, Banishments, and cruel Usages; so that her Ministers have been made to sigh, her Gates become desolate, none being suffered to enter with-*

XII. *Rome, or Mystery Babylon, hath made the worst of Men Rulers, or Chief among the Nations; not suffering Men to bear Office in Kingdoms, Cities, or Corporations, nor indeed comfortably to buy and sell, unless they would relinquish Goodness and Religion, and receive the*

Mark

Metaphor.

ways of Worship by her observed,
Lam. 1. 5. Her Adversaries prosper,
and are the Chief, &c.

inconsistent with their Religion; Who can be Cardinals, unless they do own the Pope? Who can be Kings, without being deposed or poisoned, that subscribe not to the See of Rome? Who can sit safe as Governours over any Cities, where she sits as Queen, without truckling under that Yoke of Servitude, that she puts upon the Necks of all her Vassals? *Rev. 13. 16, 17.*

XIII. *Caldea*, or literal *Babylon*, was guilty of starving, or famishing the Children of *Sion*, in the days of her Power and Reign, which made the Prophet cry out, *Lam. 1. 19. & 4. 7, 8, 9, 10. & 5. 10.* *My Priests and mine Elders perish'd in the City, while they sought their Meat to refresh their Soul; those that were purer than Snow, whiter than Milk, more ruddy than precious Stones curiously polish'd, became as black as a Coal, withered and wrinkled, their Skin cleaves to their Bones for want of Food.*

XIV. *Caldea*, or literal *Babylon*, delighted so in burning-work, as that they set on Fire and burnt down the very Houses and Dwellings of the People of *Sion*, as well as the places of publick Worship, *Jer. 52. 12, 13.* *In the nineteenth year of the King of Babylon, came his chief Steward, and burnt the House of the Lord, and the King's House, and all the Houses of Jerusalem, and all the great Houses burnt he with Fire, &c.*

XV. *Caldea*, or literal *Babylon*, was so villanous as to ravish the Women in *Sion*, and the Maids in the Cities of *Judea*, declaring their Sin like *Sodom*, *Lam. 5. 11.* *They defiled the Women, and ravish'd the Maids in their Cities, &c.*

XVI. *Caldea*, or literal *Babylon*, delighted in Hanging as well as Burning, serving God's People, as Men serve Dogs that they do not think fit to live; as well as used them like dry Bones and rotten Wood, by burning them to Ashes and Powder, they hang'd them up as well as burnt them, and hang'd them up in a miserable manner too, even the best among the People,
Lam.

Parallel.

Mark of the Beast in their Forehead, or right Hands, viz. publicly profess, or privately subscribe to such Injunctions as were against their Consciences, and as were against their Cardinals, unless they do own the Pope? Who can be Kings, without being deposed or poisoned, that subscribe not to the See of Rome? Who can sit safe as Governours over any Cities, where she sits as Queen, without truckling under that Yoke of Servitude, that she puts upon the Necks of all her Vassals? *Rev. 13. 16, 17.*

XIII. *Rome*, or *Mystery Babylon*, hath been guilty of this most horrid Cruelty, by forcing tender and heavenly-born Souls, both Ministers and People, from their Dwellings, and that in a most bitter season, driving them up into Corners, where they have been kept, till starved to Death, by much hunger; of which we have a lamentable and Heart-breaking Relation, in the History of the *Irish Massacre*, &c.

XIV. *Rome*, or *Mystery Babylon*, hath so much delighted in the cursed Trade of Burning, that she hath not been contented with burning the Bodies of Men and Women to Ashes; but she hath burnt down their Meeting-Places, wherein they worshipped God: and not only so, but the very Habitations and dwelling-Places of the faithful Servants of Christ, leaving them and their Wives and Children Harbourless; as she did not only to the blessed Witnesses of Christ, in the Valleys of *Piedmont*, but to famous and renowned *London* it self, &c. remember 1666.

XV. *Rome*, or *Mystery Babylon*, hath been so beastly villanous, that it is almost beyond Belief, taking Women before their Husbands Faces, and Maidens before their Parents Faces; first ravishing them openly, in the sight of the Sun, and then imbruing their barbarous Hands in their Blood, as divers Histories do declare.

XVI. *Rome*, or *Mystery Babylon*, hath not less answered her Type in this than in many other things; for she hath served the best of Men like Dogs, that have been counted not fit to live, for besides making them like rotten Wood, and burning their Bones into Lime, Dust or Powder, she hath driven a very cursed Trade in hanging; and because she would see which was the worst way of hanging, she has hang'd some by the Neck till dead, and others by the middle, and burnt them by degrees, to lengthen out their Pain and
Misery

Metaphor.

Lam. 5. 12. *Princes are hanged up by their Hands, the Face of Elders were not honoured, which is the worst way of hanging for continuance of Shame and Pain.*

Parallel.

Misery; others by their tenderest Parts; O monstrous Barbarity! A Shame to have it told in *Gath*, or publish'd in the Streets of *Askelon*! What was done to the noble Lord *Cobham*, and many others in these parts of the World, is so plain and notorious, as if she had been under a constraint to accomplish the Iniquity of her Type.

Here we shall (for the further clearing up of this Mystery) run a brief Parallel between the little Horn and the Popes, or Bishops of Rome, and so conclude.

I. The little Horn rose at the latter end of the Fourth Kingdom, or when the Roman Empire stood upon its last Legs, or fell into a Division of ten Parts. *Dan. 7. 7, 8. And the Roman, or fourth Beast had ten Horns; and behold, there came up amongst them another little Horn.*

Parts and Divisions, which happened in the Year of our Lord 456, as * *Du-Moulin*, and the Learned † *Mede* shew at large, out of the Roman Histories. Upon this Division, and weakning of the Empire, the Bishop of Rome took his advantage, to make his Advance, and rose up to Regal Power, enacting Laws, raising Taxes, and levying Souldiers; by which means he struck in with Parties, and encroached upon Italy, and the Parts adjacent. * Accomplishment of Prophecies. † Lib. 3. p. 779.

II. This Power arising upon the Weakning and Division of the old State of the Fourth Monarchy or Kingdom, is call'd a *little Horn*, because truly so at its first beginning. *Dan. 7. 8. And behold, there came up amongst them another little Horn, &c.*

Power, or Horn, arising up amongst, or after the rest, which began presently after the Death of *Julian*, about the Year 365, in which Time was a most fearful Earthquake, the like never known before, betokening the Decay of the Fourth Kingdom, in its Civil State or Power, by a Division or falling of Nations, who set themselves against the Power of Rome, and harrassed, wasted, and destroyed the Provinces thereof, for near forty five Years together. See *Mede*, lib. 3. p. 659.

III. This little Horn, after his Rise to Temporal Power, plucks up three of the ten Horns by the Roots. *Dan. 7. 8. Before whom there were three of the first Horns pluck'd up by the Roots.*

or old Roman Dominions, according to the Rules or Measure of the Compass; as we find in Mr. *Mede*, lib. 3. p. 658. and famous *Du-Moulin*, ubi supra. Upon which three Characters of the little Horn, we frame this short Argument.

II. The Papal Power, or Bishop of Rome, before this Division, was but low and small, being confined to his Episcopal Power over the Church, till by his Arts he had got up gradually to the Regal Seat, and Power of the Temporal Sword, which he managed with so much Craft and Policy, that afterwards he enlarged his Dominions; but is very rightfully in his Infancy filed a little Prince,

III. The Papal Power having gained the Temporal Sword, tho but a little Horn at his beginning, did practise and prosper so, that betwixt the Year 365, and the Year 456, or soon after, when Rome was sack'd by *Genfericus*, he gained such Enlargements, that he came to possess about three parts of ten of the former

If the Pope of Rome did arise to Temporal Power, upon the weakning of the *Cæsarean* Dominion, (which before did hinder him in his aspiring Usurpation) was but little in his first Rise and Appearance, did enlarge, and grow to a Possession of about

Metaphor.

Parallel

about a third part of the old Roman Dominion : Then the Pope of *Rome* is the little Horn, the Wicked Power, and vile Person, set forth by the Prophet *Daniel*.

But the Antecedent is true : ——— *Ergo*, so is the Consequent.

IV. This little Horn hath Eyes like the Eyes of a Man, &c.

IV. The Pope of *Rome* hath Eyes like the Eyes of a Man, the Resemblance of a humane Look, but a Heart like the

Dragon, out of which foul Mouth he utters presumptuous Things. His Predecessors had Eyes like a Leopard, a Bear, a Lion, a Dragon; but this hath Eyes like a Man. In which there are three things to be noted : (1.) He looks higher, (2.) Sees further; and, (3.) Is more enticing, than those that went before him. (1.) He looks higher, that is, makes a pretence of Piety, and Design for Heaven. (2.) Sees further, that Deceit, Flattery, and Policy, will do more than Strength. (3.) Is more enticing to Kings and People, than the Eyes of a Leopard, Lion, or Dragon, or the former Powers in their Heathen State.

V. This little Horn hath a Mouth speaking great or presumptuous Things, above the rate of ordinary Men. *Dan.* 7. 8.

V. The Pope of *Rome* hath a Mouth speaking great or presumptuous Things, above the ordinary rate of Men. This is evident in many respects, of which we shall give you but a few Instances out

of many. (1.) That he is the highest Deputy of God, above all the Kings of the Earth. (2.) That he is infallible, and cannot err, which is an incommunicable Attribute of the Most High. (3.) That he is universal Head and Bishop of the Catholic Church. (4.) He assumes the Attributes of *his Holiness*, and *holy Father*; such an Oracle, that has Right or Power to give Laws to the World, to which all ought to subscribe, and yield obedience, and none ought to dispute. Greater and more loftily can no Man speak, unless he will say, I am the Supreme Being, and there is no God in Heaven or Earth above my self; which would be so highly ridiculous, that every Ideot would be able to detect it.

VI. The little Horn had his Looks more stout than his Fellows : *Dan.* 7. 20. *Whose Looks were more stout, &c.*

VI. The Pope of *Rome* has Looks more stout than the Horns that have been contemporary with him; which appears in three things : (1.) In his terrible Bulls, that he makes to roar and stare most dread-

fully. (2.) In his Power and Acts of deposing Princes. (3.) In asserting himself to be God's Vicegerent, against whom no Person, upon any Cause or Pretence whatsoever, ought to lift up Hand or Tongue, upon the Penalty of a total Ruine in this World, and an eternal Ruine in the World to come.

VII. The little Horn makes War with the Saints. *Dan.* 7. 21. *I beheld, and the same Horn made War with the Saints, and prevailed against them, and that for a long Time, even to the wearing out of the poor Saints of the Most High. Verse 25.*

VII. The Pope of *Rome* hath made War with the Saints, and prevailed against them, and that to their Ruine, as to Liberty, Estate, and even Life it self; as the true Witnesses of Christ have most sadly experienced in many Countries, in divers by-past Ages, even for such a Series of Time, that may be properly called a wearing out of the Saints of the Most

High; for his Cruelty ended not in a Month, or a Year, but hath lasted for many hundred Years : So that for Length of Time, Numbers of Countries, and Multitude of Persons, there is no Power that ever reigned, hath out-done, or equalized this vile and bloody Monster; upon which we frame this Argument.

If the Pope of *Rome* may be more fitly said to have Eyes like the Eyes of a Man, a Mouth speaking presumptuous Things, and Looks more stout than his Fellows; to have made War with the Saints, to have prevailed against them, and wore them out, more than any other Power that ever yet reigned : Then he is the little Horn, or vile Person, under Consideration.

But the former is true : ——— *Ergo*, so is the latter.

VIII. The

Metaphor.

VIII. The little Horn is diverse from the rest of the Horns. *Dan. 7. 24. And he shall be diverse from the first, and shall subdue three Kings.*

usurped. 1. He was small or little in his Rise, but an ordinary Bishop, before he came to be a Temporal Prince. 2. He pretends not to hold his Kingdom by Inheritance, or Gift of the People, as other Kings do, but by a special and Divine Patent. 3. In his progress to the Height of his Dignity, by leaving his fixed Station, as Pastor of a Church, and by Decelt, Treason, and Violation of all Laws, mounts the Throne of Imperial Grandure. 4. He rules by a supreme Ecclesiastical Power, as well as Temporal; pretends to the Keys of Heaven, as well as the Sword of Justice on Earth, shewing himself to be the Beast that hath two Horns like a Lamb, spoken of, *Rev. 13. 11.*

IX. This little Horn hath so many Marks upon him, that they are too numerous to handle distinctly after our usual Method; and therefore we shall put the remaining part into a general Rank, and conclude this Subject.

1. He must change Times and Laws.

called a *changing of Times and Seasons*, *Dan. 2. 21.* (2.) He has made strange Alterations of the Laws, Orders, and Institutions used in the Church, in respect of Officers, Administration of Sacraments, and Celebration of Days.

2. Continue a long space of Time.

3. He is a vile Person.

4. Had not the Honour he hath, fairly given to him, either by God or Man, but gain'd it by Flattery.

5. Remov'd the preceding Power by the Arms of a Flood.

6. He became strong by a small People.

7. He shall have power over the fattest Places of the Province, and there scatter his Riches.

8. Such as do wickedly against Religion, he shall accept.

9. Under him the Saints fall by Captivity and Spoil, by Sword and Flame, many days.

10. Shall do according to his own Will, not accounting himself tied to any Laws.

Parallel.

VIII. The Pope of *Rome* is diverse from the rest of the Potentates in these four respects: 1. The Manner of his Rise. 2. His Pretensions to Power. 3. In his progress to his Height of Dignity. 4. In his Management of the Power he has

usurped. 1. He was small or little in his Rise, but an ordinary Bishop, before he came to be a Temporal Prince. 2. He pretends not to hold his Kingdom by Inheritance, or Gift of the People, as other Kings do, but by a special and Divine Patent. 3. In his progress to the Height of his Dignity, by leaving his fixed Station, as Pastor of a Church, and by Decelt, Treason, and Violation of all Laws, mounts the Throne of Imperial Grandure. 4. He rules by a supreme Ecclesiastical Power, as well as Temporal; pretends to the Keys of Heaven, as well as the Sword of Justice on Earth, shewing himself to be the Beast that hath two Horns like a Lamb, spoken of, *Rev. 13. 11.*

IX. The Pope of *Rome* hath so many Marks or Characters upon him, that are too numerous to be handled distinctly in a little room; and therefore we shall but touch upon them, so far as they shew the Texts made good, and form an Idea of Truth in the Minds of Men.

1. The Pope hath changed Times and Laws, in two respects: (1.) He hath set up, and pluck'd down Kings, which is

called a *changing of Times and Seasons*, *Dan. 2. 21.* (2.) He has made strange Alterations of the Laws, Orders, and Institutions used in the Church, in respect of Officers, Administration of Sacraments, and Celebration of Days.

2. Hath continued above twelve hundred Years.

3. He is as vile a Person as any in the World, tolerates all kind of Wickedness, by his Dispensations, Pardons, &c.

4. Had his Exaltation neither by Inheritance, lawful Conquest, nor rightful Gift from rightful Donators.

5. He had the help of *Phocas*, to kill the Emperor *Mauritius*; and by the help of *Goths* and *Vandals* enlarged his Power.

6. Became strong by a small People, having only a declining Church, and Apostate Christians to assist him.

7. He hath power over *Italy*, which is reputed the Garden of *Europe*, &c.

8. He hath accepted, entertained, and encouraged the People of any Nation, that would turn wicked, and sacrifice all Piety and Religion, to serve his Interest.

9. Under him the Saints have fallen, by Flames, Captivity, and Spoil, many days.

10. He hath done according to his own Will, and doth not look upon any Laws to be obligatory to him, either from God or Men.

11. He

11. He

Metaphor.

11. He shall exalt himself above every God, and speak marvellous things against the God of Gods.

upon their Necks, and kicking off their Crowns; by his blasphemous Edicts and Injunctions he exalts himself above God himself, and his written Laws, &c.

12. Shall not regard the God of his Ancestors.

13. Nor the desire of Wedlock.

frights his Clergy from it too, who are made incapable of spiritual Promotion, and censured as heinous Transgressors, if married.

14. Nor any God in a pious way.

15. Shall give Honour to them that have armed Forces.

16. Shall own a strange God, with splendid Ceremonies, *Dan.* 11. 38.

Parallel.

11. He (the Pope) hath exalted himself above every God, (that is, such as are so accounted amongst Men, or Gods on Earth,) by excommunicating, deposing, treading upon their Necks, and kicking off their Crowns; by his blasphemous Edicts and Injunctions he exalts himself above God himself, and his written Laws, &c.

12. He doth not regard the God of his Ancestors, either the Idols of the Emperors, or the God of the good Bishops that went before him.

13. He hath been remote from the desire of Women in a lawful way, nay, and

14. He hath not regarded any God in a pious way; for tho he doth name the true God often, and in Words profess him, yet in Works he doth despise him, and prophane his holy Name.

15. He gives honour to them who have armed Forces, and lends them Assistance to carry on his black and diabolical Designs.

16. He hath owned a strange God; a Mark compleatly made up in the Mass, which is adored with splendid Ceremonies. Upon all which we fairly frame this Argument.

If all these sixteen Characters meet no-where so clear and evident as upon the Pope of *Rome*; then the Pope of *Rome* is the little Horn, and vile Person, set forth in the Book of *Daniel*:

But all the aforesaid Characters meet no where so clear and evident, as upon the Pope of *Rome*, &c.

Ergo, &c.

To these Characters we shall add a few more out of the Evangelist *Matthew*, the 20th of the *Acts*, the first Epistle to *Timothy*, and the second to the *Thessalonians*, and so draw to a Conclusion.

Christ foretold that Enemies should come in his Name, and own him to be the true Christ, with an Intent to deceive; that they should appear in Sheeps cloathing, and under this Vizard hide their devouring Teeth. And, *Mat.* 27. 15. *Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly are ravening Wolves*; that is, have a design to destroy you.

World, that have been piously disposed, they have forthwith endeavoured to pervert them by their Diabolical Doctrines, or destroy them by their Holy Poyson. (2.) If any Ministers, or Men of Parts, have risen up, to set forth God's holy Truth, and bless the World with Gospel-Light, and saving Doctrine, they have either choaked them with Preferments, affrighted them by dreadful Fears, or by a ravenous thirsting after their Blood, have most wickedly and treacherously destroyed their Lives. (3.) If collective Bodies of pious Congregations of Saints have sprung forth in the World, they have

The Popes of *Rome*, in their Succession, have been cloathed with Sheeps cloathing, covered their Design with the Name of Christ, the true Christ, but with an intent to deceive; for all their Pretences of Jesus being the true Christ, have been but as a Vizard to hide their devouring Teeth; whilst they hid themselves under the Notion of Christianity, they have carried on most pernicious and destructive Designs, shewing their wolfish and devouring Nature in these three respects. (1.) If there have appeared any Kings in the Christian

Metaphor.

followed them like Blood-hounds, and devouring Wolves, with Fire and Sword, fearful Massacres, Devastations, Murthers and Slaughters, till they have spoiled them, torn in pieces, and devoured them: Compleatly fulfilling that Prediction of the Apostle, *Acts 20. 29, 30. For I know this, that after my departure shall grievous Wolves enter in amongst you, not sparing the Flock: Also of your own selves shall Men arise, speaking perverse Things, to draw away the Disciples after them.* Who can this Prophecy so exactly agree to, as the bloody Popes, who at first arose out of the Church, and acted the part of Wolves to purpose, (1.) By affrighting the Flock: (2.) By dispersing and scattering them abroad: (3.) By drinking or sucking the Blood of any of them they could fasten upon, in a most astonishing and prodigious manner?

As for those two eminent Gospel-Prophecies, *viz.* the beginning of *2 Thess. 2.* and of *1 Tim. 4.* we will give a brief Abstract by way of Parallel, shewing how these relate only to the Pope of Rome, and no other.

^{2 Thess. 2.}
^{3, &c.}
^{1 Tim 4.} The Apostle expressly tells us, that a Man of Sin shall arise, who shall be a lawless One, that will lift up himself against God, to sit in the Temple of God; that was hindred in his wicked Design by the Imperial Power; who gets up by a falling away: That he was to be so considerable, as to be easily discerned and discovered by the Christian World; that he was to manage a great Mystery of Iniquity: His coming up was to be by the Assistance and Working of the Devil: He was to have a twofold Power, Civil and Ecclesiastical, comprehending all earthly Power: He was to suggest Signs and lying Wonders to the People: He was to make use of all Treachery or Deceivableness, and Lies; his Followers were to be given up to strong Delusions; his Party was to speak desperate Lies in Hypocrisy, to have feared Consciences: That he should be against Matrimony; that he should command a long Lent, and to abstain from Meats.

Parallel.

If the Pope of Rome be not a Man of Sin, then *Beelzebub* is not a Devil, as is largely demonstrated in the foregoing Sheets; for no Divine or Humane Law can set any Bounds to his Ambition, and spiritual Tyranny. That he exalts himself against God, in polluting his pure Worship, and against Kings, by his usurped Supremacy, is before evidenced: That he was hindred by the Roman Imperial Power, is the Opinion and Judgment of the Learned; and also that he was the monstrous Spawn of the Great Apostacy. That he manages a great Mystery of Iniquity, in which his grand Counsellor, the Devil, lends him Politicks, to a double Usurpation, and Encroachment upon Soul and Body; pretends to Miracles, and false Wonders; acts like the Metropolitan Cheat and Impostor of Christendom: That his Followers are strongly deluded, meer Lyars and Hypocrites, with feared Consciences, forbidding honest Marriage, but allowing Canonical Whoredom: That he forbids Meats, but can dispense with the grossest Debaucheries: All these, I say, with those other Marks the Holy Spirit gives of him, are so legible upon the Pope, as if the very Sun-Beams had writ them in Capitals upon his Brazen Forehead. Therefore we dismit him with this full-prov'd Conclusion, That He, and only He, is καὶ ἐξοχὴν the Antichrist, and the very Man of Sin.

Thus you have had a brief Description of Mystery Babylon, and the Antichristian Beast, who hath been so long a time so great a Plague to the World, but more especially to God's Church; and we did intend to have added some probable Conjectures concerning the Time of her Fall, which, according to most Authors, will be in this present Age, &c. according to *Peter du Moulin, Brightman*, and others, before the Year 1690. 'Tis said, *The ten Horns shall hate her, &c.* And I have met with a very ancient Prophecy, that says, *There shall arise a Prince of the Illustrious Lilly, that should make War with Flanders, &c. And that he should fall out with Rome, and make War against Italy, and in the fortieth Year of his Reign should burn Rome with Fire.* And according to the Description there given of the Person, it should seem to be the present French King; the Difference there seems now to be between him and the Pope, causeth many to speak of it, &c. But this we must leave to what Time shall produce.

T H E

T H E
Tenth H E A D
O F
Metaphors, Allegories, Similes,
A N D
Other Borrowed T E R M S,
C O N C E R N I N G
Sin and the Devil.

Sin a Thief.

Luke 10. 30. *And Jesus answered and said, A certain Man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his Rayment, and wounded him, leaving him half dead, &c.*

THis is generally taken for a Parable, tho'tis not so called, and before I run the Parallel concerning Sin and a Thief; I shall very briefly open the whole Parable, according to my present Understanding, and commit it to better Judgments.

1. By this certain Man, I understand the First *Adam*.
2. By *Jerusalem*, that happy State, and Place of Peace, and Rest, which he enjoyed before his Fall.
3. By his going from *Jerusalem* to *Jericho*, his departing from God, in obeying the Serpent.
4. By Thieves, *Sin* and *Satan*, &c. These stripped him of his Rayment, viz. His first Righteousness, &c. and spiritually wounded him, leaving him half dead, i. e. tho he was alive in his Body, he was dead in his Soul: *In the Day thou eatest thereof thou shalt surely die.*
5. By the Priest and Levite who had no compassion on him, may be meant the Law and Levitical Priesthood.
6. By the *Samaritan*, Jesus Christ.
7. By pouring in Wine, the Blood of Jesus, that precious Fruit of the true Vine; by Oyl, the Holy Spirit, which those receive who partake of the Virtue of Christ's Blood, called, *the Oyl of Gladness.*
8. By setting him on his own Beast, may be intended the Doctrine of the Gospel; for that, a Doctrine, metaphorically, is said to carry the Soul, as a Beast doth the Body; *Be not carried about with divers and strange Doctrines, &c.* Heb. 13.

9. By the Inn, may be meant the Church of God, for thither the true Doctrine of Christ carries Believers.

10. By the Host, the Minister or Pastor of the Church.

11. By the two-Pence given to the Host to take care of the poor wounded Person, may be meant the Gifts and Graces of the Holy Spirit; or, as others, the Old and New Testament: but I rather conclude the former.

12. The Samaritan going away, may signify Christ's Ascension into Heaven, who besides all the Divine Gifts, Graces and Comforts of the Spirit, he bestows upon his faithful Ministers here, and to capacitate and fit them to do their Work and Office, he will when he comes again give them Eternal Life.

Observ. Sin and the Devil are, and may fitly be compared to Thieves and Robbers. If this may not safely be inferred from hence; yet from divers other Texts of Scripture it may naturally be reduced, &c. See Rom. 7. 11. 2 Cor. 11. 1, 2. Eph. 4. 22. Heb. 3. 13.

In the opening of this, we shall first shew what Sin and the Devil robs Men of.
2. Shew what kind of Thieves and Robbers Sin and the Devil are.

Thieves.

Parallel.

A Thief, is one, or more, that in a secret and felonious manner takes away that which is another Mans, whether it be Goods, Money, &c. and thereby oft-times undoe, and utterly ruine their Neighbours, depriving them of all those good things they had in Possession, or the Promise of enjoying, &c.

Sin and Satan strive unjustly to take away, or deprive the Sons of Men, of their undoubted Right to Divine Things. Adam was invested with a very great Estate, he had great abundance of all good things in his Possession, before the Fall, viz. Union, and Communion with God, perfect Righteousness, &c. he was the Heir of the World, Eden in an especial manner, with all the Riches, Glory, and Delights thereof, were his, &c. nothing was denied him, save the eating

of the Tree of Knowledge of Good and Evil; but by Sin and the Devil he was robbed and deceived of all, and brought to utter Beggary: and since, God hath been pleased in a gracious manner through the Lord Jesus Christ, to invest Believers with much Spiritual Riches, and Righteousness; again these Enemies strive to rob and deceive them of all the second time: but to speak more particularly, the things which they endeavour to deprive the Sons and Daughters off, are these.

First, Of their precious Time, by telling them that 'tis too soon, too early to mind the Concernments of their Souls; like as those in Haggai, strove to deceive the People, The time is not come, &c. 1. Sin and Satan perswade Men, that time is not so swift nor uncertain, but that they shall have Time and Days enough hereafter, whereas on a sudden, Times Hour-Glass is out, and they are cut down in a moment. 2. By stifling the Senses of poor Sinners, insomuch that they cannot judge of their Time; they are so taken with other Things, Sensual Things, that they know not what time of the Day it is, they think 'tis a long while to Night, when alas their Sun is almost set. 3. By hiding from Men the great Perils and Dangers of the Times they live in, they are so blinded by these Thieves, that they see not into what a Pit they are a falling. 4. By perswading them, that a great deal of work may be done in a very short time, that the work of Repentance may be done upon a Sick-Bed, or when old Age comes. 5. And then at another while, when they have spent much of their Days in Pleasure and Vanity, this Enemy perswades them 'tis now too late, and the time of their Visitation is past, &c.

Secondly, These Thieves strive to rob Men of the Opportunity of time, I mean those precious Sermons, Seasons of Grace, and Holy Sabbaths, God is pleased to afford them; by secret Craft, these Enemies blind the Eyes of Men after such a manner, that they prefer their Worldly Advantages and Profit, in their Shops and Callings, above the Riches and glorious Blessings of the Word and Ordinances of God, they prefer Earth before Heaven, Gold above Grace, the good of the Body above the good of the Soul; if the Enemy cannot keep Men from attending upon the Word, then he endeavours to fill

Thieves.

Parallel.

fill their Minds with other Things, causing them to be so negligent in hearing of the Word preached, that it profits them nothing; or if they should hear with Attention, yet this Adversary causes them to rest satisfied with a bare hearing, and thereby deceive their Souls.

Thirdly, Sin and Satan rob, or deprive Men of Union, and Communion with God, and of the true Grace of God, by which this Union and Communion with God, and Christ is attained; persuading them common Grace is saving Grace, and legal Conversion is Evangelical Conversion, and outward Reformation true Regeneration, &c.

Fourthly, Sin and Satan rob Men of Peace, not only of Peace with God, but also of the true Peace of Conscience.

Fifthly, They strive to rob Men of their precious and Immortal Souls.

Sixthly, They rob, and endeavour to rob and deceive Men of the Crown of Life.

Lastly, In a Word, these Enemies strive to rob and cheat Men and Women of all the saving benefit of Christ crucified, endeavouring to make his blessed Death wholly ineffectual to their Souls.

II. Thieves many times take and lead poor Travellers out of the King's High-Way, into some by-Place, and then bind them Hand and Foot, as well as take away their Treasure.

perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity. There are three Bonds that these Spiritual Thieves bind Sinners with; (1.) The Bond of Ignorance. (2.) The Bond of Unbelief. (3.) The Bond of a hard Heart.

III. Thieves do not only bind such that they rob, but many times murder them; they do not only steal, but kill also, and that in a barbarous manner.

There are, and have been, some great and notorious Thieves; Would you not look upon him to be a grand Thief, that robs and craftily deceives a whole City, a whole County, nay a whole Kingdom?

(1.) Sin deceived the Angels that fell, who were most glorious Creatures in their first Estate.

(2.) Sin robbed and deceived *Adam*, who was so highly honoured and dignified by the Almighty, &c.

2. Sin is a bold Thief; which appears, in that it will adventure to steal and deceive at that very time when it is arraigned, and its abominable Cheats laid open by the Ministers of the Gospel.

3. Sin is an old Thief; no sooner was the World created, but presently we read of this Robber, and how he cheated our first Parents; O how many Ages, how long a Time hath this Thief reigned in his Wickedness?

4. Sin is a subtle Thief, he robs and steals in the Day-time, as well as in the Night, and yet 'tis hard to find him out; he has many secret Corners to hide and lurk in, nay he hath got the Art to change his Name when he is taken, and charged with this or that Abomination. (1.) If you search for him by the Name of Pride, he calls himself by the Name of Comeliness and Decency. (2.) If you search for him under the Name of Covetousness, he calls his Name Industry, Thriftiness, and Good-husbandry; nay he is grown so crafty, that some think 'tis impossible to find him out: under the last Appellation, he doth not only change his Name, but also prevails cunningly upon Men, according as he finds their natural Inclination and Disposition; some he deceives

II. So Sin and Satan, lead Sinners out of the true way of God, into by and untrodden Paths of Sin and Idolatry, and in a barbarous manner bind them with cruel Bonds: hence Christ is said to deliver them that were bound. The Apostle Paul speaking to *Simon* the Sorcerer, said, I

perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity. There are three Bonds that these Spiritual Thieves bind Sinners with; (1.) The Bond of Ignorance. (2.) The Bond of Unbelief. (3.) The Bond of a hard Heart.

III. So Sin and Satan, do not only rob Men of all their Heavenly Treasure, but also kill and murder their Souls; Sin kills Spiritually, and Sin kills Eternally; *Sin, taking occasion by the Commandment, deceived me, and by it slew me.*

Sin has deceived and robbed the whole World at once. When our first Parents were beguiled, all Mankind were beguiled, and what Man that ever lived hath not actually been robbed by this Thief? The best of Men, have more or less, been deceived by him.

1. Sin is a great Thief, if we consider the eminency of those it hath robbed.

Isa. 61. 1.

Acts 8. 13.

Rom. 7. 11.

What a Deceiver Sin is.

Thieves.

Parallel.

by the Pleasures of the World, some by the Profits and Riches of the World, and some he puffs up with Vain-Glory, and the Honours of the World. (3.) Sin deceives by pretending Kindness and Friendship to the Children of Men; Sin and Satan promise a future time, and Days to repent; they promise Heaven to the vilest Sinner, promise Life, whilst they thrust the Knife into the very Throat.

Sin is compos'd of nought but subtle Wiles,
It fawns and flatters, and betrays by Smiles;
'Tis like the Panther, or the Crocodil,
It seems to love, and Promises no Ill.
It hides its Sting, seems harmless as the Dove;
It hugs the Soul, it hates when't vows tru'st love,
It plays the Tyrant most by gilded Pills,
It secretly ensnares the Soul it kills.
Sins Promises they all deceitful be,
Does promise Wealth, but pay us Poverty:
Does promise Honour, but doth pay us Shame;
And quite bereaves a Man of his Good-Name:
Does promise Pleasure, but doth pay us Sorrow;
Does promise Life to day, pays Death to Morrow.
No Thief so vile, nor treacherous as Sin;
Whom Fools do hug, and take much Pleasure in.

5. That Sin is a crafty Thief and Robber, doth appear further, if we consider what Fools, and meer Babes it makes of worldly-wise-Men.

(1.) It deceives them of Treasure of an estimable Value, for meer Toys and Trifles, it cheats them of most blessed Pearls, for sorry Pebbles; they like Idiots, take Brass Counters, before Guinies and yellow Gold.

(2.) It makes them believe strange things, contrary to reason; As first, that tho they sow Tares, yet they shall reap Wheat; nay, tho they sow not at all, yet they shall have a great Crop at Harvest; furthermore, that that work may be done when they are Old, and ready to drop into the Grave, which is so hard and difficult, that all the Days of their Life, and the greatest of their Strength is too little to accomplish; and that 'tis time enough to sow their Seed, when they should, with others, be a gathering in their Harvest. Lastly, it makes such Fools of Men, as to consent to set the Knife to their own Breast, and be willing to let out their own Hearts Blood.

IV. Bloody Thieves, and Murderers, are a great Terrour to honest Men; and they will avoid them, if possible, and provide themselves with suitable Weapons, to withstand and vanquish them.

IV. Sin is such a bloody Thief and Murderer, that all Godly Men dread it, and endeavour to avoid it, as much as possibly they can; and not only so, but also take unto themselves the whole Armour of God, that so they may be able Eph. 6, to subdue and overcome it.

Inferences.

IF Sin be a Thief, a bloody and treacherous Thief and Robber; what Folly are these Men and Women guilty of, who are so ready and willing, at every turn, to entertain it as a Guest in their Houses? nay, and shall lie in the chiefest Room of their Hearts?

2. It shews the Folly of these Men also, who hide their Sin, and desire nothing more than to have their beloved Lusts spared; Who would hide, and plead for a cursed Murderer, or suffer a bloody and venomous Serpent to lie in their Bosomes?

3. It shews the Folly of such that play and make a sport at Sin, *Fools make a mock at Sin.*

4. Take heed you are not beguiled and robbed by it.

5. When

5. When you are hard put to it, call for help, Cry out, Thieves, Thieves! Pray for the help of the Spirit.

6. Be sure watch against it; you are ready to have a watchful Eye over a Thief, nay over one who is but suspected so to be.

7. Keep the Door shut against Sin. And

Lastly, Be not so foolish as to believe Sin and Satans Promises.

Sin a Debt.

Mat. 6. 12. *Forgive us our Debts.*

Sin is called a Debt, *ὀφειλήματα*, *Debita*, in these Words, Sins and Debts are used promiscuously, as *Luk. 11. 4.* compared with this in *Mat. 6. 10. Luk. 13. 41.* Luke was learned in the Greek, and wrote *ἁμαρτίας*, Sins; whereas Matthew hath *ὀφειλήματα*, Debts. *Canin. in loc. N. T. Page 86, 87.*

Now when Sins are called Debts; or said to be forgiven, it's a Metaphor from pecuniary Debts, as the Debtor was said *luere* when he paid his Money; and it is generally used of any that are obnoxious to Punishment; so the Grecians say *ὀφειλέν δύνω*, and the Latines *penas debere*; so the Hebrew Word *כִּתְּבָה*, is used both for Debts and Guilt, *Dan. 1. 10. Ezek. 18. 7.* as also for Sin, *Exod. 32.* and *ἐνοχῶ*, which is applied to a Sinner, *James 2. 20.* is also frequently used of Punishment, as *Mat. 5. 21, 22.* In Sin there is the obliquity and dissonancy from the Law of God, and this is not called a Debt, for we do not owe this to God, but the contrary, Obedience, and Holiness; in Sin there is Guilt and Obligation unto Eternal Punishment, and this is called a Debt, &c.

Metaphor.

Debts are variously taken, and may be contracted divers manner of ways. (1.) A Man may rob his Neighbour of his Good-Name, defame and wickedly wrong him that way, and thereby make himself guilty, and become a Sinner against him, and is as much bound to make him satisfaction, as if he had been his Debtor, by getting away much of his Goods, &c.

ven and Earth) as not to regard his Word, believe, nor give credit to him; but rather side with, and yield to his cruel Enemy, that studied Revenge, and to bring him into Reproach. And thus Man became a Sinner, and made himself guilty, being a Debtor to God, and bound to make satisfaction, or suffer for Sin, if this wrong cannot be made up, or the Debt paid.

II. Man brake a Holy and Righteous Law, and thereby made himself notoriously guilty, and obnoxious to the Penalty annexed; and Guilt that lies upon him, is commonly called a Debt, he is a Debtor to the Law, as well as a Criminal.

III. Some

Parallel.

SO Man by Sin, hath taken away or robbed God Almighty of his Glory; Adam gave more credit and rather hearkened to the Devil, than to God, and what a reproach was this (as I may so say) to his Maker! Satan shall be believed when God shall not: when a Man will not believe, trust, nor give credit to what his Neighbour saith, tho never so just and upright; what a Reproach, and Contempt, doth he cast upon him? So what greater wrong could Man do to God; (the most just and holy One of Heaven and Earth) as not to regard his Word, believe, nor give credit to him; but rather side with, and yield to his cruel Enemy, that studied Revenge, and to bring him into Reproach. And thus Man became a Sinner, and made himself guilty, being a Debtor to God, and bound to make satisfaction, or suffer for Sin, if this wrong cannot be made up, or the Debt paid.

II. Sinners have broke the holy and righteous Law of God, and by this means are become miserably guilty, and palpable Debtors, both to the Law, and Justice; the Law is broke, and Justice requireth Satisfaction; the Penalty is Death. A heavy Debt, such a Debt is Sin; he hath violated a just Law, and how will he make a Compensation?

III. Sin

Metaphor.

III. Some Debts, in a common acceptation, are a great Sum, many Pounds, thousands of Pounds.

where our Sins are not only compared to a Debt, but to a Debt of a vast Sum, ten thousand Talents, which according to computation amounts to 1500000 l. and according to others, 1875000 l.

IV. Some Debts are so great in value, and the Debtors so poor, that they are not able to pay them.

V. A Debt exposeth a Man oft-times to an Arrest, and fills his Mind full of Trouble; especially, if it be an Action upon Execution, that admits of no Bail.

VI. A Debt doth not only expose a Man to the danger of an Arrest, but (in case he cannot pay the Debt, or procure Bail) to a Prison also.

VII. Some Mens Debts have been paid by the Hands of others, who out of meer Compassion, have undertaken to satisfy for all they have owed, and thereby have kept the poor Debtors from perishing.

Metaphor.

A Debt among Men, only exposeth the Body, or Bodies of Men to External Danger, Sufferings, or Sorrow.

II. Debts among Men, are oftentimes forgiven, without Payment, or Satisfaction made for them, either by the Debtor, or his Surety.

it self) so to do: And therefore, what Man is not able to do upon this account, Jesus Christ his blessed Surety hath done for him.

First, To make this appear, or further to manifest the Truth of it, it will not be amiss, to consider the Nature of God's Threatnings, I mean, Legal Threatnings, which several Divines have well distinguished from Evangelical. Gospel, or Evangelical Threatnings, are those Fatherly Chastisements, which God denounceth, to keep us within the Bounds of Child-like Obedience; and therefore, God hath not only signified, (but the Nature of the Affair requireth,) that they should be executed only in case of Need, 1 Pet. 1. 6.

Parallel.

III. Sin is a very great Debt, every ungodly Man may be said to owe many thousands, tho never so Rich and Mighty in the account of Men. So Mat. 18. 24.

where our Sins are not only compared to a Debt, but to a Debt of a vast Sum, ten thousand Talents, which according to computation amounts to 1500000 l. and according to others, 1875000 l.

IV. Sin is so great a Debt, that a Man of himself is not able to make satisfaction to the Law, and Justice of God for it; he owes ten thousand Talents, and hath nothing to pay; so our Saviour himself plainly intimates. Mat. 18. 24.

V. Sin exposeth a Man to an Arrest, by Death, a Serjeant (that will) when he hath received his Warrant, take no Bail, and this fills wicked Men (especially) full of Fears; *Who through fear of Death, are said, to be all their Life time subject to Bondage.* Heb. 2.

VI. So Sin exposeth a Man, not only to an Arrest, by Death, but also to the Prison of Eternal Darkness, out of which there is no Redemption; *Verily, Verily, I say unto you, he shall not come out from thence, until he hath paid the utmost Farthing.* Mat. 5. 26.

VII. So this great Debt, (*viz.*) Jesus Christ, (the Sinners Friend) out of Infinite Bowels, by one single Payment on the Cross, or by his Active and Passive Obedience, hath satisfied for, or made a full Compensation to the Law, and Justice of God, in the behalf of Sinners; that so he might thereby deliver them from Eternal Ruine. See Surety.

Disparity.

BUT Sin, this Spiritual Debt, exposeth not the Body only, but the Soul: it brings not the Soul, by Guilt, to Sorrow and Misery here; but both the Soul and Body to Sufferings Eternally hereafter.

II. God doth not forgive Sin (this Spiritual Debt) without a full Payment, or plenary Satisfaction made for it by our Surety: it consisteth not with his Justice, Honour, nor with the Nature and Purity of his Law (considering the Nature of Sin

But

Disparity.

But Legal Threatnings, denounce unmixed and unallayed Curse and Wrath. These two widely differ, not only in their Nature, but End. In the first, suppose, that the Business of the Threatnings be done to God's Hand, without the Execution of them; it clearly follows, that the Obligation of the Believer to them, as they have respect to such an End, dissolves and ceaseth; that which is God's Intent by them, being obtained without them, the execution of the Threatnings, without the least derogation from the Truth of God, or Impeachment of his other Properties, may be suspended.

But Legal Threatnings being of another Nature, and having another End, namely, the Vindication of God's Holiness and Justice upon Prisoners and Rebels, they are no wise dissolvable, but must of necessity be inflicted, that the Perfections and Government of God may be vindicated, and Sin may be revenged. All Sin is a Contempt of God's Authority and Government, and casts Dirt upon his Glory; and Punishment is the vindicating of God's Honour, in revenge of Evil committed.

Let this be noted, that in case of such a proportionable Satisfaction, by which the Honour and Equity of his Law is vindicated, his Justice, Holiness, and Hatred of Sin demonstrated, the ends of Government attained; he may relax and dispense with the Threatning, as to the Party offending, which is the case here: for by executing the Threatnings upon Christ, and receiving a valuable consideration of Satisfaction from him, he hath given as eminent demonstration of his Righteousness, Purity, and Hatred of Sin; and as fully vindicated his Law from Contempt, as if the Offenders themselves had suffered; and therefore, by an admirable mixture of Grace with Justice, hath released us. These things being premised, I resume (saith he) the Argument, namely, That the Truth of God's Threatnings, would not allow him to pardon Sin, and save Sinners, but upon the consideration of a Satisfaction. Fergusson.

First, God having denounced Death, and the Curse against Sin, *Gen. 2. 17. Deut. 27. 26.* The Veracity and Faithfulness of his Nature obliged him to see it inflicted: Never any entertained a Notion of God, but they included in it that he spake Truth. Could ever any Threatning of God, be of awe upon the Conscience of a Sinner, should the first and great Threatning be made so easily void? Should it be granted, that notwithstanding God's solemn Denunciation of Wrath, in case of Sin, that yet he hath taken the Offender into Favour, and pardoned the Offence without any Satisfaction, or Consideration at all? what would Creatures imagine, but that God either intended his Threatnings for meer Scare-Crows, or that he were subject to Mutability; which Apprehension being once received, what boldness would Men assume in Sin? believing that the Comminations of the Gospel, would be no more executed than those of the Law: *but let God be true, and every Man a Lyar.*

Secondly; To suppose that God hath abrogated his Threatning, is at once to overthrow the whole Scripture; for that expressly tells us, that *not one jot of the Law was to perish.* *Mat. 5. 18. That every Disobedience received a just Recompence of Reward,* *Heb. 2. 2. See Heb. 8. 28. & 9. 22, 23. That without Blood there was to be no Remission.*

Thirdly; If the Threatning annexed to the Law be released, it is either by virtue of the Law it self, or by virtue of the Gospel. It is not by virtue of the Law; for that was wholly inexorable, requiring either perfect and constant Obedience, or denouncing unmixed and unallayed Wrath. *Gal. 3. 10.* Nor is it released by the Gospel; this the Holy-Ghost clearly informs us, *Rom. 3. 31. Do we then make void the Law through Faith? God forbid: yea, we establish the Law.* Beza's Paraphrase here is very good: *Christi satisfactio quid aliud quam Legis minas ostendit minime irritas esse, quam illas luere Christum oportuerit? O Christi Justitia, quid aliud est quam Legis præstatio?* See also *Mat. 5. 17, 18. Think not, saith Christ, that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil: For verily I say unto you, till Heaven and Earth pass away, one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled.* As all the Predictions of the Prophets were fulfilled by him, and in him; so was the whole Law in his keeping the Precepts of it, and teaching others to do the like, and in his bearing the Penalty of it, and fulfilling the Types of it. The Gospel is so far from repealing the Penalty of the Law, that the very Gospel it self is founded on Christ's undertaking to bear the Penalty of it. *Heb. 9. 15, 16. There could have been no Testament, but in and through the Death of the Testator.* There could have been no such thing as a Gospel, or a Tender of glad Tidings and Mercy to us, but through Christ's undertaking, as our Surety, to bear the Curse of the Law. *Gal. 3. 13. And so much for the Argument from the Truth of God's Threatning.*

Metaphor.

Disparity.

The Sum of what we say and believe about this great Truth, is this :

1. That by the Sin of our first Parents, all Men are brought into a State of Sin, and Apostacy from God, and of an Enmity to him. *Gen. 6. 5. Psal. 51. 5. Rom. 3. 23. & 8. 7. Eph. 4. 18. Col. 2. 13.*
2. That in this State all Men naturally continue, sinning against God, nor of themselves can do otherwise. *Rom. 3. 10, 11, 12.*
3. That the Justice and Holiness of God, as he is the Supreme Governor and Judge of all the World, requires that Sin be punished. *Exod. 34. 7. Josh. 24. 19. Psal. 5. 4, 5, 6, &c.*
4. That God hath also engaged his Veracity and Faithfulness in the Sanction of the Law, not to leave Sin unpunished. *Gen. 2. 17. Deut. 27. 26. Cursed be he that confirmeth not all the Words of this Law, to do them.* In this State and Condition all Mankind, had they been left without Divine Help and Aid, must have perished for ever.
5. That God, out of his infinite Grace and Goodness, sent his Son, the Lord Jesus Christ, to deliver them.
6. That this Love was the same in Father and Son : The Father could not be more gracious and kind than the Son, nor the Son in Bowels exceed the Father ; but both alike loving, gracious, and compassionate.
7. That the Way in general whereby the Son of God, being incarnate, was to save lost Sinners, was, by a Substitution of himself, according to the Decree and Appointment of God, in the Sinner's room ; according to *2 Cor. 5. 21. He hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* Compared with *Gal. 3. 17. Rom. 5. 7, 8. & 8. 3. 1 Pet. 2. 24. & 3. 18.*
8. That Christ, in his saving Sinners, hath, (1.) Offered himself a Sacrifice to God, to make Atonement for Sins. *Isa. 53. 10. Eph. 3. 2. Heb. 2. 17. & 9. 11, 12, 13, 14.* (2.) That he redeemed us, by paying a Price, a Ransom for our Redemption. *Mark 10. 45. 1 Cor. 6. 20. 1 Tim. 2. 6. 1 Pet. 1. 18.* (3.) That he bore our Sins, that is, the Punishment due for them. *Isa. 53. 5. 1 Pet. 2. 24.* (4.) That he answered the Law, and the Penalty thereof. *Rom. 8. 3. Gal. 3. 13. & 4. 4, 5.* (5.) That he died for Sin and Sinners, to expiate the one, and in the stead of the other. *Rom. 4. 25. & 5. 10.* (6.) And that God, upon Christ's voluntary Susception of his Office, as Mediator, and Condescension to the Work, did so lay our Sins, in and by the Sentence of the Law, upon him, that he made full Satisfaction for whatsoever legally could be charged upon them for whom he thus suffered. (7.) And all this, that the Justice of God being satisfied, and the Law fulfilled, Mankind might be freed from the Wrath to come. *Rom. 3. 25.*

III. Among Men, that Debt that is paid, or full Compensation made for it, (either by the Debtor, or his Surety) cannot be said to be forgiven.

Remission. *Eph. 1. 7. We have Redemption through his Blood, even the Remission of Sins.* chap. 4. v. 32. *As God for Christ's sake hath forgiven you. God hath set him forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of Sins.* *Rom. 3.* It is absolutely free, in respect of all immediate Transactions between God and Sinners; free on the part of God.

1. In the eternal Purpose of it, when he might justly have suffered all Men to have perished under the Guilt of their Sins.

2. Free in the Means that he used to effect it. (1.) In the sending of his own Son. (2.) In laying the Punishment of our Sins upon him. (3.) In his Covenant with him, that it should be accepted on our behalf. (4.) In his free Tender and Proposal of it by the Gospel, without Money, and without Price. (5.) In the actual Condonation and Pardon of them.

Secondly ; It is free on the part of the Persons that are forgiven, in that, (1.) It is given and granted to them, without any Satisfaction made by them, or a Surety of their procurement, they being not able to find any. (2.) Without any Merit to purchase or procure it. (3.) Without any penal satisfactory Suffering here or hereafter. (4.) Without any expectation of a future Recompence, or being once pardoned, they should make or give any Satisfaction for what they had done before. And as none of

III. But that Remission of Sins is wholly through the free Love and Grace of God, is evident, yet not without respect had to the Atonement or Propitiation, through Faith in Christ's Blood.

For without shedding of Blood, there is no

Metaphor.

none of those Things would, so nothing else can impeach the Freedom of Pardon and Forgiveness. Whether then we respect the Pardoner, or the Pardoned, Pardon is every way free, namely on the part of God who forgives, and on the part of Sinners that are forgiven.

If God hath now, besides all this, provided himself a Lamb for a Sacrifice; if he hath, in infinite Wisdom and Grace, found out a way thus freely to forgive us our Debts, to the Praise and Glory of his own Holiness, Righteousness, and Severity against Sin, as well as to the magnifying of his Grace, Goodness, and rich Bounty, which he immediately exerciseth in the Pardon of Sin: Are any Mans Eyes evil, because he is good? Will they not be contented to be pardoned, unless they may have it at the rate of spoiling or robbing God of his Holiness, Truth, Righteousness, and Faithfulness. *Dr. Owen.*

Object. But doth not this Doctrine set forth God to be severe to his own Son, to substitute him in the Sinners room, to bear his Wrath, and suffer for their Sins?

Ans. God laid nothing upon his blessed Son, but what Christ offered himself freely to undergo for Man's sake; and had it not every way consisted with his own Glory, thus to deliver up the Lord Jesus, to satisfy both Law and Justice, doubtless he would never have sent him into the World. And if it had been only to make Christ a Pattern of Humility, and of Patience under Suffering, that God laid these things upon him which he endured, it might have left some room for Men so to speak, in that others might, as indeed many of the Godly have been made Examples upon that account.

Object. If God cannot pardon Sin without Satisfaction, he is more weak and imperfect than Man.

Ans. 1. God cannot do many Things that Man can do; not that he is more imperfect than they, but he cannot do them upon the account of his Perfection: He cannot lie, he cannot change, cannot deny himself, which Men can, and do daily.

2. To pardon Sin without Satisfaction, in him who is absolutely holy, righteous, true and faithful, the absolute, necessary, Supreme Governor of all Sinners, the Author of the Law, and Sanction of it, wherein Punishment is threatned and declared, is to deny himself, and to do what one infinitely perfect cannot do.

3. Why doth not God pardon Sins freely, without requiring Faith, Repentance, and Obedience in them that are pardoned? yea, as the Conditions on which they may be pardoned: For seeing he is so infinitely good and gracious, cannot he pardon Men, without prescribing such Terms and Conditions unto them, as he knows that Men, and that incomparably the greatest Number of them, will never come up unto, and so must of necessity perish for ever? Yea, but our Adversaries say, this cannot be, neither doth this impeach the Freedom of Pardon: For it is certain, that God doth prescribe these things, and yet he pardoneth freely; and it would altogether unbecome the holy God, to pardon Sinners that continue impenitent, and so live and die. But doth not the Socinian see, that he hath hereby given away his Cause which he contendeth for? For if a Prescription of sundry things to the Sinner himself, without which he shall not be pardoned, doth not at all impeach (as they say) the Freedom of Pardon, but God may be said freely to pardon Sin notwithstanding it; how shall the receiving of Satisfaction by another, (nothing at all being required of the Sinner) have the least appearance of any such thing? If the Freedom of Forgiveness consists in such a boundless Notion as these Men imagine, it is certain that the prescribing Faith and Repentance unto Sinners antecedently to their participation of it, is much more evidently contrary unto it, than the receiving Satisfaction from another, who is not to be pardoned, can to any appear to be. Secondly, If it be contrary to the Holiness of God, to pardon any, without requiring Faith, Repentance and Obedience in them, as it is indeed; let not these Persons be offended, if we believe him, when he so frequently declares it, that it was so, to remit Sin, without the fulfilling his Law, and satisfying of his Justice. *Dr. Owen.*

IV. Oft-times, nay, most commonly, Men, as soon as some Debts are paid, or Satisfaction made by the Debtor, or his Surety, the Deb-

to

IV. But it is not so here in reference to this Debt: for tho Christ, as our Surety, hath made a full Compensation to the Law and Justice of God; yet Sinners are not immediately acquitted; neither doth

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Metaphor.

tor may demand a Discharge or Acquittance immediatly from the said Debts, &c.

Disparity.

it follow, (saith the Doctor) that on the supposition of Satisfaction, pleaded for the Freedom, Pardon, and Acquittance of Persons originally guilty, and liable to Punishment, must immediatly, and *ipso facto* ensue, it is not of the Nature of every Solution or Satisfaction, that Deliverance must *ipso facto* follow. And the reason of it is, because this Satisfaction by succedaneous Substitution of one to undergo Punishment for another, must be founded in a voluntary Compact and Agreement; for there is required unto it a Relaxation of the Law, tho not as unto Punishment to be inflicted, yet as unto the Person to be punished. And it is otherwise in personal Guilt, than in pecuniary Debts: In these, the Debt it self is fully intended, and the Person obliged with reference thereunto; in the other, the Person is firstly and principally under the Obligation. And therefore when the pecuniary Debt is paid, by whomsoever it be paid, the Obligation of the Person himself unto Payment ceaseth *ipso facto*: But in Things criminal, the guilty Person himself being firstly, immediatly, and intentionally under the Obligation unto Punishment, when there is introduced by Compact a *vicarious Solution*, in substitution of another to suffer, tho he suffer the same absolutely, which the Person should have done for whom he suffers; yet because of the acceptation of his Person to suffer, which might have been refused, and could not be admitted without some Relaxation of the Law, Deliverance of the guilty Person cannot answer *ipso facto*, but by the Intervention of the Terms fixed in the Covenant or Agreement, for an admittance of the Substitution.

It appears from what hath been said, that in this matter of Sin being called a Debt, and of Satisfaction, Sin is not to be considered as such a Debt, and God a Creditor, and the Law as an Obligation to the Payment of that Debt, as some Men seem to run it: But Sin is a Transgression of the Law, and thereby obnoxious and liable to the Punishment constituted in it, and by it answerable unto the Justice and Holiness of another; and God, as the infinitely holy and righteous Author of that Law, and Supreme Governor of all Mankind, according to the Sanction and Tenor of it. The Substitution of Christ was merely voluntary on the part of God, and of himself, undertaking to be Sponsor, to answer for the Sins of Men, by undergoing the Punishment due unto them. That to this end there was a Relaxation of the Law, as to the Persons that were to suffer, tho not as to what was to be suffered: Without the former, the Substitution mentioned could not have been admitted; and on supposition of the latter, the Sufferings of Christ could not have had the Nature of Punishment, properly so called; for Punishment relates to the Justice and Righteousness in Government of him that inflicts it; and this the Justice of God doth not but by Law. Nor could the Law be any way satisfied or fulfilled by the Suffering of Christ, if antecedently thereunto, its Obligation, or Power of obliging unto the Penalty constituted in its Sanction unto Sin, was relaxed, dissolved, or dispensed withal. Nor was it agreeable to Justice, nor would the Nature of the Things themselves admit of it, that another Punishment should be inflicted on Christ, than what we had deserved; nor could our Sin be the impulsive Cause of his Death, nor could we have had any Benefit thereby. Dr. Owen.

See Surety
in the first
Volume.

Inferences.

THis shews what the Nature of Sin is, together with the woful and miserable Condition of Man thereby. How few know, or are sensible, how far they are in Debt, and what fearful Danger they are in hereby every moment!

II. It may raise our Hearts to admire the Grace and Goodness of God, in sending Christ to satisfy for our Sins.

III. Let us also from hence be stirred up to cry for Pardon and Forgiveness of our Sins: *Forgive us our Debts.*

Quest. What is it we desire of God in this Petition?

Ans. 1. We pray, that God would not require or exact Payment and Satisfaction for our Sins of us; for if he should pass by Millions of Sins, and set down but one hundred, nay, come so low as to charge but ten, nay, forgive us all save only one, that one would sink us down to the lowest Hell. Should God require us to make satisfaction but for one evil Thought, we should be utterly undone.

2. We

2. We pray, (saith Mr. *Burges*) that God would lay our Sins upon Christ, or accept of Satisfaction in and through him; for seeing (saith he) God hath declared his Will, that Man shall die for Sin; if we should pray, that he would absolutely forgive our Sins, it would be to pray that he might be unjust. Therefore in this Prayer thus we may argue, O Lord, we call not upon thee to repeal any Threatning, to nullify thy Word, to become unjust; but thy Wisdom hath so found out a way, that we may be pardoned, and thou satisfied, &c.

3. We pray, that through Christ's Atonement, or the Propitiation of his Blood, our daily Sins and Infirmities may be forgiven us, and we kept in a State of Justification; for if our former Sins should be forgiven, and not our present and future, our Case would be desperate; for Sin, like *Sampson's* Hair, tho cut, it will grow again. And as we sin daily, so we ought to pray for Pardon, through Christ's Mediation; for Sin is not actually forgiven, before committed, nor before we have the true Sense and Sorrow of it upon our Hearts. Where God gives Remission, he gives a broken Heart, *Acts* 5. 31.

4. We pray, that God would account or impute Christ's Righteousness unto us for Pardon.

5. We pray for the sense and feeling of the Grace and Blessing of Pardon in our own Sou's; for it is one thing to be pardoned, and another thing to know, or have the feeling sense of it in our selves. We are in this Case (saith an eminent Person) like some Heir or Prince, that hath many temporal Dignities, but by reason of his Infancy doth not understand it. We pray principally, 1. For the real Exhibition of Pardon; and, 2. For the Declaration and Manifestation of it in our Consciences. Some say, That God, from all Eternity, hath pardoned Sins past, present, and to come; and that when we believe or repent, our Sins are pardoned declaratively only to our Consciences; but now, I say, We pray not only for Assurance and Manifestation of Pardon, but for Pardon it self. The Reasons are:

(1.) We might by the same Rule interpret all the other Petitions, in regard of Declaration only, and not of Exhibition. When we pray for Sanctification and Glorification, in that Petition, *Thy Kingdom come*, it might be as well said, that we are sanctified and glorified from all Eternity; and therefore when we are saved and glorified in Heaven, this is but to our sense and feeling. And thus Men make the Decrees of God to be from Eternity, with the Execution of them in Time. How ridiculous would it be to expound that Petition, *Give us this day our daily Bread*, thus! viz. Not that God should give us our daily Bread, but make us to see and feel that he hath given it to us.

(2.) A second is from the Nature of Forgiveness it self: When Sin is pardoned, it is said to be blotted out; now can any think, that blotting out is only in a Man's own Conscience and Feeling? It is more immediately out of God's Book, (it being a Metaphor taken from blotting or crossing Debts out of a Book of Accounts, &c.) and not only the Guilt that lies upon our Hearts; therefore these are very separable the one from the other. A Man may feel no Weight or Burthen of Sin upon him, and yet it stand in red Characters in God's Book: and on the contrary, a Sin may be blotted out there, yet be very heavy and terrible in a Man's feeling and apprehension. So Sin pardoned is said to be covered or hid, not in respect of us, as if it were taken from our Sight, but from God's Sight; and he is said to cast our Sins behind his Back.

(3.) This Explication, as the whole Sence of the Petition, would overthrow all other Scriptures, which make no Pardon of Sin to be, but where the Subject hath such Qualifications as this in the Text, viz. forgiving others, &c.

(4.) This which these Men say, would make no difference between Sins repented of, and Sins not repented. Where do we read, that God doth (like the Pope) antedate his Pardon, before the Sin be committed, or repented of? *Burges*.

6. We pray, That as God doth forgive Sin, so also he would release the Punishment, and take away all the Wrath that doth belong to it. It is but a Mockery which Papists make about Pardon, as if indeed God did pardon the Sin, but not the Punishment; that that abides still, and we must work out a Release from that by our own selves. It is true, God, tho he doth pardon Sin, yet he may grievously afflict; but these are only fatherly Chastisements, and not judicial Punishments. But in this Prayer we desire, as the Sin is removed, so also whatsoever Troubles, Afflictions, or Chastisements do remain, that they likewise may be taken away; that as the Gulf of Hell is removed, so every Cloud also may be dispelled.

7. We

7. We pray not only for Pardon, but also for the gracious Concomitants and Effects of it, which are Peace with God, and Joy in the Holy-Ghost, &c. *Rom. 1. 5.*

From the Whole we may infer,

I. That Man is a guilty Sinner, (nay, that Believers are not without Sin, as they are in themselves.) Man, as considered in his fallen State, is accused and charged by the Law, and must plead, and he cannot plead, *Not guilty*, being under the Impeachment of his own Conscience, *Ille nescens se damnat quo peccat die.* This might have been the Plea of Adam before his Fall, but none else. *1 Kings 8. 46. There is no Man that sinneth not. Eccles. 7. 20. 1 John 1. 8.* Our Plea then must be, *Guilty*; and in this Case we must plead Mercy for the sake of Mercy, or Mercy for the sake of Christ, or upon the account of the Satisfaction he hath made.

II. There is no pleading Mercy for the sake of Mercy, for (as one well observes) that were not to plead, but to beg; nor were it at all to be justified, but merely pardoned; it were to be dealt with alone upon the Score of Grace, and not at all upon the Score of Righteousness, whereas Justification is an Act of Justice rather than Mercy: tho it is true, in the Salvation of Sinners both Grace and Justice (as hath been shewed) meet together; we are both pardoned and justified. God is (saith one) as merciful as we can desire, and yet as righteous as himself can desire; there is the freest Grace, and the fullest Justice. As God pardons Sin, he displays his Mercy; as he justifies us from Sin, he manifests his Righteousness.

Pardon is free to us, but it cost Christ dear; there is a Mystery in the Remission of Sin; it is not forgiven without Atonement, Satisfaction, and Reconciliation made for it by Jesus Christ. Which appears,

1. In that those who are pardoned, are said to be justified through him. *Acts 13. 39.*

2. Because Christ is said to bear our Sins, or the Punishment of them. *1 Pet. 2. 24. Isa. 53. 4, 5, 6.* He died in our stead, for that is the meaning of his bearing our Sin, as might be largely shewed from the Old Testament, where we read of Persons that God said should bear their own Sins.

3. Because the Scripture saith, *Without shedding of Blood there is no Remission.* *Heb. 9. 22.* And that it is through that one Offering of Jesus Christ, that we are both pardoned and accepted, *Redemption, and Forgiveness of Sin, is through his Blood.* *Rom. 3. 25.*

4. Because Christ is said to reconcile us, and pacify the Wrath of God for our Sins. *2 Cor. 5. 19, 20. Rom. 5.*

5. Because we are said to be bought with a Price: *Christ gave himself a Ransom for many.* *1 Cor. 6. 20. 1 Pet. 1. 18. Mat. 20. 28.*

6. Because he is said to be made unto us *Wisdom and Righteousness, &c.* called, *The Lord, our Righteousness.* Our Justification consisteth in the Non-imputation of Sin, and the Imputation of his Righteousness, that so Salvation might be wholly of Grace, and all Boasting excluded.

Sin

Sin a heavy Burden.

Pfal. 38. 4. *For my Iniquities are gone over my Head, as a heavy Burden, they are too heavy for me.*

Heb. 12. 1. *Let us lay aside every Weight, and the Sin that doth so easily beset us, &c.*

Weight *B&S* [signifies several Things; (1.) The Greatness of Heavenly Glory, 2 Cor. 4. 17. (2.) Trouble, or the Wrath of Wicked Men, Prov. 27. 3. which often presseth down the Godly. (3.) That which is ponderous, Things, Words, or Matters of Moment, in opposition to such Things, or Words, that are Light, Airy, &c. (4.) Sin, because it presseth down and is grievous to be born, &c.

Note, Sin is a great Weight or heavy Burden.

Simile.

A Weight or Burden that bears hard, or lies heavy upon the Breast of a Person, ready to crush him to pieces, is very grievous, worse to be born, than a Weight upon the Legs or Arms, &c.

but if a great and mighty Weight be laid upon such things, that are tender, or of a soft substance, how sorely will it mar and crush that? So a stony-hearted Sinner, tho' he hath great Mountains of Sin and Guilt lying upon him, he complains not, he is, alas! unsensible (and to use the Apostle's Words) *past feeling*, his Heart being like a Rock, Eph. 5. 19. or the nether Millstone; but a poor Saint whose Heart is tender, God having taken Ezek. 36. away the Heart of Stone, and given him a Heart of Flesh, he is sensible of this Burden, his Soul and Conscience cannot bear it, he cries out in great Anguish and Horrour of Spirit. Psal. 38. 4.

II. Some Weights and Burdens laid upon some Men, are so heavy that they cannot be born, the strongest Man cannot stand under them, &c.

All my Bones are broken. Nay, when this Weight was laid upon the Lord Jesus, whom God made strong for himself, how did it crush him, and cause him (if I may so say) to stagger and sweat under it, as if it had been great Drops of Blood falling down to the Ground: 'Tis said his Soul was exceeding sorrowful, even unto Death, and that he went forward and fell on the Ground. He bore our Sins upon his own Body on the Tree. O what a Mercy was it, that God laid help upon one who was Mighty; tho' he was able to bear this Weight, yet how did it make him to cry out, under the Burden of it, *Father, if it be possible, let this Cup pass from me, &c.* There is a twofold Weight in Sin. 1. As it hinders our Justification. 2. As it hinders our Sanctification. The first respects the Punishment that is due to it; and that Weight Jesus Christ bore for us, which none was able to do besides himself. Luke 22. 44. Mark 14. 22, 33. Psal. 89. 19.

III. A heavy Weight or Burden, laid upon a Man that is to run a Race, is very troublesome, and a great Impediment to him, and therefore ought to be cast off, &c. He is a very foolish Man that having a long Race to run, will carry a great Weight or Burden about him: can such expect to win the Prize?

Parallel.

Sin is a Weight or Burden, that lies heavy upon the Soul of an inlightned Christian, and this is the cause it is so grievous, it presseth down the Powers of the Noble and Superiour Part of the Creature. Lay a Weight upon a Stone, and that will bear it, and not break or yield under it;

that no Man is able to bear, it will make the stoutest Heart to ake, and the strongest Back to stoop; it made David (that mighty Man of God) to cry out, *I am troubled, I am bowed down greatly, &c.* Psal. 38. 6.

III. So Sin greatly hinders the Saints of God in their spiritual Race, 'tis unto them like a heavy Burden, and therefore ought to be cast off by them. *Let us lay aside every Weight, and the Sin that doth so easily beset us, and let us run with Patience the Race that is set before us.* Sin will soon cause a Christian to faint, if he throw it not off by true Repentance. See Runner. Heb. 12. 1.

Simile.

Simile.

Some heavy Weights or Burdens, tho they cannot be born when they are bound up or tyed together, yet if severed, some part of them may be born and easily carried.

Disparity.

BUT Sin is such a kind of Burden, that it cannot be born, either whole or apart; that is to say, one Sin severed from a Multitude, that a Person may be guilty of, and charged upon the Soul; (tho it should be judged the least) no Man is able to stand under the Guilt, or Burden of it.

1. For the least Sin being against an Infinite God, deserves an Infinite Punishment.
2. The least Sin being a breach of the Law, brings a Soul under Wrath, and the Curse thereof.

3. The least is not done away without Christ's Blood, nothing but that only can wash it away, or cleanse from it. Now that which makes Sin to be so great a Burden to a Child of God is, (1.) Because it sets God against the Soul, it makes him to become a Man's Enemy, and to fight against him, &c. (2.) Because 'tis a Burden unto God himself, hence he crys out, *I am pressed under you, as a Cart is pressed with Sheaves.* Amos 2. 13. Nothing is more opposite to God than Sin, or is more loathsome to him. (3.) Because it wounds, bruises, and lays the Soul it self a bleeding. (4.) Because it brings the Soul under the dreadful Wrath of an angry God, yea binds down under everlasting Wrath, causing a final Separation from God and Christ for ever.

Inferences.

WHat insensible Creatures are unconverted Sinners!
2. Moreover, what a sore and grievous thing it is to have this Burden laid upon the Soul!

3. It may stir up such who feel this Weight, to cast it off, by Repentance and Faith: remember Christ hath born it for thee, that thou mightest go free. *The Lord hath laid on him the Iniquities of us all.* Isa. 53.

4. It shews us what a wonderful Mercy it is to be freed from this Burden. Saints are delivered from the Power and Dominion, Guilt and Condemnation of it, through the Lord Jesus Christ. Rom. 6. 14

Sin a Sting.

1 Cor. 15. 56. *The Sting of Death is Sin.*

Parallels.

DEath is like a venomous Serpent, that hath a cruel and tormenting Sting, and this Sting is Sin.

II. The Sting of some Serpents, in the Flesh, is very painful, it makes such to cry out exceedingly: So such who feel themselves stung with Sin, cry out, like as those did in *Acts 2. 36.* The pain and torment of a wounded Conscience is intolerable, as many can experience, and the History of *Francis Spira* abundantly shews.

III. The Venom or Sting of some Serpents is mortal, it killeth the Body: so Sin, that Venom of Death and the Devil, killeth both Body and Soul.

IV. If a Serpent biteth or stingeth any one part, the Venom and Contagion spreadeth over all the Body, and destroyeth the whole Man: so the Sting and Poyson of Sin, which entered by one Man's Offence, hath infected and killed all the Lump of Mankind: moreover, he that harboureth but one Sin in his Bosom, it will destroy his whole Soul, if this Sting be but in his Tongue, 'tis like the Poyson of Asps, his Life must go for it, without speedy help. Rom. 5. 15, 18.

Disfor.
16. c. 30.

V. No Salve or Medicine could heal the Bodies of those who were stung with those fiery Serpents in the Wilderness, till they look'd up to the Brazen Serpent, no Physician on Earth could cure them: so no work of Man can cure the biting of Death and the Devil, or Sting of Sin, but the Venom thereof rageth and raigneth, tormenting the Conscience, untill the Soul looks up by a true and lively Faith to Jesus Christ.

VI. As

VI. As the Sting of a Serpent must be pulled out, before the Person stung can be cured; so Sin must be lifted, pulled, or worked out of the Heart and Life of a Sinner, by the Spirit, before he can be either healed or saved.

VII. As some Serpents cannot hurt when they have lost their Sting; so Death cannot hurt a Soul, whose Sin is taken away by Jesus Christ.

Sin a Wound.

Psal. 38. 5. *My Wounds stinck and are corrupt, &c.*

Prov. 18. 14. — *But a wounded Spirit who can bear?*

Luke 10. 34. *And bound up his Wounds, &c.*

SIN wounds the Soul of a Sinner, a Church or Nation. When *Ephraim* saw his Sickness, and *Judah* saw his Wounds, &c. *Hos.* 5. 13. The Word translated Wound in this place, is from a Word that signifieth *colligavit*, he hath bound up, either because of the corruption of the Body that is gathered together, or because of the binding of it up with Cloaths.

Parallels.

Wounds are either new, which we commonly call green Wounds, or else old Wounds: Now Sinners have an old Wound upon them, which is like a stinking Ulcer, which they received above five thousand years ago: in the Garden of Eden, when *Adam* was wounded by his Sin, in eating of the forbidden Fruit, all his Posterity were wounded in him; also every Sinner hath many fresh Wounds upon him. Rom. 5. 12.

II. Some Wounds are venomous, as the biting or cruel sting of some poysonous Serpent, &c. Sin is a venomous Wound, it is the sting of a Serpent, the old Serpent. [See Sting.]

III. Some Persons have been full of Wounds, wounded from the Crown of the Head to the Soles of the Feet, they are (as it were) nothing but Wounds: so Sinners are full of Wounds, every Sin is like a Wound, or makes a Wound in the Soul; so many Sins a Man is guilty of, so many Wounds he hath in his inward Man. Every Faculty of their Soul is wounded: (1.) Their Judgment is corrupt. (2.) Their Understanding darkned, full of Vanity, Blindness, Incredulity, Enmity and Unteachableness. (3.) The Will, that noble Faculty, is wounded, and fearfully depraved; the Mind of a Man being corrupt, the Will must needs be corrupt: As to a Man that hath his Pallate possess'd with a vicious Humour, every thing seems bitter according to the Humour; so the Understanding reckoning the ways of God both Enmity and Folly, the Will acts accordingly. The Will of wicked Men acts cross and contrary to God and his Holy Will in all things, they resist and fight against him, and are not subject to his Law, neither indeed can be; there is much Pride, Inconstancy, Stubbornness and Disobedience in the Will; *Our Tongues are our own, and who is Lord over us?* (4.) Their Affections are wounded, and very filthy, Men naturally love the Creature, more than God, nay they love their Lusts, horrid Sins and Uncleaness, above the Majesty of Heaven. The Apostle, giving a Character of some Men, saith, they are *Lovers of Pleasures more than Lovers of God.* (5.) The Memory is wounded, being forgetful of that which is good, and like a leaking Vessel: Men are ready to remember, what God bids them forget, but forget that which he commands them to remember; they are too apt to think upon Injuries; nay, may be one Injury will be thought on more than many Kindnesses and Years of good Service; they are subject enough to remember Trifles and vain Stories, whereas a profitable Sermon, or wholesome Counsel, is forgot, &c. (6.) The Conscience of a Sinner is wounded with Sin, tho' not for it, or in a deep and real Sense of the evil of it. *Unto them that are defiled and unbelieving, is nothing pure, but their Minds and Consciences are corrupt;* the Conscience, which should like *Job's* last Messenger, bring us Word that all the rest of the Faculties are dead, i. e. wounded, and corrupted; alas! is maimed, dumb, or misguided, or grievously disordered, that when it should accuse, it excuseth; it should act the part of a faithful Register, to set all our Sins down exactly, but it falsifies in this, and, as saith Dr. Preston, when it should set down Hundreds, it sets down Fifties, when it should restrain from Evil, it is almost asleep, and lets the Sinner alone: whom it should condemn,

Parallels.

for want of Light it acquits : And as a Man is wounded in every Faculty of his Soul or rational part, so likewise he is in his sensitive part ; his Eyes are full of Adultery, his Lips are unclean, his Throat is like an open Sepulchre, the Poyson of Asps is under his Tongue, his Ears are deaf, and dull of hearing that which is good.

Rom. 3. 13

IV. As some Wounds a Man receives are very deep and reach to the Heart : so Sin makes a deep Wound ; Man is not only wounded in every part, but very deeply wound-

Jer. 4. 18

ed : *This is thy Wickedness, because it is bitter, because it reacheth to thine Heart. Their*

Gen. 6 5

Heart deviseth Wickedness, &c. Every Imagination of the Thoughts of his Heart is only evil

Jer. 4. 14

continually : Hence saith God, Wash thine Heart from Wickedness, &c.

V. Some Wounds are corrupt, filthy, and very loathsome ; the Wounds Sin makes in the Soul, are very filthy and abominable, *From the sole of the Foot, even to the Head, there is no soundness in it, but Wounds and Bruises, and putrifying Sores : they have not been bound up, neither molified with Ointment ; My Wounds stink and are corrupt.*

Isa. 1. 6

VI. Some Wounds smart and are very painful, causing the Patient to cry out in great anguish : Sin makes such a Wound in the Soul, that it causeth such who have their Spiritual Feeling to cry out ; the pain is so great, that a Christian cannot, without Divine Help, bear up under the smart and torture of it ; *I have roared* (saith the Psalmist) *by reason of the disquietness of my Heart ; Lord, all my desire is before thee, and my groaning is not hid from thee.*

Psal. 38

8, 9.

VII. Some Sores or Wounds are infectious, like Plague-Sores, or the Leprosy, they infect the Cloaths and Garments of the wounded and diseased Person, and not only so, but the very House where he dwells, and the People also that come near him, or converse with him : Sin is of an infectious Nature, no Plague more catching and infectious, than the Sore or Plague of Sin, it defiles all a Man's best Actions, and makes all our Righteousness like filthy Rags. If ye daily converse with, or are frequently in the Company of some wicked Men, 'tis a thousand to one if you are not the worse for it ; *Who can touch Pitch, and not be defiled therewith ?* We are commanded to keep our selves unspotted from the World ; 'tis a hard matter to keep clear of these Spots and Pollutions wicked Men are defiled with. Sin is of such an infectious Na-

Lev. 13. 2,

3, 4, 5, 6.

ture that it hath corrupted the Earth, *The Earth is defiled under the Inhabitants thereof, &c.* Nay some conceive, the Sin of Man hath darkned, in some respect, the glorious

Isa. 24. 5

Job 25. 5

Heavens, with the Sun, Moon and Stars, that they shine not so splendidly as they did at the first.

VIII. Some Wounds are of a festering and spreading Nature, whilst the Patient is under Cure, they grow worse and worse : The Wounds or Sins of some Men (tho they are under Cure, i. e. sit under a powerful and Soul-searching Ministry) fester, as it were ; they, instead of growing better, grow worse and worse, like as the Apostle speaks of Deceivers.

2 Tim 3

13.

IX. Some Sores, Wounds and Scabs, bring Shame upon such who have them : Sin is such a Sore, and so hateful a Scab, that it causes Shame, and Confusion of Face. Sin is the shame of any People, and yet how do some glory in it ? *They glory in their Shame !* Sin is the foul Disease ; the Hurt, nay all the Hurt, Sorrow, and Shame Sinners meet with, came in originally by Sin, by yielding to the Devil, and by adulterating from God : no running Sore, no Scab, no breaking out in the Flesh, like Sin in the Heart and Life of a Sinner.

Phil. 3 19

X. Some Wounds are Mortal : Sin makes a mortal Wound ; *The Soul that Sins shall die ;* and, *unless ye believe that I am he, ye shall die in your Sins. If ye live after the Flesh, ye shall die, &c.* I do not say there is no Help, nor Cure for these Spiritual Sores and Wounds ; yet I must say they are incurable, as to Man, no Man can find by all his Skill and Art any healing Medicine. And upon this account the Lord said of Judah and Israel, *their Wound was incurable, they had brought themselves into such a Condition, that none could help them, nor bring them out ; O Israel, thy destruction is of thy self, but in me is thy help.* Indeed some Men are so desperately and dangerously wounded, that there is little hope of them, they have all the signs of Ruine and Eternal Death upon them imaginable.

Ezek. 18.

Joh. 8. 22.

Rom. 8. 13.

Quest. It may be you will say, When may the state of a Person be said to be desperate, and almost (if not altogether) past hope, or wounded even unto Death ?

Ans. 1. If a Man sins, and is sorely wounded, and yet continues in his Sinful Course, the Sting is not pulled, as it were, out of his Flesh, I mean out of his Heart, nor is he willing it should ; there is little hopes at present of this Man. Can a Wound be

be

be healed and yet the venomous String stick fast in him? A continual course or custom in Sin, tho they be small Sins comparatively, may prove deadly.

2. When Sin is in the Affection 'tis dangerous You know when the Heart is wounded and corrupt, there is no hopes of Life: if in times of Infection you can keep it from the Heart, you are well enough. Physicians, tho they have Medicines to keep Infection from the Heart, yet they have no Medicine to cure the Heart, if once the Distemper gets into it. When a Man closes in with his Sin, likes it, loves it, and makes Provision to fulfil the Lusts of it, 'tis a dangerous sign.

3. When the Wound spreads and increaseth, or a Person grows more vain, carnal, and filthy, 'tis a sad sign. Some Men have been for a time cautious, and somewhat tender, their Consciences have restrained them from yielding unto Sin, but afterwards they came to grow more hard and bold, and have adventured on this and the other Evil, and so by degrees from little Sins make no Conscience of greater, till they are notorious in Wickedness, and this after common Illuminations; this is a sign they are near Hell.

4. When a Person is sorely and grievously wounded, and yet is unsensible, does not cry out, nor feel any pain, 'tis a sad sign. Come to some wounded Persons, and ask them how they do; they will answer you, Very well, I ail nothing, then Relations begin to weep: so some Sinners, through a custom of Sin, grow insensible, they are past feeling, they are not only without pain themselves, but laugh at such who complain of their Sores upon the Head, and mourn for their Sin; of this Man you may write in Red Letters, *Lord have Mercy upon him.*

5. When a Man is dangerously wounded, and nothing that is given him will go down, neither Food nor Physick; or if he doth take it, yet it will not stay with him, 'tis a very bad sign: so when a Sinner refuseth all good Counsel that is given him, and instead of vomiting up, by true Repentance, his Sin, he vomiteth up the Physick and Food of his Soul that should do him good, and despises all Reproof, hardning himself against it, he is near to Destruction. Prov. 28. 1.

6. And Lastly, When a Man is wounded, and that Balsam, Means or Medicine, that seldom fails to work a Cure in others, yet will do him no good, but contrary-wise, whilst in Cure, and under the best Means, he grows worse and worse, there is little hopes of him: so when a Sinner under a powerful and Soul-saving Ministry, and divers sore Afflictions, is not at all reformed, but grows worse and worse, his Condition is bad; it may be that Sermon that works no change at all in him, hath tended, through the Mercy of God, to the Conversion of several Souls who were as sorely wounded as he. If a Physician gives the best Medicine he has, and lays on a most Sovereign Plaster, and yet the Patient saith, Sir, that which you prescribed hath done me no good; I wonder, saith he, it seldom fails me, I fear your Condition, I must give up, I have done what I can for you, the Lord pitty your Soul, you are no Man for this World; 'tis an Argument that Wound or Sicknes will be unto Death, when the best Preaching, the best Means that can be made use of, will not work upon a Man's Heart; he is under Losses and Affliction, and divers melting Providences, but nothing will do.

Inferences.

IS Sin a Wound? or doth it wound the Soul, wound the State, Nation, and Church of God? We may then infer from hence the Folly of Men and Women who love and hug their Sin. Wilt thou, O Sinner, hug a Serpent in thy Bosom, that strives to sting thee to Death? what Fools are wicked Men?

2. Let us learn from hence to bewail the Condition of our sinful Relations, let the Husband mourn over his unbelieving Wife, and the Wife mourn over the unbelieving Husband; Fathers grieve for their unconverted and wounded Children, and Children grieve for their wounded and unconverted Parents, &c. What are they that thou lovest so dearly, and who lye in thy Bosom mortally wounded, and wilt thou not be troubled for them? what not one Sigh nor Tear come from thee for them? be astonished, O Heavens! what a hard Heart hast thou?

3. Seek out for help, you that are unconverted, delay not; and let such who are healed, do what they can to get help and Cure for their Friends: if a Husband, a Wife, a Father, a Child or Brother be dangerously sick, or wounded externally, how ready are you to enquire for some skilful Physician, or Chyrurgion! and what speed will you make! and will you not be as tender and as careful of their Souls?

4. Take heed you do not draw others into Sin. What not only wound thy own Soul, but be cruel also to the Souls of others! wilt thou murder thy self, and murder thy Friend too?

5. What blind Wretches are they that make a mock at Sin? [See Foolr.]

Jer. 8. 11. 6. Let it be also matter of caution to all, to take heed they rest not satisfied with slight healing, *They have healed the hurt of the Daughter of my People slightly, &c.* This may be done many ways.

Mar. 3. 9. (1.) Some rest satisfied, and lick themselves whole with the thoughts of federal Holiness, think they are in Covenant with God, through the Faith of their Parents; thus the Jews, *We are Abraham's Seed, we have Abraham to our Father;* my Parents were Godly; and so they might, and yet thou a Child of the Devil, and be damned for all that.

(2.) Some fly to their Godly Education: but that will never heal their Wounds; 'tis not what a Godly Family thou wast brought up in, and what good Instruction thou hadst, but what thou art, and what a change there is in thee, what Faith and Fear of God is there wrought in thy Soul?

Exod. 34. 6. (3.) Others apply the Mercy of God, when they begin to feel Conscience to terrify them, and their Wounds appear, but never consider his Justice: remember God is gracious and merciful, &c. but will *in no wise clear the Guilty.*

(4.) Others trust to a partial Reformation of Life, they are other Men to what they were once. Soul, 'tis not Reformation, or leaving all manner of gross scandalous Sins, but a change of Heart and Regeneration thou must seek after.

(5.) Some apply the Promises of God to Sinners, before their Wounds were ever lanced, or their Sores laid open, and the Corruption let out: this is but skinning over the Sore, and to leave it to fester and rangle inwardly; the proud Flesh must with some corroding Plaister be taken down, thou wantest through Humiliation for Sin.

Luk. 13. 3. (6.) Many satisfy themselves, because they are not such great Sinners as some are. Remember, *I tell ye, nay, except ye repent, ye shall all likewise perish.*

5. (7.) Some fly to their Duties, they sin and are wounded, and they think Prayer will make them whole.

(8.) Some boast of their Knowledge and Experiences &c. they can discourse and talk well, nay, and will tell you, they are Members of the Church too: and this may be, and yet they die of their Wounds, and go to Hell. O take heed you are not slightly healed.

Quest. Well, but it may be you will say, *What should we do to be thoroughly healed?*

Ans. There is but one Physician can heal these Wounds; none but the Lord Christ only has the healing Medicine; his Blood is the Balsam, which thou must apply by Faith. And if thou wouldst have a perfect Cure, thou must be put to pain; He that would be healed, must suffer his Wounds to be lanced, and searched to the bottom.

2. Take the Physician's Counsel, and carefully follow his Directions; come to him presently, whilst it is to day, or thou art a dead Man.

3. If it be so, that he says, thy right Hand must be cut off, bear the Pain; or thy right Eye must be pulled out, submit to him. Whatsoever is dear to thee, that hinders the Cure, thou must deny thy self of.

4. A Purge thou must take, or thy Wounds cannot be healed; the evil Humors, or the Filth and Corruption that is in thy Heart, must by the Spirit of Grace be purged out.

John 3. 3. 5. Thou must become a new Creature: *Except a Man be born again, he cannot see the Kingdom of God.*

Sin a Plague.

1 Kings 8. 38. *What Prayer and Supplication soever be made by any Man, or by all thy People Israel, which shall know every Man the Plague of his own Heart, &c.*

Levit. 13. 2, 3, 4, 5, 6. — *And it be in the Skin of the Flesh like the Plague of Leprosy, &c.*

BY the Plague of the Leprosy, all Expositors agree, was represented the hateful Nature of Sin.

Note. Sin may fitly be compared to the Plague; to the Plague of the Leprosy, &c.

Parallels.

THE Leprosy proceedeth from poysoned and corrupted Humors in the Body : So Sin is nothing else but the poysonous and corrupt Humors of the Soul.

II. The Plague of the Leprosy spreads over every part of the Body : So Sin hath spread it self over the whole Lump of Mankind, and over every Faculty of the Soul.

III. No Disease is more stinking and hateful to Men than the Leprosy : So nothing is more abominable and detestable in the sight of God, and sincere Christians, than Sin.

IV. No Disease is more contagious and infectious than the Leprosy ; the Plague of the Pestilence (saith a Divine) is not so infectious as the Plague of the Leprosy ; it infecteth Houses, Walls, Vessels, Garments, &c. So nothing is so infectious as Sin. Dr. Taylor

[See Sin a Wound.]

V. The Plague of the Leprosy separated the infected Person from the Fellowship of all Men, whatever they were, if incurable, altho Kings ; they were utterly and forever excluded the Host, as *Uzziah*, neither were they admitted to come into the Temple, to join in holy Things : So Sin unrepented of, separateth from God and Christ, and from the Fellowship of the Saints ; it shuts Souls out of the Church, nay, out of Heaven it self. 2 Kings 15.5.

VI. No Disease is more painful and mortal, or more incurable ; therefore they were enjoined to put on mournful Apparell and Garments ; it was so rarely and seldom cured, that most carried it to their Graves : So Sin is very painful and tormenting, as we before have shewed.

VII. The Symptoms of the Leprosy agree with the Symptoms and Effects of Sin.

1. There is a Debility and Weakness of all Parts in them that have this Disease, because the Spirits are exhausted : So Sin makes feeble, weakens, and debilitates the Powers of the Soul. Hence *Jacob*, when he blessed *Reuben*, cries out, *As weak and unstable as Water, because of his Sin.* Saints have weak Hands, and feeble Knees oft times hereby.

2. There is in a Leper a Tumor and Swelling in the Flesh : So Sin swells a Man up in Pride, Vain-glory, and Self-conceitdness.

3. There is in them, saith my Author, a burning Thirst, through the adust and burnt Blood by Melancholy, whereof it ariseth : So Sin causeth an Inflammation and Burning of Anger, of Lust, and vehement Thirst after the World, Preferment, Pleasures, Riches, &c. [See Poyson.]

4. There is in them filthy, putrid Matter, breaking forth in a most loathsome manner : So such as are greatly infected with the Plague of Sin, cast forth nothing but horrid Pollution. Hence wicked Men are likened to the *troubled Sea*, that calts forth miry Dirt.

5. They have a hoarse and weak Voice : So Sinners cannot pray, or if they do, John 9. they cannot be heard. God hears not Sinners.

6. They have a stinking Breath and Mouth, and therefore they must cover their Lips, lest by their Breath they should infect others : So Sinners have a filthy Breath : Their Mouths are full of unclean and adulterous Speeches, belching forth nothing but vile and abominable Oaths, Cursings, and slanderous Accusations against the Godly, and sometimes also against one another ; but these seldom cover their Lips.

Inferences

Inferences.

WHat an horrid Disease, and Plague of Plagues, is Sin! Every Man hath a running Plague-Sore upon him. Who is it that is not a Leper from the Womb? We were all born with this Plague; we brought it into the World with us. Every Man, as he is in himself, may cry out, *Unclean, unclean.* Sin hath spread it self over us like a Leprosy.

II. Wicked Men are miserable, whoever they are, if not cured of this Plague. Sin renders a Man more hateful to God, than an ugly Toad is to us.

III. It may caution Saints to shun the Company of a vile Sinner, and dread Sin, and flee from it, as from the Plague. Nothing that Sinners touch, but they defile, infect, and taint it, (till they are cleansed) whether earthly or heavenly Things; all Creature-Comforts and Actions are unclean to them hereby: The very Plowing of the Wicked is Sin, yea, the Sacraments, Prayers, or Alms, all is polluted, so long as they are unconverted. *Unto them that are defiled, nothing is pure, &c.*

Prov. 21. 4.
Tit. 1. 13.

IV. A wicked Man can converse with no Man, but, as a Leper, he infects him by his ill Example; he endangers the Lives and Souls of Men.

V. It may teach the Saints to bless God, and admire his Grace, who hath delivered them from the Contagion of Sin. *But art thou made whole? sin no more.*

Joh. 5. 14.

VI. None but the High-Priest pronounced a Person clean from the Leprosy: so none but Christ can discern our Uncleannefs, and pronounce us clean, and wholly free from the Plague of Sin.

O What is Sin? it is a Leprosie,
When Scripture so compares it, may not I
Call it a Plague, a Wound, a loathsome Sore,
That doth corrupt and spread the Soul all 'ore?
Like to an Ulcer, or infectious Biles,
Which the whole Man most woefully defiles.
O how do Men fly from the Pestilence,
And shall not we learn Wisdom now from thence?
Sin is a Plague that kills eternally,
All sorts of Men, unless they swiftly fly
To Jesus Christ; no Med'cine will do good,
Nor heal the Soul, but this Physicians Blood.

Sin compared to Poyson.

Rom. 3. 13. *The Poyson of Asps is under their Tongues.*

Poyson of Asps denotes, 1. Sometimes great Punishments. *Job 6. 4. & 20. 16. He shall suck the Poyson of Asps, &c.* 2. Sometimes corrupt Doctrine, and Heresies, wherewith Men poyson themselves and Followers. *Deut. 32. 33. Their Wine is the Poyson of Dragons, i.e. their Doctrine; So Ainsworth. Rev. 17. 2. With the Wine of her Fornication:* Which intends Venom and Poyson of the Devil, the old Dragon; or the detestable Superstition and Idolatry of Antichrist, and Church of Rome. 3. It signifies the cruel Malice and Rage of Men.

Note. Sin is the Venom or Poyson of the Serpent, or the old Dragon.

Parallels.

Poyson inflames, heats, and (as it were) sets the Body on fire: So Sin inflames, heats, and sets (as it were) a Man's Spirit on fire. What a Heat doth the Devil put some Men in, by stirring up their Wrath, Rage, and Malice against their Neighbours!

II. Poyson causeth a great and extreme Thirst. Gross or dreggish Liquor will not quench the fiery Thirst of Poyson; it drinks (saith one) nothing but pure Spirits: So Sin stirs up an insatiable Desire or Thirst after Revenge, as also after the Pleasures, Profits,

Caryl.

Parallels.

Profits, and Honours of this World, which nothing can allay, but the Water of Life, which Jesus Christ gives, *John 4. 14.*

III. Poyson gets quickly (saith one) to the Spirit, 'tis subtil and Spiritfull, and *Plutarch* in a very little time will corrupt the whole Mass of Blood, &c. So sin in a little time corrupted the whole Lump of Mankind. *Adam* had no sooner sinned against God, but the spiritual Poyson and Venom thereof struck to his Heart, corrupting every Faculty of his Soul, and not only so, but also the Souls of all his Posterity. [See *Wounds.*]

IV. 'Tis noted by *Plutarch*, that when an Asp stings a Man, it doth first tickle him, and makes him laugh, till the Poyson by little and little gets to the Heart, and then it pains and torments him, more than ever it delighted him before: So doth Sin, it may please a little at first: *Though Wickedness be sweet in his Mouth, tho he hide it under his Tongue; though he spare it, and forsake it not, but keepeth it still within his Mouth: Yet his Meat in his Bowels is turned, it is the Gall of Asps within him.* Forbidden Profits and Pleasures are very delightful to carnal Men, and many love to be meddling with these poysoning Morfels of Sin. Many eat that on Earth, which they digest in Hell. Men must not think to dine and dance with the Devil, and then to sup with *Abraham, Isaac, and Jacob*, in God's Kingdom. *Job. 20. 17*

V. Poyson in a Toad or Serpent, suits and agrees well with their Nature; but Poyson in a Man's Stomach makes fearful Work, it being of a contrary Nature: So Sin in a wicked Man, one that hath no spark of true Grace in him, seems to be suitable, and agree well with him, his whole Nature being so grievously corrupted, and changed into the evil Nature thereof, he having used himself so long in sinful Ways, that Sin, (*viz.* open Prophaneness, Superstition, and Error) is habitual, and become natural to him, as Poyson to a Toad. Naturalists say, That if a Man take a little quantity of Poyson at a time, and so accustom himself to it, it will at length become so natural to him, that he may take it as Food: Even so wicked Men, by a continual Course and evil Custom in Sin, drink it down as pleasant Liquor, (like as the Fish drinks Water.) But now Sin to a true Christian, is like much Poyson in a Man's Stomach: 'tis contrary to that new Nature, and divine Principle, which is wrought in him by the Spirit of God; he cannot bear nor endure it, he hates every false Way: *That which I hate, that do I.* *Rom. 7.*

VI. Poyson is deadly in its own Nature, and of a killing and destroying Quality, if not timely vomited up, by taking some fit and proper Antidote, &c. So Sin, (whether fleshly or spiritual, *viz.* sensual Debauchery, or Heresy) will kill and destroy all where-ever it is, both Body and Soul, eternally, except by true Repentance it be vomited up. Tho Men take it down as sweet Wine, and are not presently sensible of any harm; yet at last it will bite like a Serpent, and sting like an Adder. *Prov. 23. 31.*

VII. Oil will expel Poyson, and it is often given to Persons who have taken it, to cause them to vomit it up: So the Oil of Gladness, *viz.* the Spirit of God, is the best Antidote in the World, to expel and work out the Poyson of Sin in the Soul. [See *Oil of Gladness, in the First Volume, Book 2.*]

Inferences.

WHat do Sinners mean? will they poyson themselves? are they void of Understanding, to take down the Poyson of Dragons? Will they wilfully murder themselves? What Blindness and Folly is in their Hearts!

II. O how should this stir up the Godly to pity wicked Men, and to strive, as much as lieth in their Power, to prevent their sinning, and endeavour to turn away their Wrath!

III. It may also caution Believers to take heed of Sin, and of the Venom of an evil Tongue, as also of the Poyson of Heresy and Error.

IV. Let Sinners also learn from hence timely to look out for Help. O get a fit Antidote to save you from this Poyson!

Ah! what is Sin? 'tis Poyson in a Cup,
That's gilt without, and Men do drink it up,
Most earnestly, with joy and much delight,
Being pleasant to the carnal Appetite.

Sin's sweet to him whose Soul is out of taste,
 But long (alas!) its Sweetness will not last.
 Sin's sweet to th' Flesh, that does it dearly love;
 But to the Soul it doth rank Poyson prove.
 Hast thou suck'd this most deadly Venome in?
 And dost not see thy vital Parts begin
 To swell? Art poyson'd, Soul? Look, look about;
 To get an Antidote to work it out,
 Before it be too late, the Poyson's strong,
 Don't stay a Week, twelve Hours is too long.
 One drachm of Grace, mix'd with repenting Tears,
 The Grace of perfect Love, that casts out Fears,
 Mix'd with that Faith which kills all Unbelief,
 Took down with speed, will ease thee of thy Grief;
 'Twill purge the Soul, and work by Vomit well,
 And all vile Dregs of Venome 'twill expell.
 Unless thou vomit up each Dreg, be sure
 No hope of Life; one Sin will Death procure,
 Eternal Death: Repentance is not right,
 'Till Sin, nay, every Sin's forsaken quite.
 Not only left, but as a poysonous Cup,
 Thou must it loath, 'tis hateful, spue it up.

Sin a Sickness.

Isa. 1. 5. *The whole Head is sick, and the whole Heart faint, &c.*

Mat. 9. 12. — *The whole need not a Physician, but they that are sick.*

Spiritual Sickness is twofold; (1.) To be sick with Sin. (2.) To be sick of Sin: as Sin wounds the Soul, so it makes sick, and this is Man's Misery; but to be sick of Sin, (*viz.*) to be sensible of the Evil and cursed Nature thereof, this is a Mercy.

Parallels.

THE Causes of Natural Sickness are divers, sometimes it arises from some inward, and sometimes from some outward Cause; to know from whence the Distemper grew or did arise is very necessary, whether it be Chronical or Acute, *i. e.* that which hath seized on the Patient on a sudden, by Heats, Cold, or from the Corruption of the Blood, by an infectious Air, &c. which an able Physician is diligent to pry and search into. Now as touching the Sickness of the Soul, 'tis evident the Original Cause thereof, was by eating of the forbidden Fruit, which surfeited the whole Lump of Mankind; or (if you please) it was occasioned by Poyson, by the Poyson of the old Serpent. Deadly Poyson makes a Man very sick, and corrupts the whole Mass of Blood: And as 'tis needful to find out (if possible) the Cause of Sickness, so 'tis as necessary to find out the Cause of Spiritual Sickness; the Cause being discovered, the Cure is easy. If a Man doth not see what his state is, as considered in the first Adam, nor the evil and damning Nature of Sin in general, nor the particular Plague of his own Heart, he is in no hopeful way of help and healing.

II. Some Sicknesses or Diseases are Epidemical: Sin is a Sickness or Disease so universal, and a Contagion so catching, that none have escaped, nor are totally free from it.

Isa. 5. III. Some are so sick that they have no place free: Sin is a Disease that afflicts every part, the whole Head is sick, and the whole Heart faint.

IV. The Distemper which we call the Sickness, or Pestilence, is very mortal, and sweeps away thousands: Sin is such a Sickness, no Pestilence like it; Sin is the Plague of

of Plagues. That which is most opposite to God, is the greatest Evil; but Sin is most opposite and contrary to God, and therefore the greatest Evil. That which separates Man from, and deprives him of the greatest Good, must needs be the greatest Evil, or the Plague of Plagues; but Sin doth this, therefore the greatest Evil. That which is the greatest Judgment to be left unto, is the worst of Evils; but 'tis the greatest Judgment in the World, to be left or given up to the Lusts of our own Hearts: *Ergo, &c.* When God designs to bring his severest Wrath upon a People, or a particular Soul, when he resolves to afflict them to the uttermost, he doth not say, I will bring Plague, or Sickness, or Famine upon them, but, I will deliver them up to their Sins. *Israel would have none of me, &c.* and what then? *Psalm 81. 11. So I gave them up to their own Hearts Lusts, &c.* Thus he gave up the Gentiles to vile Affections. That Sickness, Plague, or Pestilence, that destroys most, that kills Millions, which is so infectious, that none amongst Thousands, nay, Millions of Thousands, can escape, is the Plague of Plagues; but such a Sickness is Sin. More shall be damned, than shall be saved; nay, but few comparatively enter in at the strait Gate, and so find Life. Now all that are damned, are damned or destroyed by Sin, and therefore it is the worst of Evils. That which kills or destroys Body and Soul too, is the Plague of Plagues; but Sin destroys Body and Soul too: *Ergo, Sin is the Plague of Plagues.*

V. Many of those who have the Disease we call the *Sickness*, have Spots upon them, which are of two sorts, one of which are called the *Tokens*; and when they appear, they look upon themselves as dead Men: So Sin, this spiritual Plague and Sickness of the Soul, marks some Men out for eternal Death: *Their Spot* (saith the Lord) *is not the Spot of my Children*; that is, their Sin is not a Sin of Infirmary, such as appear upon the Children of God. Any Spot is bad, but some are worse, very bad, they are deadly Spots, they have the Tokens of Death and Wrath upon them.

1. The Sin or Spot of a godly Man is rather a Scar or Wound that is healed, or almost healed: But Sin in some of the Ungodly, is like a rotten, putrifying Sore in the Flesh.

2. The Spots of the Godly are not so contagious or infectious as the Sins or Spots of the Wicked. The Sins of the Ungodly make their very Persons and Prayers loathed and hateful in God's sight; now God, tho he hates the Sins of his own Children, yet he loves their Persons. *Psalm 109. 7.*

3. Sin in a Saint is his Sorrow, 'tis that which he hates, it wounds and grieves his Soul, he is sick of his Sin; but the Wicked love their Sin. Sin is in a godly Man's Conversation, and that is his Trouble; but Sin is in a wicked Man's Affection, which renders it to be a deadly Spot. *Rom. 7. 3.*

4. Sin reigns and predominates in the Hearts of the Wicked: But Sin, tho it may sometimes tyrannize in a Saint, yet he obeys it not, he is not the Subject or Servant of Sin: The one yields and subjects to Sin; the other opposes and resists it, every Faculty of his Soul is set against it; and not only so, but against every Sin.

VI. Sickness brings oft-times utter Weakness upon the Body: So Sin brings Weakness upon the Soul: *I am feeble, &c.* It makes a Christian very faint. [See Leprosy.]

VII. Some Sickness is very grievous to be born: So Sin is grievous to a true Christian, who is made sensible of it.

VIII. A Man that finds himself very sick, and like to die, will soon look out for Help, or send to a Physician: So the Soul that is sin-sick, will seek for Help, viz. hasten to Jesus Christ, for none else can cure the Sickness of the Soul.

Inferences.

Art thou sick, and ready to die, and insensible of any Illness? doth nothing ail thee? This is sad.

II. Art thou sick, and greatly afflicted? is thy Soul weary of its Groanings? Hasten to the Physician, go to Christ.

1. The more sick, the more need of Physick; the greater Sinner thou art, the more need of a Saviour thou hast.

2. The longer thou delayest, the more hard and difficult will thy Cure be, besides the Danger thou runnest, Death may be at thy Door.

3. Consider, you must have a Cure, and be freed from this Sickness, this Stone in the Heart, this Unbelief, or what-ever else the Disease be, or else be damned.

4. Christ came from Heaven on purpose to be thy Physician: *He came not to call the Righteous, but Sinners to Repentance.*

5. Soul, let me tell thee, as it was once said to blind *Bartimeus*, *Be of good cheer, Christ calls thee. Come to me all ye that are weary, &c.* *Mat. 11. 28, 29.*

Luke 10. 30.

6. Thou mayest have Physick and Cure very cheap: Tho thou hast no Money, Christ will do all freely, if thou wilt cast thy self upon him.

Heb. 7. 25.

7. Christ is able to cure all Diseases. Tho thou art never so sick, he is able to make thee whole: *He is able to save to the uttermost all that come to God by him.*

8. Christ is willing as well as able. See *Mat. 8. 2. Mark 1. 41.*

9. Christ can do the Work, when all other Means fail, (*Mark 5. 26.*) when Purposes fail, good Desires fail, Prayers fail, and good Works, and Moral Righteousness fails, &c.

10. Christ is such a Physician, that rather than thou shouldest go without Cure, he hath shed his own Blood, to make thee whole, and free thee from thy Sicknes.

11. If Christ undertakes the Cure, he will never leave thee, till he hath perfectly restored thee to Health again. But remember, there is no Cure, but by his precious Blood: *He died, that we might live.*

Canst thou be sick, and such a Doctor by?

Thou canst not live, unless thy Doctor die.

Strange kind of Grief! that finds no Medicine good

T'assuage the Pain, but the Physician's Blood.

Fr. Quarles.

Sin compared to Vomit.

Jer. 48. 26. Moab also shall wallow in his own Vomit, &c.

2 Pet. 2. 22. — The Dog is turned to his Vomit again, &c.

A Wicked Man, or one who turns to his old evil and wicked Courses, is compared to a Dog, and Sin to Vomit which a Dog licketh up.

Parallels.

A Vomit is a very loathsome Thing, but a Dog's Vomit is most detestable: So Sin is a very loathsome Thing, but Apostacy is the worst of Sins; no Sin is more abominable in God's sight than that.

II. A Vomit is cast up sometimes by reason of the Sicknes of the Stomach: So a Christian being very sick of his Sin, casts it up, or vomits it out by Repentance.

III. Some Men finding themselves oppressed by means of some Obstructions, or by reason of the Foulness of their Stomachs, take something to make them vomit, to free themselves of that which otherwise may endanger their Health, if not their Lives: So a Christian, being sensible of internal Obstructions, and Pollutions of his inward Man, takes a fit Antidote of Christ's preparing, by which means he vomits up the Filth and Pollution of his Heart and Life, and thereby attains a healthy Soul, and flourishes in Godliness.

IV. Some Men on a sudden are made to vomit, by eating something that offends, or agrees not with their Stomachs: So many Sinners, by hearing of a Soul-searching Sermon, and by the Rebukes and continual Gnawings of their own Consciences, vomit up some of the Sins of their Lives; but in a little time they grow more sick of Religion than ever they were of their Sins, and so, with the Dog, they lick up their old Vomit again, i. e. turn to their former Ways of Sin and Error.

V. What is more hateful, or causeth greater Shame, than to see a Man wallow in his own filthy Vomit? So 'tis hateful to see a wicked and an ungodly Apostate, who hath turned his Back upon Christ and his Ways, wallowing in all his former Sins, and brutish Lusts.

Inference. Let this teach us to hate Sin and Apostacy.

Sin an Uncleanness.

Ezek. 36. 29. *From all your Uncleannesses, &c.*

Zech. 13. 1. *In that day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness.*

Eph. 4. 19. *To work all Uncleanness, &c.*

SIN is compared to an unclean thing, and Man by reason of Sin is said to be defiled; who can bring a clean thing out of an unclean? the Hebrew *Tama*, as Mr. Caryl observes, comes near the Word *Contaminatum*, which is used by the Latines for Uncleanness, and it speaks the greatest Uncleanness, Pollution, Sordidness, and Filthiness imaginable, as of Habit, Goar of Blood, the Muddiness of Water, or whatsoever is loathsome or unlovely, noisome or unseemly; such an Uncleanness is Sin.

Note, *Sin is an unclean thing*: They who see the Face of Sin in the Glass of the Law, see it the most ugly and deformed Object in the World: If Vertue could be seen, she would attract all Eyes to her, and ravish all Hearts to behold her, *Vertue is an invisible Beauty*; so if Sin could be seen, all Eyes would turn away from it, and all Hearts loath it. *Sin is an invisible Deformity*. The Spirit of God doth as it were strive for Comparisons, to set out the ugliness of Sin, it is compared to the Blood and Pollution of wretched new-born Infants, to the Corruption and Putrefaction of a rotten Sepulchre, to the Scum of a Seething-Pot, to loathsome, stinking and putrifying Sores, to the superfluity of Naughtiness, to the Leprosy, &c. all these Comparisons shew forth the ugliness of Sin, but alas! 'tis filthy beyond compare.

Ezek. 16.
Rom. 3. 13.
Isa 1. 5, 6.
Jam. 1. 27.

Parallels.

SOME things are so unclean and filthy, that they defile every thing they touch: Sin is such an Uncleanness who can touch it, meddle with it, and not be defiled by it? 'tis an infectious Uncleanness: as Good is so much the better, by how much the more it is diffusive, so Sin is so much the worse, by how much it is the more infectious and diffusive. Sin is diffusive two ways. 1. By Propagation from Adam to all his Posterity. 2. By way of Imitation.

II. Some things are full of Uncleanness, they abound in Filth and Pollution; such a Defilement and Uncleanness is Sin, it is not in one Part only, but in and upon the whole Man, it goes quite through; there is not the least part free from Head to Heel, *They are all gone out of the way and become vile, vile all over*. There is a double universality of this Uncleanness. 1. It defiles all Men. 2. All of Man, not one Man in the World but is unclean by Sin, and not one part in Man but is unclean; view him in his Understanding, Will, Judgment, Memory, Affection, Conscience, Eyes, Hands, Tongue, Feet, all parts of the Body, and Powers of the Soul are unclean.

III. Some Uncleanness is active, prevailing and powerful, it encreaseth and grows worse and worse, and defiles, and pollutes more and more; such an Uncleanness is Sin. Man is unclean as he comes into the World, but this Uncleanness grows and prevails more and more upon him, by actual Sin he becomes worse and worse, and is more defiled every day; it strives to captivate and bring the Souls of all Men under the defiling Power and Pollution of it.

IV. Some Uncleanness is so loathsome, that it causes such things to stink as come near it; Sin makes the Sinner stink, his Person stink, his Life stink, and his Services and Prayers, and all his best Actions to stink in the Nostrils of God. *The Sacrifices of the Wicked are an Abomination to the Lord*.

V. Some Uncleannesses are inward, hidden, obscure, appear not to the external Eyes. Sin is not a Spot in the Garment, or visible Pollution in the Face, or rottenness in the Flesh, tho' that's bad, and sometimes the effects of this Uncleanness, but it is rottenness in the Heart; all a Man's Intrals are as it were corrupted. Man, as you heard, and every part of Man is defiled, and yet externally this uncleanness doth not appear, the Sinner seems as beautiful and comely to the outward Eyes as other Men, this Uncleanness is internal: As Saints internally are glorious and beautiful, so Sinners internally are foul, filthy, and deformed, their Heart, Liver, and Conscience, is defiled.

Tit. 1. 15.

Disparity.

Jer. 2. 22.

WHat Pollution and Filth is so fixed and abiding, that all the Nitre and Fuller's Soap in the World cannot wash it off, nor the hottest Fire purify, purge it out, or consume it? But such an Uncleaness and Pollution is Sin, that all the Water in the mighty Ocean cannot wash it out; nay, could a Man bathe himself in brinish Tears of godly Contrition, it will not cleanse, or take away the Filth of his Transgression. *Thou thou wash thee with Nitre, and take unto thee much Soap; yet thy Iniquity is marked before me, saith the Lord.* All the Fire of Hell cannot burn it out; Hell-Fire shall never (as saith Mr. Caryl) consume this Filth; those who are not purged in this Life, shall never be purged in the next. The Wicked shall ever be in punitive Flames, but shall not find (as Papists dream) any purgative Flames; the Fire and Brimstone of Hell shall never fetch this Uncleaness out of the Damned.

II. What Uncleaness, and abominable Filth and Pollution is ensnaring? Men and Women are shie of, and ready at all turns to flie from, and avoid any external, terrible Uncleaness: But Sin is a bewitching and ensnaring Uncleaness. All the bodily Beauty in the World did never entice so many, as the Deformity and foul Face of Sin hath. Beauty and Comeliness are the Attractives, the Loadstone of Love; Christ was not loved by many, because he did not appear beautiful, he vail'd his glorious Beauty: Lust is loved, tho it be altogether unbeautiful. Christ is the Mirror of Beauty; tho some see no Comeliness in him, he is *fairer than the Children of Men*: But there is no Form or Comeliness in Sin; nothing indeed why it should be desired; yet how is it admired and esteemed by all Sorts of Men! They dote upon it, and run mad with love to it, ('tis so bewitching) as the choicest Beauty in the World.

III. What Filth, Uncleaness, or Pollution, is of such a murdering, killing, and destroying Nature, as Sin? It is true, some horrid Pollution is of a corrupting, poysonous, and destroying Quality, but not like Sin: This Venom, this Uncleaness, is worse than any, more mortal than any; it kills both Body and Soul too; it destroys eternally. O there is no finding out the cursed Nature of it; there is nothing can save from the killing Power of it, nor cleanse from its Pollution, but Christ's Blood.

Inferences.

Job 15. 16.

O What a woful Condition is Man in by Nature, how unclean in God's sight! Well might Eliphaz say, *How abominable and filthy is Man, who drinketh in Iniquity like Water!* The Word *צָרָה* notes that which is most abhorring to the Nature of Man; that which is not only so nauseous that the Stomach cannot digest it, but so base, that the Mind is burthened to think upon it; yea, the Word imports that which is rejected by all the Senses, that which the Eye cannot endure to look upon, that which the Ear cannot endure to hear of, that which is a Stink in the Nostrils, and which the Hand will not touch, such a thing is Man in God's Sight, by reason of Sin. *Filthy*, *נִאֲלָה*, the Word is derived from a Root that signifies, corrupt, rotten, putrified, the Scum of a Pot, the Rust of Metals, the Dung or Excrement of Man and Beasts. There are no Words (saith Caryl) filthy enough to express the Filthiness of Man. The Word is found, saith he, but three times in Scripture, in this Construction, and in all of them 'tis applied to shew the abominable Wickedness of Man: The first is this, *Job 15. 16. Psal. 14. 3. Psal. 53. 3.* as if this were a Word pick'd out on purpose, as a Glass, to shew Man his Face and natural Complexion in, &c.

Caryl on Job 15. 16.

Job 7. 17.

II. O what is Man, that God should be mindful of him! What Beauty is there in him, that the Almighty should set his Heart upon him!

III. What little reason have wicked Men to be proud? And how sadly are they mistaken, who think to adorn themselves with Sin? How do Sinners pride themselves in their filthy Garments, and Cloak of Unrighteousness? He is no Gallant now a days, unless he can swear and curse, and cry, *Damn-him*, and, *Sink-him*. Lord, what an Age is this! They shew their Sin, as *Sodom*, and hide it not; they glory in their Shame.

Job 25. 5.

Job 14. 4.

IV. Let us learn from hence to be fully sensible of our Birth Pollution, I mean, Original Sin, that which we brought into the World with us: *Can he be clean that is born of a Woman? Who can bring a clean thing out of an unclean? not one.* Can the Stream be clean, when the Fountain is so unclean? All that are born by natural Generation, are unclean. Adam's particular Act or Breach of the Law of God was ours, we being in him; he stood as the common Root of all his Posterity; 'tis also by the Almighty imputed to us: The natural Pravity or Corruption which issueth from thence, passeth from Generation to Generation.

V. We

V. We may infer from hence, that every Man and Woman hath need of washing; say not therefore with *Peter*, Thou shalt never wash my Feet, when every part is defiled, &c.

VI. Go, polluted Soul, go to the Fountain, 'Tis the Blood of Jesus Christ, that cleanseth us from all Sin.

VII. Bless God, there is a Fountain to wash in; a Fountain opened for Sin and Unclean-ness. [See Fountain in the First Volume.]

VIII. You that are clean, praise the Almighty: Ye were as filthy as others: *Such were some of you*, &c. Saints may be said to be clean four manner of Ways: (1.) Clean meritoriously, by the Blood of the Lord Jesus. (2.) Efficaciously, by the Spirit uniting them to Christ, and sanctifying their Hearts. (3.) Clean instrumentally, by the Word: *Now are you clean, through the Word which I have spoken unto you.* (4.) Clean impulsively, and attractively by Faith: — *Purifying their Hearts by Faith.*

Sin compared to Gray-Hairs.

Hos. 7. 9. ——— Yea, gray Hairs are here and there upon him, and he knoweth it not.

HE knoweth it not, that is, *Israel*, or *Ephraim*, viz. the ten Tribes. *Ephraim* may be considered as a Kingdom, *I am against the sinful Kingdom*; or as a Church: *Amos 9. 8.* They were a People in Covenant with God, or in a National Church-State, and once youthful and beautiful, but now they are become old and gray-headed, i.e. they had Symptoms of Decay and Ruine upon them.

Gray Hairs: Some by gray Hairs understand heavy Judgments; others, some prevailing Evils or Sins, which were Signs of Destruction, &c. There may be Truth in both.

Note. Symptoms of Ruine oft-times appear upon a People, before their Ruine comes.

Parallels.

GRAY Hairs are a Sign that a Man's best Days, his youthful Days, are gone: So some Sins and Judgments upon a People, are a Sign that their best Days are past away, that their Youth and Glory is departing.

II. Gray Hairs are a Sign of old Age: So some Sins and Judgments upon a People, shew forth that they are old in Wickedness.

III. Gray Hairs come oft-times by great Grief. *Scaliger* tells us of a young Man, who through the extreme Trouble of his Spirit, was turned gray in one Night; So the Judgments and Miseries of a People, because of their Sins, make them gray-headed, and thereby look old and withered, &c.

IV. When gray Hairs come upon a Man, they bring oftentimes with them feeble Knees, and Stiffness of the Limbs: So Sin makes feeble; the Heat of Zeal, and Vigour of Spirit is thereby abated.

V. Gray Hairs are Symptoms and Fore-runners of Death and Mortality: So some Sins and Miseries upon a People, are the clear Symptoms of spiritual Death, or Night of Darkness.

VI. Some Men have gray Hairs here and there, and they know not of them: So a Soul, Nation, or Church, may have sad Symptoms of Ruine upon them, and they be ignorant of them: *He knows it not.*

Quest. What were those gray Hairs that were upon *Ephraim*?

Ans. 1. One was, *Strangers had devoured his Strength*: Their Support and chief Stay, that which should uphold, comfort, and succour them, was gone. — Wicked Men were let in upon them; and such who sought to spoil them of their Rights, Liberties, and Estates; or spiritually, Sin prevailed, strange Lusts had devoured their Strength. *Ephraim* was fallen in love with other Lovers, his Affection was set upon Strangers. Saints should keep their Hearts close to Christ, or else the Love of the World will soon steal away their Strength, and make them decay in Godliness. The Whoredom of *Ephraim* was doubtless one of those gray Hairs he had upon him.

2. The Pride of *Ephraim* was another gray Hair: *The Pride of Israel doth testify to his Face; and therefore shall Israel and Ephraim fall in their Iniquity.*

3. Their Goodness was as the Morning-Cloud, and as the early Dew, it passed away: Which might be another of his gray Hairs. By their Goodness, doubtless is meant their Goodness and Kindness to God, and one towards another. They were false-hearted, unconstant, and

and fickle, like a Morning-Cloud; their Words were empty Sounds, like Clouds without Water; they dealt treacherously with God, and deceitfully with their Brethren.

4. They were like a silly Dove without a Heart; they let their dearest Enjoyments go, like as a silly Dove parts with her Young, and did not, like the Hen, strive to preserve them: This might be another of his gray Hairs. A Dove is easily caught with a Net; so was Ephraim easily ensnared by his Enemies. A Dove will keep her Nest, tho you take it away, and thereby take her captive: O how unwilling are some Men to part with their Lusts! They will not leave their Sins, or Company, tho it prove their Ruine: They are like the silly Dove.

5. The great Things of God's Law were accounted strange Things to Ephraim; tho God himself wrote them, yet he liked them not, but rather derided at them that owned, and subjected to them. This was another gray Hair.

Hof. 7. 8.

6. Ephraim was as a *Cake not turned*, he was not through for God; he stood halting between two Opinions, did not know what Religion to be of: Or he was so perverse, that tho he lay under heavy Judgments, and was ready to be burned on the Coals; yet he sought not to prevent the Danger, and escape the Fire; he cried not to God in his Affliction. And this was another of his gray Hairs.

Hof. 7. 14.

7. Ephraim was as an empty Vine; he brought forth Fruit to himself: God received but little from Ephraim; all his Labor and Doing was for himself, to enrich himself, and lay up for himself; he cared not for the Interest of God. *An empty Vine*: He had Juice and Sap enough to bring forth Fruit to himself, but was barren towards God. They cannot spare Time, nor have they leisure to wait upon his Service: They can't spare Money to further the Interest of Godliness, tho they can give two, three, four, or five hundred, nay, a thousand Pounds, to such a Son, or such a Daughter, and maintain them bravely, when some of Christ's Ministers want Bread: They love (alas!) their Sons and Daughters more than Christ: They are empty Vines, they bring forth Fruit to themselves. O what a base Spirit and Principle are some Professors of! They are like Ephraim. And this was another of his gray Hairs.

Hof. 12. 1.

8. He was broken in Judgment, he *fed on the Wind*, and followed after the East Wind: He pursued after Vanity, and the empty Things of this World. And that was another of his gray Hairs. Many more I might mention, they were indeed thick upon him, he was become very gray in Wickedness.

Inference.

Let us take heed we have not gray Hairs upon us, and know it not. Is not *England*, and the Church of God in *England*, grown here of late gray-headed? O what Signs and Symptoms of Ruine are there upon us! I will leave you to find them out. Where is that Love and Zeal that was once? Is not the World got into the very Hearts of Professors? Do they not follow after the Wind, and pursue the East Wind? Are they not like an empty Vine? Doth not every one mind his own carnal Interest? Have not Strangers devoured our Strength? Are we not become like a silly Dove without an Heart? Is not Whoredom and Superstition amongst us? Doth not our Pride testify against us? And is not our Goodness like the Morning-Cloud? Where is that Love and Bowels which should be in us towards one another? Are not some of the Things, yea, the great Things of God's Law, accounted by us as strange Things? Search further, and more gray Hairs will appear. Are we not divided and broken in Judgment? Can a Nation divided against it self, long stand? — Are there not many faithful Ministers snatch'd away in a short time? Is not this the Fore-runner of some dismal Calamity? Have not we had many fearful Signs in the Heavens? And are not the Evening-Wolves come out of their Holes? Besides all this, let every Soul search and see what gray Hairs he hath upon himself.

Metaphors,

Metaphors, Similes,

AND

Other Borrowed TERMS,

CONCERNING

The Devil, or Evil Angels.

The Devil called the God of this World.

2 Cor. 4. 4. *In whom the God of this World hath blinded the Minds of them which believe not.*

THE Devil here is called a God; not that he is a God, either by Nature, or hath this name conferred upon him by the Almighty, in respect of his Office, but rather he is called so in respect of wicked Men, who serve and obey him as their God, and in whom he rules and works effectually, as in his own People and Subjects.

Properly there is but one God: tho there are many who are called Gods, yet they are not Gods by Nature; *I am God and none else. Unto us there is but one God*: one eternal, immense, Isa. 45. 22. infinite, and incomprehensible Majesty. And this God is either considered Essentially, *God is a Spirit*, Joh. 4. 24. or else Personally, viz. the Father, the Son, and the Holy Spirit; *There are three that bear Witness in Heaven, &c. and these three are one.*

Improperly, (1.) Idols are called Gods; (2.) The Ark, 1 Sam. 4. 7. (3.) Magistrates, *I have made thee a God to Pharaoh. Thou shalt not revile the Gods*; the Chaldee saith [*Rab*] that Exod. 7. 1. is, a Master; the Hebrew *Elohim* (God) as Mr. Ainsworth observeth upon the place, is attributed to Judges and Magistrates, *I said ye are Gods*, these are Gods by Office. (4.) Satan, Psa. 82. 6. as in this Text, who would be look'd upon and worshipped as a God, he is properly an Angel, once an Angel of Light; God created him; and before he fell, he was a good Angel, as other Angels are who kept their first Estate; he is called a God; but there is one Word that confines his Power and Sovereignty, and greatly degrades him, limits him, and spoils his Divinity, makes him but a poor petty God, he is but the God of this World, both for extension and duration; he bears no rule above, nor shall he bear any sway in the World to come: If the God of this World, 'tis by Usurpation; he is like an audacious Traitor who rebels and strives against his Lawful Sovereign, *For the Earth is the Lords, and the fulness thereof*; Christ is Heir of both Worlds; tho he admits Satan to God it here for a while, he is a false God, an Enemy to God, and no God.

Disparity.

GOD is without Beginning; the Devil had a beginning: God is an uncreated Spirit, the Devil an Angel and a created Spirit (I do not say he was created a Devil) Sin made him a Devil. God can do what he pleaseth, he hath an unlimited Power; the Devil's Power is limited, he can go no further than God permits him. God hath a just and rightful Power, Satan hath only an usurped Power, &c. God is infinite, immense, &c. But some may say, in what Sense is Satan said to be God of this World? What World? &c. The word World is a convertible Phrase, and here I understand it is to be taken for the Inhabitants of the World; I mean the Wicked, distinct from the Godly. He is the wicked Man's God three ways.

1. By

1. By Devolution, they have fallen off from God to Satan, they have departed from the true God, and his Service, and have closed in with the Devil; and so Satan owns them to be his Subjects. The whole World is divided into two parts, two Bodies, and are under two Heads, either Subjects of Christ's Kingdom, or of the Kingdom and Power of Satan; they are either of the Army of Light, or Regiment of Darknes.

Rom. 6. 16.

2. The Devil is the wicked Man's God by voluntary submission, *His Servants ye are to whom you obey.* Wicked Men are Satan's Volunteers.

3. By God's just Desertion, as they have cast off God and his Service, and desire not the knowledg of his ways; so God hath cast them off, and suffered Satan to possess them, &c.

The Devil a Prince.

Joh. 14. 30. — *The Prince of the World cometh, &c.*

Eph. 2. 2. *According to the Prince of the Power of the Air.*

Rev. 9. 11. *And they had a King over them, which is the Angel of the bottomless Pit.*

THE Devil is in these Scriptures called a Prince, Prince of Darknes, Prince of the Power of the Air, King of the bottomless Pit, &c.

Parallels.

PPrince is a Term that denotes Power and Sovereignty; Satan hath great Power over wicked Men, &c. There is also, no doubt, some kind of Supremacy or Superiority amongst the evil Angels; we read of the Prince of Devils, *He casts out Devils by Beelzebub the Prince of Devils.* Also some of these wicked Angels are called Principalities and Powers, which signifieth Eminency of Place, above others. What degrees or order there is amongst Devils is hard to find out, what ever Order there is amongst them, yet we know he is the Master of mis-rule amongst Men, &c.

II. A King or Prince ruling and reigning, imports a Kingdom: for what is a King without a Kingdom and Dominions over which he reigns? The Devil hath a Kingdom. There is a twofold Spiritual Kingdom spoken of, *viz.* the Kingdom of Light, and the Kingdom of Darknes, called sometimes the Kingdom and Power of Darknes. 1. His Kingdom is in the Hearts of ungodly Men, he rules and reigns there. 2. His Kingdom takes in all the Confines and Territories of Anti-Christ, and all other false and corrupt, erroneous and tyrannical States whatsoever, throughout the whole Earth, where his Power is owned, and his Authority subjected to. 3. He is said to be King of the bottomless Pit.

III. The Name of some Kings puts an awful fear upon Men: So the Name and Power of Satan is such, that it makes many Souls to dread and quake at the Thoughts of him.

IV. Some Kings have been great Tyrants. There is no Tyrant in the World, nor ever was, so vile as the Devil. True, some have acted like Devils, they seemed more like Devils than Men, as *Nero*, who caused the Bowels of his own Mother to be ripped up to see where he lay, &c. [See *Lion and Dragon.*]

V. Some Kings are mighty in Power, and their Dominions very large: Satan is a mighty King, he hath a Power that no meer human force can stand against, hence called the *strong Man armed*; none ever seemed a match for him but the Prince of Peace. Besides, he rules over all the Nations of the ungodly, and by force or fraud enslaves to his hellish Scepter Millions of Souls, there is no Kingdom, or Nation, in the whole Universe, but he pretends to some Right, Supremacy, and Authority in it; the World is full of his Creatures; nay there are more Souls who are his Vassals, than the Son of God hath faithful Subjects.

The Devil a Hunter.

Psal. 91. 3. *He will deliver thee from the Snare of the Hunter.*

Prov. 6. 5. *Deliver thy self as a Roe from the Hand of the Hunter.*

BY the Hunter in these places, I see no ground to doubt, but that the Holy Ghost principally intends the Devil, who is the great Hunter and Destroyer of Mens Souls; out of whose Hand, i. e. Power, Wisdom advises her Son to deliver himself.

Parallels.

A Hunter is one that pursues, or eagerly follows after his Prey, what sort of Beasts soever he hunts, he seems unwearied in his Pursuit, his Heart is affected with his Game, and hence takes great delight in it. So the Devil pursues Sinners, nay and the Godly too; for they are part of his Game, and how eagerly doth he pursue them, 'tis the only thing he seems to delight in, he is never weary of this work, nor in the work.

II. A Hunter in pursuing after the poor sensitive Beast, designs to kill and destroy them, 'tis to take their Lives away, &c. So the Devil in hunting after the Souls of Men, his grand design is to destroy them, *He seeketh whom he may devour*; 'tis the Soul, the Life of the Soul, he strives to destroy. As David speaks of his Enemy, *Thou huntest after my Soul to take it*, so may every Man and Woman say of Satan.

1 Sam. 24. 12.

III. A Hunter has many Devices and cunning Stratagems to ensnare the Game he pursues; So the Devil hath many Snares and cunning Wiles to catch and destroy the Souls of Men, Hence he is compared to a Serpent: *We are not ignorant saith Paul, of his Devices*, and in another place, he exhorts the Saints to put on the whole Armour of God, that they may be able to stand against the Wiles of the Devil. The Greek Word signifies such Snares as are set to catch a Man, *He will deliver thee*, saith the Psalmist, *from the Snare of the Hunter*, meaning (saith Ainsworth) the Devil; Satan hath many Devices and Snares to draw Men into Sin. 1. By persuading the Soul it is no great matter, 'tis, saith he, but a little one. 2. By presenting the Pleasure and Profit of sinful Practices, and hiding the Shame thereof, and the Wrath and Misery they will certainly bring on the Soul at last. 3. He lays before a Man the Sins of good Men, O saith he do you not find that such and such Godly Men have done as bad as this, was not David overcome with Adultery, Ezekiah with Pride, and Noah with Drunkenness, &c. but all the while he strives to hide from them their Vertue and unfeigned Repentance, and utter abhorrence of these Sins afterwards. 4. He presents God to the Soul, as one made up all of Mercy, and that Repentance will make all whole again; but afterwards, it may be, when the Soul is defiled by yielding to his Temptation, persuades Souls the Sin is so great, and God so just, that he will not pardon Sin, 'tis little before committed, but great when 'tis committed, and this way he seeks to ensnare the Sinner. 5. Another way he hath to catch his Prey with, is by leading the Soul into the way of Sin, it may be, to the Harlots Door, he allures into the Company of Sinners, and entices the Soul to contemplate upon Sin to toy a little with *Dalilah* (as it were) and a Multitude of other Snares he hath.

2 Cor. 9. 11.

Psal. 91. 3.

IV. A Hunter, that he may the better catch his Prey, hath not only his Snares, but also his Dogs, and them of every sort fit for his Sport and Enterprize, he hath his setting-Dogs, his scenting-Dogs, his race-Dogs, some to start his Game, and others to pursue his Game, &c. So the Devil, the great Hunter of Souls, hath, besides his subtle Wiles and Snares, fit Instruments to effect and accomplish his Design; he has his Dogs (for so as we have shewed you else where) wicked Men are called, and them also of every sort, some great ones, and some small ones, some that are like setting-Dogs, who watch how they may trapan, and prey upon the Godly to draw them into Sin, or into Sufferings; and others, who are like cruel Blood-Hounds, who, as being void of Mercy, endeavour to tear the Saints in pieces.

V. Some Hunters mind little else, save Hunting; 'tis said of Nimrod, he was a mighty Hunter, &c. So the Devil he is a mighty Hunter, he minds nothing more than the hunting of the Souls of Men, O the Millions, that he hath caught and destroyed, he is a most cruel Hunter.

Gen. 10. 9.

VI. Some Hunters are very swift and diligent in the pursuit of their Prey, they will ride over many Fields in a day, they will search and beat about with abundance of diligence, to find out their Game, they are it may be here now, and a few hours hence many Miles off, and hardly allow themselves time to eat their Meat, &c. So the Devil is a swift Hunter, he is like Lightning (as it were) swift in Motion, he is a Spirit, and so has the advantage to leap

A a a

suddenly

Parallels.

suddenly upon his Spiritual Prey, he has his Eyes upon all the ways of Men, he is here to tempt this Man, and presently in another place to catch unwary and secure Souls.

VII. A Hunter is diligent to observe the Disposition of the Creature he hunts, and also the places where it haunts: So the Devil, he observes the Dispositions and natural Inclinations of Men and Women, and also all their haunts, that so he may the better prey upon them, he knows what Men are prone to Lying, and what Men are addicted to Covetousness, and who are naturally inclined to the Lusts of Uncleanliness, and who are subject to Passion, &c. and according to the various Tempers and Inclinations of Persons, he suits his Temptations.

VIII. A Hunter seeks to come sometimes, if possible, on his Prey unawares, when they are secure, to steal as it were upon them: So the Devil comes upon Christians many times when they are asleep and in a secure state; an Enemy hath done this whilst Men slept. And hence Solomon's advice is to the Sons of Wisdom, not to Give sleep to their Eyes, nor slumber to their Eye-lids, and to deliver themselves from the Hand of the Hunter, &c.

Prov. 6. 4, 5.

Disparity.

Other Hunters generally hunt for their Recreation, 'tis not out of Envy and Hatred they bear to the Creatures they hunt: But the Devil hunts the Souls of Men out of that implacable Hatred he bears to them, 'tis not his Pleasure, but his Malice, which stirs him up to kill and destroy poor Sinners, he knows he is miserable himself, and he would make, if he could, all the Children of Men as miserable as himself.

Inferences.

This may serve to awaken all Men, to take heed and deliver themselves from this mighty Hunter; Soul fly to Christ, he is able to save thee, who hath promised to deliver thee from the Snare of the Hunter, &c. labour to be like the Roe, swift-footed, O labour with David for Hinds Feet.

The Devil a Fowler.

Prov. 6. 5. *Deliver thy self as a Roe from the Hand of the Hunter, and as a Bird from the Hand of the Fowler.*

AS Satan is likened to a Hunter, so he is likewise unto a Fowler, they are both Metaphors of a like Import.

Parallels.

A Fowler hath his Nets, Gins, and many Allurements to catch the poor silly Bird: So hath Satan to catch the Souls of Men, some of which we mentioned before.

II. A Fowler having taken divers Birds, he makes use of them, in a crafty manner, to bring others to his Net: So doth Satan, he this very way seeks to allure Sinners, he sets before the Eyes of the unwary Soul, how many Birds he hath got in his Snares, and yet they sing most sweetly, and leap about as if they had all Joy and Enlargements in the World; he would persuade Gods Children none have so sweet and pleasant a Life as the Ungodly, who flourish in Prosperity, and are not plagued like other Men, and by this means, this cunning Fowler oft-times ensnares the Souls of Men.

III. A Fowler is very cautious how he spreads his Net in the sight of any Bird: So Satan craftily strives to hide his Net and Snare, by which he seeks to catch the Souls of Men, he presents the Golden Cup, but hides the Poyson. Thus he deceived Eve, he strove to affect her Heart with the choicest and excellent Nature of the Fruit of the Tree, *Ye shall be as Gods, &c.* This was the Bait, but the Net or curled Hook is hidden, he seems to court her as a cordial Friend, as one that wished her the greatest Happiness imaginable; but alas! his design was to catch her in the Net of Rebellion against God's Law, to destroy and undoe her for ever; *In vain is the Net spread in the sight of any Bird.*

Ecccl.

IV. A Fowler strives to counterfeit the real call of Birds, thereby to entice them into the Snares and Nets he hath spread for them: So Satan endeavours to transform himself into an Angel of Light, and also teaches his Ministers to counterfeit the Garb, Behaviour, and Call of Christ's true Ministers, thereby to deceive and draw Souls into Perdition and Destruction.

1 Cor. 11. 14,

15.

Who

Parallels.

who more ready to press Holiness, and Self-denial, &c. than some of the grand Deceivers of this Age, *They come to you in Sheeps cloathing, but inwardly they are ravening Wolves.* Mat. 7. 15.

V. A Fowler some times in the Night dazles the Eyes of the poor Birds with a great Light, and thereby most easily spreads his Net over them: So Satan by false Lights preys upon the Souls of Men, who cry out, Light, Life and Power, &c. and this hath so dazled the Eyes of People, that many have been taken, and little think where they are, nor the danger they are in, alas! the cunning Fowler has got his Net over them.

The Devil a Lion.

2 Pet. 5. 8. *Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.*

Christ is compared to a Lion, saith the learned *Glossius*, because Noble, Heroick, and Unconquerable. 2. Wicked Men and Tyrants are so called, because Fierce, Outragious and Cruel. And 3. The Devil is called a Lion, because Roaring, Rapacious and devouring, &c.

Some of the common Epithets of a Lion, as we have under another Head noted, are these, viz. Bold, Stony-hearted, Preying, Ravening, Stubborn, Cruel, Bloody, Terrible, Swelling, &c. Which sets forth his Natural Evil, and worst Properties, upon which account the Devil, as all the Learned observe, is compared to him.

Parallels.

THE Voice of the Lion is called *Rugitus*, that is, Roaring, or Bellowing, which is very terrible to other Beasts, who when they hear him roar, tremble; he roars when he is hungry and wants Prey: So the Devil is said to walk about like a roaring hungry Lion, who is not satisfied with the Prey he hath already got, but seeks to devour more Souls: for as the Lion is a very greedy and unsatisfied Beast; so is the Devil, he would, did not God restrain him, destroy the whole World, not a Soul should escape.

II. A Lion is a very strong Beast, *What is stronger than a Lion?* So the Devil is a strong Enemy; and one reason, doubtless, why he is compared to a Lion, is to signify his Strength, as his being compared to a Serpent, doth his Subtilty. Hence God hath laid help for us upon one Mighty to save, viz. the Lord Jesus, who was able to encounter with this strong and furious Adversary, *For to this end was the Son of God manifest, that he might destroy the Works of the Devil, and destroy him who had the Power of Death, which is the Devil.* 1 Joh. 3. 14. Heb. 2. 8.

III. A Lion is a very bloody and tyrannical Beast, he will set upon and destroy whole Flocks and Herds of Cattel, he is a great Enemy to Sheep and Lambs and other innocent Creatures: So the Devil is very bloody and cruel, as appears in *Job's* Case, he took away his Cattel, and then all his Children, and after that smote his Body with Biles; he seeks to destroy the Bodies and Souls of Men too, the Godly stand in fear of him; for Christ's Sheep and Lambs, have not a more cruel and bloody Foe in the World. *Tosl', p. 361.*

The Devil a Dragon.

Rev. 12. 7. *And the great Dragon was cast down, that old Serpent called the Devil and Satan, &c.*

AS the Devil is compared to a Lion, so likewise to a Dragon. Some are ready to question whether there be any such Creature, or no; but it is without any just ground, since the holy Scripture speaks of them in so many places: Besides, we have approved Histories and Historians, which treat of them, as *Ælianus*, *Aristotle*, *Pliny*, *Mantuan*, *Gesner*, *Ovid*, &c.

Parallels.

THe Dragon is a flying Serpent, he is described with Wings very voluble, and spreading themselves wide according to the quantity or largeness of the Dragon's Body; which caused *Lucan* the Poet to write in this manner,

*Vos quoq; qui cunctis innoxia numina terris
Serpitis, aurato nitidi fulgore Dracones,
Pestiferos ardens facit Africa; ducit is altum
Æra cum Pennis, &c. ———*

You shining Dragons, creeping on the Earth,
Which fiery *Africk* holds, with Skins like Gold,
Yet pestilent by hot infecting Breath,
Mounted with Wings in th' Air we do behold.

The Devil is said to have Wings, to denote his Swiftnes in pursuing his Prey. He is like to a furious flying Dragon. No Man can get out of the reach of Satan; let them climb up never so high in Grace and Vertue, Satan hath Wings, and can pursue them with his poysonous Breath of Temptations.

Ælianus, Megasthenes.

II. Naturalists observe, that Dragons seldom hurt in the Day-time, but in the dark Night they come out of their Holes, and deep Caves: So the Devil does the greatest hurt in the Night of Ignorance; he hates the Light, like his cursed Children; his Kingdom is the Darkness of this World.

Topell, p. 706.

III. Naturalists say, Dragons have cruel Teeth, and that they have a treble Row of them in their Mouths, and that their Bite is very dangerous. Teeth, saith *Glassius*, denote Virulence, and an hostile Power, because Beasts, when they fight, use them as offensive Weapons. The Wounds the Devil gives to poor Sinners by his prevailing Power, are venomous and mortal.

IV. Dragons are mortal Enemies to Mankind, and Multitudes have been destroyed by them; in this they fitly resemble the Devil.

V. Dragons have a cruel infectious Breath: Those in *Phrygia*, when they are hungry, turn themselves towards the West, and gaping wide, with the force of their Breath (saith my Author) they draw the Birds that flie over their Heads into their Mouths; which some attribute to the infectious Nature of their Breath: Also they kill with their Tails; nay, some say, the Strokes of their Tails are more deadly than the biting of their Teeth. The Devil, like the Dragon, has many ways to wound and destroy Mankind. Sin is like the biting of Dragons, and false Doctrine in Scripture is called Dragon's Poyson, 'tis the Poyson of this old Dragon: *Their Wine is as the Poyson of Dragons, and the cruel Venome of Asps.*

Deut. 22.

VI. They will fight terribly, and are (as Naturalists note) always in War with the Elephant, and with divers other Beasts, both wild and tame, for he is the cruel Enemy of them all: So the Devil makes War with the Lamb, and with all his Followers: *There was War in Heaven; Michael, and his Angels, fought against the Dragon; and the Dragon fought, and his Angels, and prevailed not.* The Lord Jesus is too hard for this old Dragon.

Rev. 12. 7, 8.

VII. There

Parallels.

VII. There are in *Ethiopia*, and other hot Countries, Multitudes of Dragons, some greater, and some lesser, also some of a red colour. We read of some that have been found to be nine Cubits long, and of a great Thickness. Neither is it to be thought, (saith Mr. *Topsell*, out of *Gesner*) incredible, that the Souldiers of *Attilius Regulus* killed a Dragon, which was an hundred and twenty Foot long. Dragons (saith he) are certainly great Beasts, and there are few or none bigger on Earth: So there are many Devils, and by some places of holy Scripture, we may conclude there is a chief or grand Devil, one whose Hellish Power is above the rest, &c. The Earth and Air are full of these cursed Dragons, but being Spirits, we cannot see them: Besides, we may suppose, that they may abound more in some Countries than in others.

The Devil a Serpent.

2 Cor. 11. 3. *But I fear lest by any means, as the Serpent beguiled Eve through his Subtilty, &c.*

Rev. 12. 9. *The old Serpent, the Devil, &c.*

Serpents are venomous Beasts, that creep upon the Ground, or go as it were upon their Bellies, which, as it appears from *Gen. 3. 14.* was laid upon them at first as a just Judgment of God: *Upon thy Belly shalt thou go*; meaning, saith *Ainsworth*, in great Pain, &c. This Creature the Devil made use of to deceive Eve; the Devil spake in, or by the Serpent, *i. e.* opened the Serpent's Mouth; for we are not to conclude that Serpent was the Devil, because the Text saith positively, it was a Beast of the Field, who (as some conceive) is said to be more subtil than any other Beast, by means of Satan's Influences; yet all agree, that naturally the Serpent, or some Serpents are very crafty and subtil. *Aristotle* and *Galen* define a Serpent to be, *Animal sanguineum, pedibus orbatum, & oviparum*; that is, A bloody Beast, without feet, laying Eggs.

There are divers sorts of Serpents; we read of the Adder, Asp, Dart, Dragon, Cockatrice, &c. Some affirm that the Cockatrice or Basilisk hath Wings, from *Isa. 14. 29.* *Out of the Serpent's Root shall come a Cockatrice, and his Fruit shall be a flying Serpent.* The Basilisk is esteemed the King of Serpents, partly for the great Strength of his Poyson, and partly for his stately Pace, and magnanimous Mind; for he goes upright with his Head, near half a Yard in length.

Parallels.

Serpents are a venomous sort of Creatures, especially the Cockatrice: For his Poyson (Naturalists affirm) infecteth the Air, and the Air so infected killeth all living Creatures, and all green Things, Fruits and Plants of the Earth; it burneth up the Grass whereupon it goeth, or creepeth; and the very Fowls of the Air fall down dead, when they come near his Den or Lodging: So the Venom or Poyson of the old Serpent, *viz.* Sin, is very deadly, and of an infectious Nature, as hath been largely shewed. What Creature hath not been hurt and corrupted, more or less, by this Poyson? It hath disordered the whole Creation; the very Ground is cursed, and bringeth forth Thorns and Thistles *Gen. 3.* hereby.

II. Amongst all living Creatures, there is none that perisheth sooner than doth a Man, by the Poyson of a Cockatrice, for with his Sight he killeth him, the Beams of his Eyes do corrupt the Spirit of a Man; nay, saith my Author, he kills other Serpents by his Sight, such is the Venom of his Poyson: So no Creature hath suffered, or received such hurt, as Mankind hath by the Poyson of the old Dragon. Tho the Sin of Man, which is the Venom of this Serpent, hath been a Plague to all Creatures, yet Man receives the greatest Ruine by it, it destroys him eternally. Wicked Men, who are compared to Serpents, are destroyed by this old Serpent.

III. A Serpent is a very subtil Beast; *Be ye wise as Serpents, &c.* The Devil being compared to a Serpent, it principally denotes his Subtilty, who hath a thousand Ways to destroy and undo the Children of Men.

Parallels.

Topfell.
Elianus.
Pliny.

IV. Serpents are most envious, implacable, and furious Beasts; they are *immitissimum animalium genus*, a most ungentle and barbarous kind of Creatures, saith my Author; as appears by the Rage of a little Snake, one of the least of the Serpents kind: for when he perceives he is hurt or wounded, he never ceaseth casting out his Poyson, until he hath done harm, or died of Madnes. In this he is the very Image of the Devil, who is so outrageous, and filled with Envy, to Mankind, that he cares not what Mischief he doth, though it greatly heightens his own Punishment in the end. There is an irreconcilable Enmity between the Serpent and the Woman, and between his Seed and her Seed. A Man naturally, by a kind of secret Instinct, abhorreth the sight of a Serpent; and so doth the Serpent the sight of a Man.

Gesner.
Topfell.

Pliny.
Seneca.

V. There is a certain sort of Serpents, that if a Man look stedfastly upon them with one Eye, with a single Eye, they will run away from him: Such a Serpent is Satan; for if a Christian face him with a single Eye, that is, look upon him with an Eye of Faith, it will resist him, and make him flee.

Inferences.

FROM the Whole we may perceive, what the Nature of Sin is: These evil Angels were glorious Creatures at first, before they fell: but behold, what vile, cursed Creatures and Monsters their departing from God, and Rebellion against him, hath made them!

II. It may teach all Men to beware of the Devil, to watch against him, to avoid Sin, and the Venom of Sin, as they would a Serpent.

III. It may be of use to stir up the Godly to Diligence and Watchfulness, &c. *Be sober, be vigilant, &c.*

IV. It may teach us to bless and praise God for Christ, in whom, through Faith, we get the Victory over this terrible and crafty Enemy.

THE Eleventh HEAD OF METAPHORS, SIMILES, AND Other Borrowed TERMS, CONCERNING The Means of Grace, Pro- vidence and Affliction.

The Day of Grace.

Mat. 20. 6. *Why stand ye here all the Day idle? &c.*

Heb. 3. 7. *To day if you will hear his Voice, harden not your Hearts, &c.*

THe Time that God alloweth Men to repent, and provide themselves for another World, is called a Day: Behold, now is the accepted Time, behold, now is the Day of Salvation. I must work the Works of him that sent me, while it is Day; that is, whilst the allotted Season lasts. John 9. 4. *To day if you will hear his Voice, &c.* that is, before the Time allotted you, or the Space given you to repent, be expired:

Parallels.

A Day is a certain Time, so many Hours, &c. A natural Day is twenty four Hours, an artificial Day contains twelve Hours: So God allows a Man a certain and prefix'd Time to repent. *Jerusalem had a Day: O that thou hadst known, even thou, at least in this thy Day, the Things that belong unto thy Peace.*

II. The Day is set in opposition to the Night, and it signifies the Time of Light: So the Time of God's Patience, whilst the Gospel is preached to Men, and God waits upon them, and strives with them, to bring them over to the Knowledge of the Truth, is the Time of Light; and when God takes away the Means of Grace, and the Gospel, from a Kingdom, Nation, or particular Soul, that is a Time of Darkness, and then it may be said; the Day is gone, and Night is come upon them.

III. 'Tis Day when the Sun rises, and Night when the Sun sets: So 'tis the Sinner's Day, whilst the Gospel-Sun shines, and the Means of Grace are continued to them; but Night then, when the Ministration of the Gospel is taken away, and no more Means of Grace afforded to them.

Parallels.

IV. The Day is Man's working Time; Labourers in the Field, when the Day is ended, go home, they can work no longer: So whilst God affords the Gospel, and Means of Grace, Sinners should, like faithful Labourers, work hard, work out their own Salvation, labour for the Meat that perisheth not: for when that is gone, no Man can work; then the Things of their Peace will be hid from their Eyes, like as it fell out with *Jerusalem*.

V. The Day brings great Light with it, which makes great Discoveries of Persons and Things; whilst the Night lasts, Men cannot see what is near them, neither the Good they may receive, nor the Evil they should refuse, and escape from; but the Day discovers all, and makes every thing manifest: So the Gospel-Day brings Light, and the Light thereof discovers the Evil that is in the Hearts, Works, and Lives of Men; by this Light they see their Sins, and the Danger they are in thereby, and also the Way to be delivered from them. Christ is the Way which the Day-Light makes manifest. In the Night of Popery, Men lost the blessed Path to Peace, and Way of Life, and ran to the Merits of their own Ways, and to Popish Pardons, and what not? but the Day of the Gospel in *England* hath discovered their Mistake, and shewed them the plain Way to Heaven, &c.

Ecclesiastes 11. 7.

VI. The Day is comfortable, 'tis a pleasant thing for the Eyes to see the Sun: So are the Means of Grace, and the Day of Gospel-Light. O how sweet and pleasant a thing it is to see this Day, wherein the Word of God is powerfully and plainly preached amongst us!

VII. The Day sometimes is over-cast, and the Light darkened: So the Gospel-Day is sometimes, as a Judgment upon a People or particular Soul, darkened, and Clouds seem to cover the glorious Heavens, even as at this Time. O what thick and black Clouds seem to arise!

VIII. Some Days prove stormy, and high Winds arise: So sometimes the Day of Gospel-Grace proves stormy, and high Winds of Persecution arise upon a People; nay, not only Winds of Persecution, but also strange Whirl-winds of Delusions abound in it, which make it very perilous.

Mich. 3. 6.

IX. A Day hath its Morning, its Noon, and its Evening: So hath the Day of Gospel-Grace in a Nation, and to a particular Soul, who improves it not. God threatned his People of old, *That the Sun should go down over the Prophets, and the Day should be dark over them.*

Prov. 7. 9.

X. The Day suits not with some Men, they are for the Night; they are said to rebel against the Light, they hate the Light, the Night is for them; such are the Thief and Adulterer: *The Whorish Woman waits for the Twilight, even for the black and dark Night.* So many Sinners love not the Day of Gospel-Light, they are for the Night of Ignorance and Error. They had rather have Popery come, or any Thing come, than to have the Gospel, or the powerful Preaching thereof; it suits best with their carnal Hearts, they love that Religion that indulges them in their brutish Lusts.

XI. There are many ways to know when the Day draws towards an end, and Night approaches: As, (1.) When the Heat of the Sun abates. (2.) When the Shadows grow long, or are stretched forth. (3.) When the Harvest-Men begin to go home apace. (4.) When the Evening-Wolves begin to lurk out of their Holes. Now when these Signs are upon a People in a spiritual sence, their State is bad, they may fear Night approaches upon them. (1.) When the Gospel in its powerful Preaching, abates in its Heat, and blessed Influences upon Mens Hearts, so that but a few are warmed, and effectually wrought upon by it. (2.) When Religion is more in Shew than in Substance; when the Shadow is long, and the Substance little; Men being more zealous for the Form, than concerned for the Power of it. (3.) When many powerful or painful Ministers and Labourers are called home. (4.) When the Romish Wolves, who have lain long in their Holes, and dark Caverns, or lurking Places, begin to come boldly abroad, and impudently shew themselves; 'tis a Sign of Evening-Tide, and that the Day is near expiring. Is not this thy State, O *England*?

The Means of Grace compared to the Summer.

Jer. 8. 26. — *The Summer is ended, &c.*

BY *Summer* is doubtless meant that Time that God allows Men to gather in, and lay up spiritual Good for their precious Souls. The Time of Gospel-Light, or Means of Grace, is compared to the Summer.

Parallels.

THe Summer is the chief Time of the Year, that Season which generally all Men prize, long for, and rejoyce in: So the Time of Gospel-Grace, and Gospel-Light, is the chiefest and choicest Season in the World. The Time of the Gospel, the Dispensation of the Gospel, was the Time which the Prophets, and many good and righteous Men of old longed for, and which all sincere godly Persons do prize, and rejoyce in.

II. Summer is the Season that ripens the Fruits of the Earth; were it not for the Heat and Influence of Summer, what would become of the Husband-man's Labour? So the Means of Grace, or Ministration of the Gospel, ripens the good Seed which is sown in the godly Man's Heart, nay, it maketh all fit and ready for the Harvest, and for cutting down. It ripens the godly Man for Heaven, and the ungodly Man for Hell: The Word is either a Savour of Life unto Life, or else the Savour of Death unto Death; it either softens or hardens. It hath the same Effects upon Mens Hearts, that the Sun hath in the hottest Time of Summer, upon that which it sends forth its Influence upon.

III. The Summer is the poor Man's working Time, 'tis the Season in which he is to provide himself for Winter with such things he wants. The Day of Gospel-Grace is the Saints Summer, 'tis the Time in which he works hard, gathers in, and lays up for his immortal Soul: He *learns of the Ant, who provides her Meat in Summer, &c.*

Prov. 6.

IV. In Summer every thing looks green; the Herbs, Grass, Plants, Trees, and all the Fruits of the Earth, are in their Beauty, and greatest Glory: So in the Day of Gospel-Grace, whilst God affords Means of much Light and Knowledg, when Seasons, Sabbaths, Sermons, and Ordinances, in a plentiful manner do abound amongst us, how do the Saints flourish, their Graces flourish! O what Beauty and Greenness is there upon all sincere Christians!

V. He that is slothful and idle in Summer, as he brings Shame upon himself, ('tis a Sign of Folly, &c.) so he suffers, wants Bread, and is exposed to great Straits in Winter. *He that gathereth in Summer, is a wise Son; but he that sleepeth in Harvest, is a Son that causeth* Shame. So he that is idle and negligent in the Time of Gospel-Grace, or improves not the Means God affords, for the Good of his Soul, as 'tis a Reproach and Shame to him, so he exposeth himself to Ruine thereby. What will he do when Death and Judgment comes? Then he will want, and suffer Hunger, &c.

Prov. 10. 5.

The Means of Grace compared to Harvest.

Mat. 9. 37. *The Harvest is great, but the Labourers are few, &c.*

NOte. The Time of Gospel-Grace, wherein Work is to be done, and many Souls are prepared, and made willing to hear the Word of God, is compared to Harvest.

Parallels.

HARVEST is the Time to work and do business in, and it behoveth Men to labour hard then: So whilst there is an open Door for the Gospel, or God is pleased to continue the Means of Grace, Christ's Ministers ought to labour hard.

II. Harvest greatly tends to the relief of the Poor; they in Harvest-time gather in, and lay up against a Time of Want and Scarcity: So do the Saints, whilst the Day of Grace lasts, provide and lay up for their Souls.

Parallels.

III. Sometimes there is bad Weather in Harvest, which doth hinder and discourage the painful and laborious Husband-man: So Storms arise, and very bad Weather (as it were) often attends Christ's faithful Labourers, which greatly hinders them in their Ministry.

Mat. 9. 37.

IV. The Harvest is sometimes great, and the Labourers but few, so that the Work lies very heavy upon some Men: So in a spiritual sense, the Harvest is great, i. e. many People are willing to hear God's Word, but there are but few painful Preachers, and by this means the Work lies heavy upon them; and when it is thus, we are enjoined to pray to the Lord of the Harvest, to send more Labourers into his Harvest.

V. The Harvest sometimes proves thin, and comes into a little Room; or it may seem much in Bulk, and yet but a little Grain: So 'tis sometimes in the spiritual Harvest, there are many Multitudes hear the Word, attend upon the Means, they flock into the Assemblies; but alas! but few are converted; the Corn is little: A small Room will hold them, were they severed from the Straw and Chaff of the fruitless and unprofitable Multitude.

VI. When the Harvest is like to be catching, or the Husband-man sees Clouds begin to gather, and grow black, or they hear it thunder mightily, they work very hard, and hurry in the Corn, not knowing when they may have fair Weather again: So Christ's Servants, when they perceive a dismal Day approaching upon them, labour hard, and bring in what Souls they can into his Barn.

VII. The Harvest sometimes is very long, and sometimes but short: So God lengthens or shortens the Day of Grace, as he pleases. The old World had an hundred and twenty Years; others but a short Season. *O that thou hadst known in this thy Day the Things that belong to thy Peace! but now they are hid from thine Eyes.* Christ seems to be quick with them. And so it fared with those, Acts 13. 46.

VIII. In Harvest the Husbandman will not neglect a fit Opportunity of gathering in his Hay and Corn, upon presumption of much fair Weather to come: So a wise Christian will not lose the present Season for his Soul, upon hopes of much Time to come, but rather says, Now is the Time, &c.

*Observe in Summer's sultry Heat,
How in the hottest Day,
The Husband-man doth toil and sweat
About his Corn and Hay.
If then he should not reap and mow,
And gather in his Store,
How should he live, when for the Snow
He can't move out of Door?
The little Ants, and painful Bees,
by Nature's Instinct led,
These have their Summer-Granaries;
For Winter furnished.
But thou, my Soul, whose Summer's Day
Is almost past and gone,
What Soul-Provision dost thou lay
In Stock, to feed upon?
If Nature teacheth to prepare
For temporal Life; much rather
Grace should provoke to greater Care,
Soul-Food in time to gather.*

*Days of Affliction and Distress,
Are hasting on apace;
If now I live in Carelessness,
How sad will be my Case?
Unworthy of the Name of Man,
Who for that Soul of thine,
Wilt not do that which others can
Do for their very Kine!
Think, frugal Farmers, when you see
Your Mows of Corn and Hay,
What a Conviction this will be
To you another day?
Who ne're were up before the Sun,
Nor broke an Hour's Rest,
For your poor Souls, as you have done,
So often for a Beast.
Learn once to see the Difference
Betwixt eternal Things,
And these poor transient Things of Sense,
That fly with Eagles Wings.*

J. F.

Godliness compared to a Trade.

Heb. 3. 1. *Wherefore, holy Brethren, Partakers of the Heavenly Calling, consider the Apostle and High-Priest of our Profession, Christ Jesus.*

THe Profession of Godliness is in this, and divers other Scriptures, compared to a Trade or Calling; and 'tis a very fruitful and profitable Metaphor.

Parallels.

A Trade or Calling properly is that Art, Craft, or Occupation, whereunto one hath been trained, or wherein he exerciseth and employeth himself, whatever it be, whether Handicraft, or Merchandizing, &c. Now Godliness is the Occupation of every true Christian, 'tis that which he hath been trained up in, 'tis that which he exerciseth and daily employeth himself about. *Herein do I exercise my self, &c. Rather exercise thy self unto Godliness, &c.* Act 24. 16.

II. A Man, when he first sets up a Trade, hath, or ought to have, a Stock suitable to what it doth require, in order to the well-managing of it, or otherwise he is not like to do good of it; for the Want of a convenient Stock hath ruined and utterly undone many new Beginners: So every Christian ought to see, when he first begins to profess Godliness, what Stock he hath, I mean, what Grace, what Faith, what Love to God, and to his Neighbour, what Experiences of a thorow Change; for without a Stock of the Truth of Grace, and Work of Regeneration, no Man can follow the Trade of Godliness, to make any saving Earnings of it.

III. A Man that sets up a Trade, ought to know the Nature, Worth, and Value of those Goods and Commodities his Calling leads him to trade or deal in, or else he may be quickly cheated, and run out of all, by buying counterfeit Goods, or bad Ware: So every Christian must know what Goods he is to trade spiritually in, as also the Nature and Excellency of them. Now the heavenly Commodities are these, Faith, Love, Peace, Long-suffering, Gentleness, Goodness, Meekness, Temperance, Pardon of Sin, Communion with God, Joy in the Holy-Ghost, &c. Now he ought to know all these Things, the true from the counterfeit. And next unto the Graces of the Spirit, and the other excellent and rare Things he deals in, there are the Ordinances of the Gospel, the Nature and Usefulness of which he ought also to understand, and not to be deceived about them, lest he take the Traditions of Men for Christ's Institutions.

IV. A Man who sets up a Trade, ought also to know who he is to deal or trade with: So ought every Christian; and that is God, through the Mediator Jesus Christ; for without him there is no trading to Heaven. 'Tis by him we believe in God, by him we come to the Father. Christ is a Saint's only Correspondent; he receives all our Prayers and Duties, and makes Returns of Mercies.

V. A Man who begins a Trade, ought to be well instructed, and to know every particular Art and Mystery in it: Some Trades or Professions are hard to learn, they are full of Mystery, and very intricate; and if they understand them not, or are not Crafts-masters therein they will never live comfortably of them, as Experience commonly sheweth: So every Christian ought to learn the Mystery of Godliness; this heavenly Calling is not easily learned; there is no Trade that is more mysterious than the Trade or Art of Godliness, as we shall fully evince, and make appear,

1. By plain Texts of Scripture.

2. By Arguments and Demonstrations drawn there-from.

As to the First, see these Scriptures: 1 Cor. 2. 7. *But we speak the Wisdom of God in a Mystery, even the hidden Wisdom, &c.* Compared with Rom. 16. 25. Eph. 1. 9. & 3. 3, 4. Col. 1. 26. 1 Tim. 3. 16. *Without Controversy great is the Mystery of Godliness, God manifest in the Flesh, &c.* Godliness is twofold, 1. The Doctrinal Part. 2. The Practical Part.

A Mystery is a Thing hidden, hard to find out, that which few understand, which lies not open to the Sight and Apprehension of Men. Many Arts used amongst Men are full of Mystery. If a Man go into a Chymist's Shop, possibly he may see there several Extractions of Minerals, but he may not know how he extracted those Spirits, nor doth he

understand the Nature and Operation of them, that is a Mystery. There are divers other curious Arts and Devices very hard to learn, they are so mysterious; but all come short of these heavenly Mysteries. The Mysteries of Godliness are exceeding great.

1. These Things are hidden Things from the Eyes of Men. See *Mat. 11. 25.* The Gospel is read daily, every Man hath the History of it in his House; but alas! very few understand it; 'tis a Mystery; 'tis not known, but by such only who feel its Power, and blessed Effects and Operations of it upon their Hearts.

2. The Gospel, and great Things of Christianity and Godliness, are the rare Contrivance of God's eternal Wisdom, and therefore full of Mystery. *If any Man thinks he knows any thing, he knoweth nothing as he ought to know.* These things are not easily found out.

3. The History of the Gospel, and Principles of Christianity and Godliness, could not be known without Revelation; had not God afforded us the written Word, what should we, or could we have known of these Mysteries? What do the Heathen know of them, that have not the Holy Scripture? Doth the Light within discover the Incarnation, Birth, Life, Death, Resurrection, Ascension, and Intercession of Jesus Christ? Doth that teach the Mystery of Faith and Regeneration? 'Tis true, some have affirmed, that they should have known all Things the Gospel reveals, if they had never had the written Word: But how false that is, appears to all; and they themselves have been silenced, by putting one Question to them, which is this: 'Tis said in *John 20.* *Many other Signs did Jesus, in the presence of his Disciples, which are not written, &c.* Now let them shew us what those other Signs were: But alas! they can tell us nothing but what the Scripture relates; neither had we or they known them, but by the Record thereof.

4. That which we have the History of, and yet cannot understand, or make our own, unless the Spirit of God opens and explains it to us, is a great Mystery: But we cannot understand the Mystery of Religion and Godliness, without the Spirit's Teaching and Explanation: *Ergo, &c.* As the History must be revealed by the written Word, so the Mystery must be revealed by the Spirit: *For what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him; even so the Things of God knoweth no Man, but the Spirit of God.*

5. That which needs or requires several Gradations and Mediums, to open and explain it from time to time, is a great Mystery: But the Gospel, or Mystery of Godliness, requires such several Gradations and Mediums, to open it unto the Children of Men. (1.) God under the Law revealed these Things by divers Sacrifices, Washings, and other Rites, whilst Persons remained in their Non-age. (2.) It requires the Use of diverse earthly Similitudes, to open and explain it to the Understanding of Men. God is compared to a Father, to an Husband-man, to a Judge, to a Creditor, to a Portion, to an Householder, &c. Christ, to a Lamb, to Light, to an Husband, to a Vine, to a Shepherd, &c. The Spirit is compared to the Wind, to Oil, to Water: and Grace, to Seed, to Gold tried in the Fire, &c. The Mysteries of Religion and Godliness are so hard to understand in their own Nature, that God condescends to open them to us by earthly Things: In this God shews what Children we are, and how difficult 'tis for us to understand these Things. And tho they are thus explained, yet how little is it that we are able to understand of them! Now that which the Children of Men are not able fully to take in, or comprehend, tho God makes use of the best Mediums he in his Wisdom sees good to make use of, is a great Mystery: But the Children of Men are able to take in but little of the Mysteries of the Gospel, notwithstanding these gracious Mediums God is pleased to make use of: *Ergo, &c.*

6. That which the Children of Men are not able to take in or receive the knowledge of at once, but when God sees necessary to discover by degrees, by little and little, notwithstanding all those proper and fit Mediums he condescends to make use of, is a great Mystery: But the Mysteries of the Gospel, and Godliness, God sees the Children of Men, notwithstanding all those Mediums he is pleased to make use of, cannot take in or receive at once, but that there is need for him to open and discover them by degrees, by little and little: *Ergo, 'tis very mysterious, so vast a Depth, so great a Light, so strange a Mystery is this Mystery, that God reveals it now a little, and then a little.* Adam had the first Discovery of it: *The Seed of the Woman shall break the Serpent's Head.* Abraham had more of it made known to him; Moses had a greater Revelation of it than the Prophets: And then, *John Baptist*, who saw more than all that went before him, and upon that account was called the greatest Prophet that ever arose amongst them that were born of Women; and yet he saw but a little of this great Mystery, comparatively to what those saw who were in the Kingdom of Heaven, viz. the Gospel-Church, after the Death and Resurrection of Jesus Christ.

6. That

6. That which all the wise Men of the World, meerly by all their natural Wisdom, Arts, and Sciences, could never find out, nor arrive at the true knowledg of, is a great Mystery: But all the wise Men of the World, meerly by all their Arts and Sciences, and human Learning, could never arrive to the true knowledg of Christ, and real Godliness: Ergo, the Principles of true Godliness, and the Mysteries thereof, are out of the reach of meer humane Reason; tho not against or contrary to Reason, yet they lie above Reason: Reason must stoop to Faith in these things. The Gospel is called Wisdom, as opposite to the Wisdom of Men; and the Apostle saith positively, That it was Wisdom in such a Mystery, that none of the Princes of this World knew. Nay, the Spirit, says one, jeers *Sydenham* all the Learned of the World in this very thing, because of their gross Ignorance. Where is the Scribe? where is the Wise? where is the Disputer of this World? *Hath not God* 1 Cor. 1. 20. *made foolish the Wisdom of this World?* Hence the Preaching of the Gospel was accounted by *the learned Greeks but Foolishness.* Natural Men may understand natural Religion; but true Godliness consists in the Light of Divine Truth, and in the Life of Grace, God manifesting himself in the Light of Truth, and working the Life of supernatural Grace by his Spirit in the Heart. True Godliness doth not consist in the Knowledge of the Letter of the Gospel. A natural Man may have the historical or notional Knowledge of the Gospel and Christianity, he may arrive to the most exact understanding of things, as far as Letters and Words can express them; that is, he may know the true sense and meaning of things in the Gospel, according to what either the History, or Tenor of such Words will import, and know the Grammatical Sense of Words, better than many true Christians: But this is not the spiritual and true Knowledge of Religion and Godliness; for that consists in the saving and experimental Knowledge of God, and Jesus Christ: The Mystery of the Gospel, and Power of Godliness, is the Discovery of God's Glory in it self, and the working of it gloriously in the Soul; it lies not in the bare Expression, or Knowledge of Words, nor in the external Form of Profession of these Words; but it lies in the Divine Glory of God, which is wrapt up in these Words, and the gracious Conformity, Disposition, and Affections of the Soul to these things. 'Tis an easy matter to confess Jesus Christ to be the Son of God, and to read the Scriptures, to pray, &c. but to see the Mystery of that Glory which is in this, that Christ is God's Son, and to have the powerful Influences of it upon the Heart, whereby the Soul is brought into the Image or Likeness of Christ's Death and Resurrection; this is a Mystery.

7. That which the most wise and knowing in the same Art or Mystery, can reach or understand but part of, must needs be a great Mystery: As suppose a School-master, nay, the ablest in the World, who professes to know and teach such or such an Art or Mystery, is forced to confess, he sees and knows but little of it, or sees but in part, 'tis so hard and difficult to find out; all would conclude, that Art or Science was a Mystery indeed: But so it is here; for the holy Apostles, who had as great a knowledge of these Mysteries as any ever had in the World, nay, we may modestly conclude, a greater, yet they declare, they knew but in part, and saw but in part, they saw comparatively but a little way into these Mysteries, *For we know but in part.* — *Now we see through a Glass darkly.* — *Now I* 1 Cor. 13. 9, *know in part.* — Ergo, These are great Mysteries. 12;

8. That which the holy Angels desire to pry into, nay, look into with the greatest Earnestness and Desire imaginable, and are contented, the better to understand, to learn of the Church; and yet, when all is done, do admire, and stand as it were astonished at, is a great Mystery: But the Angels do pry into these Mysteries with the greatest earnestness, and are contented to learn of the Church, that they may the better or more fully understand them, and after all, stand and wonder, to behold the Depth of this Grace, of this Love, and the Strangeness of this Mystery. Ergo, the Gospel, or Doctrine of Godliness, is a great Mystery. Now to make this Argument good, pray consider these Texts of Scripture: 1 Pet. 1. 12. *Which things the Angels desire to look into.* The word [*desire*] signifies the utmost coveting or longing after a thing which a Man cannot be without: *Desire to look into:* πρὸς ἑαυτοὺς, this Word signifies bowing down to pry heedfully and narrowly into a Thing. 1. The Angels are greatly taken with this Mystery, with this Grace and Love in Jesus Christ, manifested to fallen Man; they look and pry into it, according as it was typified of them, by the placing of the Cherubims looking down towards the Mercy-Seat. *Exod. 25. 20.* 2. That they are content to learn of the Church, see Eph. 3. 10. *To the intent, that now unto the Principalities, and Powers in heavenly Places, might be known, by the Church, the manifold Wisdom of God.* 3. That they after all stand as it were amazed, and wonder at these Depths, see 1 Tim. 3. 16. — *Seen of Angels,* ἡθεὶς, it is not meant of a bare Sight, but a Sight which astonishes the Understanding, and takes up the Heart: *He was seen with admiration and wonderment:* Thus Dr. Sibbs.

9. That

9. That which the glorified Saints shall admire, when they arrive to a perfect Knowledge, must needs be a great Mystery: But the glorified Saints shall admire at the Mystery of this Grace and Love, in the Day of Christ, nay, it will be the matter of their wonder to all Eternity. See 2 Cor. 1. 10. Therefore the Doctrine of Godliness is a great Mystery.

10. This will be further manifest, by considering wherein the greatness of this Mystery doth consist.

First; Now the Mystery of Godliness principally consists in the Person of Christ, God manifest in the Flesh. Paul determined to *know nothing so much as Christ, and him crucified*. When we know Christ better, we shall understand this Mystery better: Christ is the Mystery wrapt up in all the Gospel, he is the Scope of all the Scripture, the Pearl hid in the Field; every Line is drawn to him, as the proper Center; all the Types and Shadows pointed to him, and all the Promises run in him. Jesus Christ is really and truly God, and yet very Man, God and Man in one Person, and is not this a Mystery? (1.) Is it not a Wonder, that a Woman should compass a Man? (2.) That he that made the World, should be born of a Woman! (3.) That the Ancient of Days should become a Child of a Day old! (4.) That Blessedness it self should be brought under a Curse for Sinners! *Christ was made a Curse for us, as it is written, Cursed is every one that hangeth on a Tree.* (5.) That he that was the Heir of all things, Heir of both Worlds, should be laid in a Manger! (6.) That he who was God over all, should have no where to lay his Head! (7.) That he should become poor, who was so rich, and by his Poverty make others rich! is not this a Mystery? (8.) He by dying destroyed Death; and unless he had died, we could not live; and by Death he brought us to Life! (9.) And is it not a Mystery, that a Person should be capable to die, and yet by his own Power raise himself up again from the Dead? (10.) Is not this a Mystery, that the Physician should die to cure his Patient, nay, and unless he die, the Sin-sick Soul could not live; and that his Blood should be the Balsam? Is it not a great Mystery, that the offended Saviour should suffer, to free the offending Sinner?

11. Is it not a Mystery, that the Nature of Man should be so joined to the Divine Nature of God, that both should make but one Christ? and that our Nature should be exalted above the Nature of the Angels, that Man should sit at God's right hand, that Man should be very God, and God very Man, in one Person? O how great is the Mystery of Godliness!

Acts 2. 23.
chap. 4. 28.

12. Is it not a Mystery, that Christ suffered according to the Decree and determined Counsel of God, and yet the Jews did wickedly in putting him to Death?

Secondly; The Mystery of Christianity appears to be great, 1. in God's casting off the Jews, who followed after Righteousness, and in calling the Gentiles, who followed not after Righteousness! That God should not be found of them that sought him, and be found of them that sought him not! (2.) That God should chuse poor and contemptible Ones into his Service, and reject the Wise, the Noble, and the Learned! and that by weak Things he overcame the Mighty, and by Folly confounded the Wisdom of this World!

Thirdly; There is a great Mystery in Election, in Justification, in Sanctification, in Renovation, &c. Nay, what Branch or Part of the Doctrine of Godliness is not full of Mystery?

Fourthly; There is a Mystery in every Grace:

1. In Faith: As, (1.) That a Sinner should believe, *i. e.* go out of himself, and be carried above himself, to believe Things impossible to Man's Sense, and above his Reason, that he should seek for Justification by the Righteousness and Obedience of another! for a Man (as one would think) to have a great deal of Holiness, and good Works, and yet to throw it, as it were, all away, and be dead to it in point of Trust and Dependence! is not this a Mystery? (2.) To believe, when every thing is opposite to it: To work for Life, and to oppose some Sin, a natural Man is ready to do; but to believe in Christ for Life and Holiness, to rely upon his Doings, his Works and Merits, this the Heart of Man is averse to; nay, and Satan opposeth it, the World mocks at it, and accounts it Foolishness. (3.) That a Man should believe, and not see, nay, believe, as *Abraham* did, *in hope against hope*.

2. There is a Mystery in Love, that a Man should love him with an endeared Affection, with a superlative Love, whom the World can see no beauty in; nay, thus to love him, whom their natural Eyes never beheld, nay, love him, who is able to make great, and save from all Misery, and yet suffers his People, and best beloved Ones, to lie amongst the Pots, and to be hated and persecuted in the World, and, to appearance, to be of all Men the most miserable! A Saint knows the Reason of these Things, but 'tis a Mystery to others. The Love of Christ turns the Affections another way, it drives, as it were, *Jordan* back, it makes the Waters ascend, and run up-hill. Is it not a Mystery, to see a Saint, who hath a Hundred,

Hundred, nay, it may be, Five Hundred a Year, a gracious Wife, many sweet and lovely Children, enjoying much Health, and living in all Prosperity; yet if he hath lost the Light of God's Countenance, or Christ be withdrawn from him, he is cast down, and greatly distressed and afflicted in his Spirit, and crying out, Ah! what is all that I possess, with I want the Love of Christ, the Presence of Christ? what's an Estate, and no Christ? Wife and Children, and no light of Christ? Christ (saith he) is all to me, and all is nothing without him. This is a Mystery to carnal Hearts, they wonder at it: Nay, to see a Man, that hath all the Comforts of the World, expose himself to cruel Mockings, Loss of Goods, to Imprisonment, and Death it self for Christ's sake, is a strange thing to worldly Men, they think the Man is mad, 'tis a Mystery to them, &c.

Fourthly; The Effects and Operations of Grace and Godliness are a Mystery.

(1.) That God should make Men wise, by teaching them to become Fools.

1 Cor. 3. 18.

(2.) That the way to become rich, very rich, eternally rich, is to become poor: This is a Mystery, yet this Mystery is taught us in the Person of Christ. *David* was a King, and very rich, yet cries out, *I am poor*; he was poor in Spirit. This poor Man cried, *There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, and yet hath great Riches.*

Prov. 13. 7.

(3.) That the way to have all, is to lose all; and that a Man gains most, when he loses most: Is not this a Mystery?

(4.) That Men must die to live, or that the way to live is to die; nay, that God kills by making Souls alive, and yet by that killing and death, brings them to life: And is not this a Mystery? Sin must die, and we must die to Sin: *Sin revived, and I died*; yet by that Death he revived, and lived. A Man must die to Self, or he can never live himself.

Rom. 7. 11.

(5.) God makes Men blind by giving Sight, and turns that Darkness into Light; and is not this a Mystery?

(6.) The way to Honour and Exaltation, is to be abased, and suffer our selves to be trod upon; this is opened also in the Person and Life of Christ. To enjoy God's Favour, is first to bear his seeming Frowns. And many such like Mysteries there are in Godliness.

Fifthly; There is a Mystery in Ordinances, which those who follow this Trade should understand, a Mystery in Baptism, a Mystery in the Lord's Supper. But these things I cannot enlarge upon for want of Room.

Use 1. Let all take heed they do not slight or reproach these Mysteries.

2. Let them not think to understand them in their own fleshly Wisdom.

3. Let them labour to get the Power and Operation of them upon their Hearts, and then they will esteem them, and say, there is a Truth in what we affirm and teach.

VI. He that would drive a Trade to gain by it, or thrive upon it, must follow it closely, he must make it his chief Business, nothing will be done in it to purpose without diligence. So every Christian, who would gain by the Trade of Godliness, must keep close to it; he must follow it day and night, and manage it wisely, throughout all his other Affairs. Godliness must be followed without intermission, it must be every day's Work; the Head, Heart, Hands, Feet, Time, Strength, Discourse Contrivance, must be taken up about it. No Man can thrive in Godliness, if his Heart be not in it. When thy Hand is in the World, thy Heart should be in Heaven.

VII. He that drives a Trade with discretion, must take heed he runs not too far in debt, and that he keeps his Books carefully, or else he may soon run out of all: So must a Christian take heed he run not far in debt. Debts will be contracted: *In many things we offend all*: But be sure to see these Debts paid, lest the Creditor come on a sudden upon thee. *If any Man sin, we have an Advocate*, &c. Renew Repentance every day, and labour after fresh Acts of Faith; keep thy Accounts even with God, observe the Mercies thou receivest from him, and be sensible of thy Faults and Miscarriages.

1 John 2. 1.

VIII. There is no Man that follows a great Trade, but ought to see he hath a Stock sufficient to trust; he that cannot trust, in some Callings, shall have but a poor Trade: So every Christian must be careful to get a good Stock of Faith and Experience; for if a Saint cannot trust God, he will never make any Earnings of Godliness. It is true, it behoves a Trader to take heed whom he trusteth; so it behoveth a Christian; he must not trust his own Heart, nor in his own Righteousness, nor put too much confidence in Princes. We can never trust Men too little, nor God too much.

IX. A Man that would follow a Trade to Advantage, must be much at home, and keep his Shop, and, as the Proverb is, his Shop will keep him; but he that is more abroad than at home, will soon come to Beggery: So a Saint must be much at home, and keep his own Heart well. Some Professors are more abroad, spying Faults in other Men, than they are in taking notice of their own.

X. A

Rev. 2.

X. A Man that drives a Trade, ought to take heed he go not behind-hand, and instead of getting, lose by his Trading: So ought a Saint to take heed he go not backwards instead of going forwards, and lose instead of gaining. *Thou hast lost thy first Love. — Remember from whence thou art fallen, and repent.*

XI. Some Men trade upon other Mens Stocks, as Factors, Stewards, &c. And such Traders are Christians, they trade upon Christ's Stock, they regulate their Affairs by Christ's Advice, they drive on Christ's Interest. All that Saints have is their Master's Money, and it behoveth them so to lay it out, that it may bring in the most Increase. Remember, all your Graces, Gifts, and Temporal Goods too, are the Lord's.

XII. Some Trades require great Layings out; and if a Man is sparing in his Layings out, he must expect his Comings in will be accordingly: So the Trade of Godliness requires great Layings out. A Christian, who will not lay out his Strength, Time, and Parts, and what he hath, for God, will never grow rich in Faith and Godliness.

Isa. 65. 24.

XIII. Quick Returns are the Life of a Trade, and animate a Man in his Calling and Business exceedingly: So quick Returns do enliven and greatly encourage a Christian, when he finds God answers his Prayers, as the Promise runs, *Whilst they speak, I will answer, &c.*

XIV. Some Men grow very rich by a Trade: So some Christians grow very rich in Faith and Experience, by Godliness. [See City of God, pag. 82, 83.]

Inferences.

THis may inform the Saints what they undertake, when they enter upon the Work and Business of Godliness, they must look upon it as their chief and principal Calling.

II. How are many Men deceived! They pursue the World as their chief Business, and mind Religion and Godliness, when they have nothing else to do.

III. Be exhorted, O Christian, to follow thy Calling; dost thou want Motives?

1. Consider, 'tis an honourable and ancient Trade; Christ Jesus himself was of this Profession, Godliness was his chiefest Business; all the Saints and Worthies of old followed this Calling.

Prov. 3. 14.

2. 'Tis the best Trade and Calling in the World: *For the Merchandise thereof is better than the Merchandise of Silver, and the Gain thereof than fine Gold.* Heavenly Things are rare Things, Things of great worth: (1.) They cost dear, viz. the Price of Christ's most precious Blood. (2.) They are durable Riches. (3.) O what precious Things are Pardon of Sin, Peace with God, Union and Communion with God! What a rare Thing is Heaven! Is not a Crown worth Trading for?

3. Consider who you trade with, and that is the great God, through Jesus Christ.

4. You have a faithful Correspondent, one that ever lives to make Intercession for you.

Isa. 55. 1.

5. You have your Goods upon easy Terms: *Ask, and you shall receive. Come, buy Wine and Milk without Money, and without Price.*

1 Tim. 6. 6.
& 4. 8.

6. 'Tis the most profitable Trade: *Godliness with Contentment is great Gain. 'Tis profitable to all things, having the Promise of the Life that now is, and of that which is to come.*

Metaphors,

Metaphors, Similes, &c.

CONERNING

Providence and Affliction.

Afflictions compared to Clouds.

Pfal. 97. 2. *Clouds and Darknes are round about him, &c.*

Joel 2. 2. *A Day of Clouds, &c.*

Lam. 2. 1. *How hath the Lord covered the Daughter of Sion, with a Cloud, in his Anger?*

CLOUDS are a moist Vapour, exhaled from the Earth and Sea, by the Sun, and condensed by the Cold in the middle Region, and carried by the Winds up and down, called the Bottles of Heaven; which God, saith one, doth fill with Wine and Vineger, with Mercy or Wrath.

By Clouds and Darknes are meant Afflictions and dark Providences, under which God often times exercises his own People.

Parallels.

CLOUDS are many, *Who can number the Clouds in Wisdom?* So the Calamities of God's Job 38. 37.
People are many, innumerable Evils compass me about, many are the Afflictions of the Righteous.

II. Clouds are said to be round about the Almighty, nay *thick Clouds are said to be a covering to him*, and yet he dwelleth in the Light, which no Man can approach unto: Now when God is said to dwell in Darknes, or to have Clouds and Darknes round about him, it shews that God's Works and Ways are hid from us: so that we are not able to see him, nor look up to behold what he doth, God's Providences are like Clouds, they obscure or hide God's Counsel and way of his working from us; he is in the Clouds tho we see him not, those Clouds and Darknes which are about him do not hinder his sight of us, tho they hinder our sight of him. Job 22. 14.

III. Clouds are of different kinds, some are said to be thick and very black, when others have a kind of thinness in them, and are, as Mr. Caryl notes (as it were) transparent; some are more gross and opacous, quite hindring and intercepting our sight of things beyond them: So some of God's Dispensations are dark, very dark, and others more bright; some are so dark and gloomy, such black and thick Clouds are over us, that we can see no Light, we cannot see through them, no seeing things beyond them; when others are not so dark, they are like light Clouds, the Mind of God may be seen and plainly understood in them. Job was covered with thick darknes, he understood not the reason why God contended with him, he had quite lost sight of the Almighty; *I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, I cannot behold him; he hideth himself on the right hand, that I cannot see him*: but it was his Mercy, God was hid on the right hand; for sometimes he hides himself on the left hand from a People. Job 23. 9, 10.

IV. Clouds make the day dark, dull, and People very Melancholly: So some of God's dismal Providences make the Dispensation in which we live very dark and uncomfortable, and fill us with Trouble and Sorrow.

V. Clouds are at the Commandment of God, he covers the Heavens with them, and again dissipates and scatters them at his Pleasure: So all the Troubles and Calamities that attend a People or Nation, are brought upon them by the ordering and over-ruling hand of God's Providence: Is there any evil in a City and I have not done it? *Who gave Jacob to the Spoil, and Israel to the Robbers? did not the Lord?* &c. and then he again, sometimes in an unexpected manner, scatters all the thick Clouds in a moment, making the day clear, serene, and comfortable. Isa. 42. 24.

VI. Clouds sometimes grow thicker and thicker, threatening a dismal Storm of Thunder and Hail, causing all that are in the Field to hasten home: So the Dispensations of God's Judgments sometimes are such, that all God's People fear a dreadful Storm will come upon them; and then those who have strayed abroad, and estranged themselves from God, begin to look about them, and hasten home apace, to take Sanctuary in God.

VII. Clouds cover the Face of Heaven; many Vapours gathering together rise up and darken the Sun, and keep from us the comfortable Aspect thereof: *I will cover the Sun with a Cloud.* The same Word that is used for a Cloud, doth signify a Multitude: So Clouds (as Mr. Greenhil observes) sometimes signify a Multitude of Men, a Multitude of Enemies, as it was prophesied concerning Nebuchadnezzar's Army, and of the great Gog, *Thou shalt ascend, and come like a Storm, and shalt be like a Cloud to cover the Land.*

VIII. Clouds are so swift, that they are irresistible; they pour out the Rain, and none can let them: So the Enemies, and other Troubles, come sometimes in upon God's People, that there is no stopping them.

IX. Clouds are such plain Emblems of Misery and Affliction, that the Hebrew Word ענן for a Cloud, signifies also Calamity: So the Day of the Lord's Wrath in Scripture is set out by Clouds frequently: *That Day is a Day of Trouble and Distress, a Day of Darkness and Gloominess, a Day of Clouds and thick Darkness.*

Now the Reasons why God brings Clouds and Darkness upon his People, are many, which I must pass by.

Affliction compared to Fire.

Isa. 24. 13. *Wherefore glorify ye the Lord in the Fire.*

Zech. 13. 9. *I will bring the third part through the Fire, &c.*

I Cor. 3. 13. — *And the Fire shall try every Man's Work, of what sort it is.*

Fire is taken in the holy Scripture two ways, either literally, or figuratively and metaphorically; and so it signifies several Things, and amongst the rest these;

1. The Wrath of God. *Mal. 4. 1.*

2. The Effects of his Wrath. *Isa. 52. 4.*

3. Any sore and dismal Affliction, Trial, or Persecution. *Isa. 24. 15.*

Note. Judgments, or sore Calamities, are compared to Fire.

Parallels.

There is a great Judgment and Terror in Fire let loose upon a People: So when God brings in Enemies, or lets them loose upon a People, 'tis a great Judgment, very terrible and amazing.

II. There are different Fires: Some are a Judgment, as before; but others are profitable, as the Refiner's Fire: So there are different metaphorical Fires. God's Wrath on the Wicked is like a devouring and consuming Fire, that burns up all; but the Fire in which he puts his own Children, is like the Refiner's Fire. Afflictions and Judgments upon the Godly, are but to burn up their Corruption, and make them more pure; they shall not consume them.

III. Some Fires break forth suddenly and unexpectedly: So some Judgments break forth upon a People and Nation suddenly, when no Man looks for it, whether it be Plague, Sword, or Famine.

IV. Fire burns terribly; when it hath gotten to a Head, 'tis hard to stop it: So when the Wrath of God breaks forth in good Earnest upon the Wicked, 'tis hard to stop it. The Wrath hath been quenched by Prayer, yet sometimes Prayer cannot quench Wrath: *Pray not for this People.*

Jer. 7. 16.

V. The Fire will refine Gold, and make it more fit for use; but Wood, Hay, and Stubble it consumeth to Ashes: So sincere Christians endure the Fire of Affliction, and are made better by it; but all drossy Professors and Hypocrites the Fire of Persecution consumes.

Affliction

Affliction compared to a Rod.

Job 9. 34. *Let him take his Rod away from me.*

Pfal. 89. 32. *I will visit their Transgression with a Rod.*

Mic. 6. 9. — *Hear ye the Rod, &c.*

THE Rod hath divers Acceptations:

1. The Word **שֶׁבֶט** *Shabat*, is taken sometimes strictly, for a Bough or Sprig growing from the Stock of a Tree, because a Rod or Staff is made of a Bough of a Tree.

2. It signifies a Scepter, the Scepter of a King, an Emblem of Power, &c. And because in ancient Times, (as the Learned observe) they were wont to make Scepters of such Rods, and all Scepters have the Form or Shape of a Rod; therefore the Original expresses the Rod and the Scepter by the same Word. Gen. 49. 10. *The Scepter, (Shebet, the Rod) shall not depart from Judah, &c.* This Scepter (saith Mr. Caryl) denotes two things: (1.) Authority to judg or command, (2.) Power to correct or punish.

3. The Word sometimes refers to Ecclesiastical or spiritual Discipline, or Censure of the Church: *Shall I come with a Rod? &c.*

4. The Word is often used in Scripture to signify Punishment or Correction, because Correction is often given with a Rod; and therefore to be under the Rod, is to be under Punishment or Affliction, &c. *The Rod and Reproof give Wisdom.* Prov. 29. 15. There is a Divine Rod of Chastisement for the Godly, and an Iron Rod of Wrath and Vengeance for the Wicked. And in this Sence the Words are to be taken in the above-cited Texts.

Parallels.

A Rod puts to pain, if it be sharply laid on; it makes the Person to smart, and cry out, &c. So Afflictions are grievous and painful to Flesh and Blood; they wound and pain the outward Man, whilst the inward Man takes pleasure in them: *I take pleasure in Infirmities, in Reproaches, in Persecutions, in Necessities, in Distresses for Christ's sake.* 2 Cor. 12. 10. Yet in another place the same Apostle saith, *No Affliction for the present seemeth to be joyous, but grievous.* Heb. 12. 11. As the Spirit would not do those Evils, which the Flesh would and doth; so the Flesh would not endure those Evils of Sorrows and Afflictions, which the Spirit gladly yieldeth to. As a Believer delights in the Law of God after the inward Man, when the Flesh is vex'd and troubled at it: So he delights in the Rod after the inward Man, when his corrupt Part is most impatient and unquiet under it: *Rejoyce when ye fall into divers Temptations; that is,* Jam. 1. into divers Afflictions. The Flesh hath its Sense, and feels Smart; but the Spirit is armed with Faith, which overcomes the Smart. Afflictions were not so much as a Rod, if they did not pain, and make smart; and we are not so much as Christians, if we cannot bear the Smart with Patience, &c. Caryl.

II. A Rod is used to correct, not to kill: 'Affliction is called a Rod, in regard of the 'Hand that useth it; a Sword is in the hand of a Judg, and a Rod in the hand of a Father. 'God deals with his People, as a Father with his Children, in chastizing them. When we 'offend him, he doth not take a Sword into his hand to slay us, but a Rod to scourge us.

III. A Rod is used by a Father, when no other Means will reclaim the Child: So God never afflicts his People, but when he sees there is need of it, he seeing no other Means will do. *He doth not willingly afflict nor grieve the Children of Men.* Lam. 3. 33.

IV. A Father hath divers Rods; if one will not do, and make the Child bow, submit, and humble himself, another shall: So God hath divers Rods; He sometimes corrects with the Rod of Sicknefs, Losses, Crosses, &c. Sometimes with the Rod of Poverty, sometimes with the Rod of Desertion; and sometimes he uses the Wicked in his hand, as a Rod to afflict and chasten his own People, which is one of the worst of God's Rods; and therefore David chose rather to fall into the immediate Hand of God, than to be scourged with the Rod of the Enemy. The Assyrian is called the Rod of God's Anger. Isa. 10. 5.

V. In using the Rod, the tender Father always designs the Good of the Child: So God in afflicting and chastening his People, designs their great Good: 'Tis not for his Pleasure, but our Profit, that we might be Partakers of his Holiness. Heb. 12. 10.

Inferences.

Let those Christians who are under the Rod, confess they have deserved it ; He hath not punished us according as our Sins have merited at his hands.

II. Let us from hence also learn to submit to the Rod, and not strive and struggle with God. O how uneasy are some Men and Women under Affliction. O I could bear, saith the Soul, any thing but this. Alas ! is it necessary that thou shouldest chuse thy own Rod ? God will correct us with what Rod he pleases, according to his good pleasure it must be, for the degree and kind of it too ; and are you troubled at the Rod, at this Rod ? It may be you had rather God should afflict you some other way ; but God sees this is the best, and no other will do the work upon your Hearts. It may be, if we had committed some other Sins, and not such and such a Sin, we should have been corrected but with such and such Rods, and not with this which seems most cross and grievous to us.

Lam. 3. 40.

III. Let us labour to find out what God speaks to us by the Rod : *Let us search and try our Ways.* Many times we may find out our Sin in the Punishment of it.

Jer. 8. 6.

Psal. 51. 4.

IV. Let us confess our Faults when we are under the Rod ; God hearkens to hear what we say : *Against thee only have I done this thing, and in thy sight.*

V. Let us labour to be thoroughly humbled when under the Rod.

Quest. Some may say, *Why does God use the Rod ?*

Prov. 22. 15.

Amos 3. 2.

Answ. 1. Because Believers are his Children ; Fathers will look after the Good of their Children. To spare the Rod, may be the Ruin of the Child.

2. Because the Sins of God's own People are grievous in his Sight. *You have I known above all the Families of the Earth, and therefore will I punish you for your Iniquities.*

VI. Hear the Rod : *The Lord's Voice crieth to the City, and the Man of Wisdom shall see thy Name : Hear ye the Rod, and who hath appointed it.*

1. The Man of Wisdom is one that fears God, *Prov. 9. 10.* A holy Man is a wise Man, and a Sinner is a Fool ; Holiness is the best Wisdom, and Wickedness is the greatest Folly.

2. He that escapes the greatest Evil, and chuses the greatest Good, is a Man of Wisdom.

3. He that prefers the Good of his Soul, before the Good of his Body, is a Man of Wisdom.

2. The Man of Wisdom will hear the Rod. (1.) He will commune with his own Heart, to find out the Cause of God's Anger, the Cause of Affliction. (2.) He will tremble at God's Judgments. (3.) He will justify God under the Rod. (4.) He is one that finds out God's Name in the Rod : He finds out Anger in the Rod, Mercy in the Rod, Wisdom in the Rod, Power in the Rod, Faithfulness in the Rod, &c.

3. A wise Man under the Rod will endeavour to turn away and pacify the Anger of God.

There is (it appears) a Voice in the Rod, which a wise Man strives to understand.

(1.) There is a chiding Voice in the Rod. (2.) And not only so, but in some Rods an amazing Voice. (3.) A threatening Voice. (4.) An awakening Voice. (5.) A convincing Voice. (6.) There is an humbling Voice in the Rod.

Quest. *Why do so few Men and Women hear and understand the Voice that is in the Rod ?*

Answ. 1. Because the Affliction or Judgment perhaps is general, 'tis hard for Men to make special and particular Application of common Calamities.

2. Because Men are more subject to look to secondary Causes in the Rod, than to the immediate Hand of God.

3. Because Men are so heedless and unsensible, they will not trouble themselves to find out the Voice that is in the Rod.

4. 'Tis because Men are so full of other Business, that they have not Time to hearken to God's Voice in the Rod.

5. 'Tis because they do not see any present Effects of God's Hand ; he is loth to strike : *How shall I give thee up, O Ephraim ? &c.*

Affliction compared to a Furnace.

Deut. 4. 20. *But the Lord hath taken you, and brought you forth out of the Iron Furnace.* Jer. 11. 4.
Ezek. 22. 18. — *And Lead in the midst of the Furnace.*

A Furnace is either taken properly, or figuratively.
1. Properly. (1.) For a Place which Refiners refine their Gold in. *Prov. 17. 3.*
(2.) A Place of Torment, such as was that which the three Worthies were put into, who refused to worship *Nebuchadnezzar's* Golden Image, *Dan. 3. 6, 22.*
2. Metaphorically, for heavy and cruel Bondage, *Deut. 4. 20. Jer. 11. 4.* For Hell-Torments, *Mat. 13. 42. And shall cast them into a Furnace of Fire.*
Note. Afflictions, or sore and cruel Trials, are compared to a Furnace.

Parallels.

A Furnace is prepared for Gold: *The Refining-Pot for Silver, and the Furnace for Gold:* So Afflictions are appointed for the Saints, who are compared to Gold.

II. A Furnace refines Gold, and makes it much more pure than before: So doth Affliction refine, and make more holy, the Hearts and Lives of godly Christians: *When he Job 23. 10. hath tried me, I shall come forth as Gold.*

III. A Furnace is made sometimes very hot: So Afflictions are sometimes very sore and grievous to the Godly. A weak Fire will not refine some Gold; no more will small Trials refine some Christians.

IV. A Furnace melts the Gold, and makes it soft, before it is refined: So Afflictions melt or make the Hearts of Believers soft: — *And I will leave you there,* (speaking of the Furnace) *and melt you.*

V. A Furnace consumes Tin, Lead, &c. and also the drossy part of Gold: So those Afflictions and Trials God brings upon his People, burn up or consume all loose and hypocritical Professors, who are compared to base Metal, as Tin, Lead, &c. And not only so, but also all the Filth and Corruption of such who are sincere. *Into Smoke shall they consume,* (speaking of ungodly Ones.) [See Gold, and Refiner in the First Volume, pag. 262, 264.] *Ezek. 22. 20. Psal. 37. 20.*

VI. Some Furnaces denote great Torment; 'tis an amazing thing, to be thrown into a hot fiery Furnace: So some Afflictions and Judgments brought upon an ungodly People, are very terrible, when they are in Wrath. The Wrath of God is to wicked Men like a burning and consuming Furnace: *Who can stand before his Indignation? or who can abide in the fierceness of his Anger? His Fury is poured out like Fire.* [See Furnace, as it respects Hell-Torments.] *Nah. 1. 6.*

Affliction compared to the Winter.

Cant. 2. 11. *For lo, the Winter is past, &c.*

Some understand by *Winter*, the State of the Elect before Conversion; but others, *Guild. Durham. Ainsworth.* (in my Judgment) upon better grounds, those cruel Persecutions the Church of God shall be under, during the Reign of the Tyrannical and Antichristian Powers of the Earth: *The Winter is past, the Rain is over and gone, &c.* These things (saith Mr. Ainsworth) may be applied to the outward Troubles and Grievances of this Life, by the Malice of the World, as when *Israel* was brought into the Bondage of *Egypt*, and of *Babylon*, and after was released: likewise to the spiritual Winter, Reign, and Rage of Antichrist; after which the Graces and Fruits of the Gospel began again to flourish: It may also signify the Afflictions of the Soul.

Parallels.

Winter is a Time of Cold, attended with Snow, Frost, Storms, and sharp Weather: So whilst the spiritual Winter of the Church continues, sharp and bitter Storms of Persecution frequently arise upon the Godly.

II. Winter

II. Winter, tho it be sharp, yet it is a profitable and wholesom Season of the Year, in respect of the Body of Man, and Fruits of the Earth: So is the spiritual Winter of the Church, or Soul; the Godly can no better be without Adversity, than we can be without Winter.

III. Winter-Frosts, &c. kill the Worms, Weeds, and Vermine: So do Afflictions, and the Frosts of Persecution, destroy the Weeds of our Corruption, and free the Church from carnal Professors, who are like Worms, and base Vermine, that hinder the Growth of God's choice Grain.

IV. In Winter 'tis a difficult and hard thing to travel some Roads: So 'tis a difficult thing to travel in the Way to Heaven, i. e. to keep on in the Path of Gospel-Holiness and Obedience, in a Day of Persecution.

V. In Winter many things look as if they were dead; Trees, Flowers, and Plants, have no Beauty in them, they are not pleasant to the Eye: So whilst the Winter-Time of the Church continues, the blessed Trees and Plants of Righteousness seem as if they were withered, and their Beauty and Glory gone, by means of the Tyranny and Oppression of the Ungodly; but when the Winter is past, and the longed-for Spring beginneth to appear, they will sprout up, and flourish again gloriously.

VI. In Winter we have now and then some good and comfortable Weather: So now and then in the Winter-Time of the Church, there is a sweet, serene, and calm Time of Peace and Tranquillity: *Then had the Churches Rest throughout all Judea, Galilee, and Samaria, and were edified, and walking in the Fear of the Lord, and in the Comfort of the Holy-Ghost, were multiplied.*

VII. The Winter makes the Spring and Summer much more acceptable and sweet: So the Storms, Tempests, cold Frosts, and nipping Time of Trouble, Oppression, and Persecution, will cause the Golden Age of the World, viz. the Reign and Kingdom of Christ, like the Spring and Summer, to seem much more sweet and acceptable to the Saints, and all that fear God. This is signified by the Singing of Birds, &c. *They shall sing in the Heights of Zion, &c. The Wilderness and the solitary Place shall be glad, and the Desert shall rejoyce, and blossom as the Rose; it shall blossom abundantly, and rejoyce even with joy and singing, &c.*

VIII. In Winter, Frosts, and cold pinching Weather usually last not long; they are but for a season; a Thaw will come: So the afflicted State of a godly Man, tho it be unpleasant, yet 'tis not lasting, to be sure not everlasting. Tho some Frosts hold longer than others, yet none hold always; Summer will come: And usually where Winter is fiercest, Summer for a Recompence is pleasantest. Our Modern Geographer, having described the Sharpness of Winter in *Muscovia*, concludes thus: 'Such is their Winter, &c. Neither is 'their Summer less miraculous; for the huge Seas of Ice, which in a manner covered the 'whole Surface of the Country, are at first approach of the Sun suddenly dissolved, the 'Waters dried up, and the Earth dressed in her Holy-day Apparel; such a mature Growth 'of Fruits, such flourishing of Herbs, such chirping of Birds, as if it were a perpetual 'Spring. Even thus, after a cold Winter of Affliction, shall the Church, or a particular Soul be relieved by a sweet and comfortable Summer of Prosperity.

Jer. 31. 12.
Isa. 35. 1, 2.
Heylin's Geography.

Inferences.

THIS may help the Godly to bear up under Afflictions and Sufferings in this World: What tho they be pinching and troublesome whilst they last? yet they have a very good Effect. Like as Frost mellows the Earth, and after it the Clods crumble easily; whereas if there was no Winter, no Frost, they would be more stiff, and not fit for the Husbandman: So thy Heart is hereby made mellow, and more meet and fit to receive the good Seed. Frost dries up the ill Humors of the Earth; so do Afflictions those of the Soul, &c. The Winter-Frosts kill the Weeds and Worms which eat the Roots, and hinder the Growth of Herbs and Corn: So Afflictions tend to kill our Lusts, those Weeds and Worms that breed and grow in our Hearts always, hindering our Fruitfulness in Grace, and true Godliness.

II. You know Fire does well in Winter, to warm the Blood, &c. So the Fire of the Spirit will warm and heat thy Soul in and under Afflictions and Temptations; get therefore near it, and labour to experience its powerful Operations. [See, The Word and Spirit compared to Fire, in the First Volume.]

III. It may reprove such who are discontented under Afflictions; they would not be in such and such a troubled Condition, &c. Alas! Soul, will a wise Man be angry and offended with the Winter? Wouldest thou have all Summer, and no Winter? all Peace and Prosperity, and no Adversity? Consider how necessary Winter is.

Affliction

Affliction compared to Darknes.

Isa. 8. 22. *Behold Trouble and Darknes, &c.*

Lam. 3. 2. — *And brought me into Darknes, &c.*

Joel 2. 2. *A Day of Darknes, &c.*

Darknes is taken properly, or metaphorically.
1. Properly; Darknes is nothing else but a Privation of Light; 'tis no positive Creature, it hath no Cause in Nature, but is the Consequent of the Sun's Absence. Caryl.

2. Metaphorically, or improperly; it signifies divers Things: (1.) The State of Nature, or Unregeneracy, or deep Alienation from the Life of God: *Ye that were sometimes Darknes, &c.* (2.) Several Sins wherein wicked Men live. (3.) Desertion. (4.) The Grave. Eph. 5. 8.
Eph. 5. 11. (5.) Hell. (6.) Afflictions.

Note. Afflictions, Calamities, and spiritual Desertions, may be compared to Darknes.

Parallels.

Darknes is a Judgment; thick Darknes was one of the Plagues of Egypt: So some Calamities and severe Afflictions are brought upon a People or Nation, as a just and dreadful Judgment of God.

II. Natural Darknes is occasioned by the Absence of the Sun, and Obscurity of the other Luminaries of Heaven: So some Afflictions and Calamities are occasioned by the absence of the Light of God's Word, and hiding of his Face. When the Gospel is taken away from a People, that People are presently involved in thick Darknes, which is a most sore and fearful Judgment.

III. Darknes is very uncomfortable, 'tis a doleful thing to have no Light: So to be under some Afflictions, especially Desertion, is the most uncomfortable State in the World.

IV. Darknes causeth a Man to lose his Way, and wander about, and exposeth him to many Dangers: So spiritual Darknes causes a Man to stumble. *Walk whilst you have the Light, lest Darknes come upon you; for he that walketh in Darknes, knoweth not whither he goeth. Give Glory to the Lord your God, before he cause your Feet to stumble upon the dark Mountains; and whilst you look for Light, he turn it into the Shadow of Death.* John 12. 35.
Jer. 13. 16.

V. There are Degrees of Darknes; Darknes, and thick Darknes, and the Blackness of Darknes, &c. One degree of Darknes may attend the Day; a Day may be dark, but not like the Darknes of the Night; and some Nights are darker than others, as Experience shews. And hence we read of Darknes, and of the Shadow of Death: *Tho I walk through the Valley of the Shadow of Death, I will fear no Evil, &c.* That is, the greatest Darknes and Evil that can befall a godly Man. The Shadow of a Thing in Scripture (saith Mr. Caryl) denotes the Power of a Thing; and to be under the Shadow of a Thing, is to be under the Power of it: To be under the Shadow of the Almighty, is to be under the Power of the Almighty, &c. To be under the shadow of Death, is to be under the power and reach of it: Tho I may be so near Death, that it may seem to others to be really Death, and that it is impossible to escape Death, yet I will fear no Evil. Some Afflictions threaten Death upon God's People, and upon his Concerns and Interest in the World, and Christians may seem to be under the Influence of Death. The Influences of Death are those Fears and Doubtings, Divisions, Distractions, and Vexations of Heart and Mind, Cries and Confusions, which usually accompany or prepare the Way for Death, *Let Darknes, and the Shadow of Death stain it, &c.* That is, such Darknes as dwells with Death, such Darknes as fills the House of Death, the Grave. Such Darknes as this, Heman complained of: *I am accounted with them that go down into the Pit, &c. free among the Dead, like the slain in the Grave, whom thou rememberest no more, and they are cut off by thy Hand. Thou hast layed me in the lowest Pit, in Darknes, in the Deep: Thy Wrath lieth hard upon me, and thou hast afflicted me with all thy Waves.* *Selah.* He seemed to be under the greatest Darknes, to sorely desolated, that he saw no Light, he sate in the very Shadow of Death, viz. deadly Darknes, thick Darknes, stifling Darknes, such as is in deep Pits and Mines under the Earth, where Vapors and noisom Damps do many times strike Men with Death, in the most deplorable State and Condition imaginable. 'Tis one thing to have some Afflictions, Psal. 23. 4.
Job 3. 5.
Psal. 88. 4, 5,
6, 7.
Caryl.

Parallels.

ons, and some Doubtings of Mind and Spirit; and another thing, to be in these great Deeps of Affliction and Desertion.

Isa. 45. 7.

VI. No natural Darkness is so thick and dismal, but God can make it worse; he hath Power over the Darkness, as well as over the Light: *I form the Light, and create Darkness; I make Peace, and create Evil: I the Lord do all this.* So no Affliction or Sorrow is so grievous, but God can make it much greater. Tho we may be in Darkness, nay, in Night-Darkness, yet this Darkness may increase more and more, to a perfect Night of Darkness. *I will punish you yet seven times more for your Sins.*

VII. Darkness is more grievous to such as have enjoyed much Light, than to a Man that was born blind; for one that hath had his perfect Eye-sight, and hath known how sweet a thing Light is, how sad and lamentable is it for him to lose his Sight, or to dwell in Darkness! So it is more grievous to a Christian, who hath lived in a Land of Light, and hath long enjoyed the Sweet Favour and Light of God's Countenance, to be deprived of all spiritual Light and Comfort, than 'tis to a Person, who never knew how sweet Divine Light, Communion with God, and the Blessings of the Gospel are.

VIII. Let Darkness be never so great, yet God can soon expell it, and bring forth Light in the room of it: So 'tis easy with God to turn our Night of Sorrow and Affliction, into Light, Joy, and a good Day.

Zech. 14. 7.

IX. Darkness is many times mix'd with Light, so that 'tis hard to say which is most, the Light or the Darkness: So sometimes 'tis with a People, or particular Soul. *But it shall be one Day, which shall be known to the Lord, not Day, nor Night, but it shall come to pass at Evening-time it shall be Light.* It shall be dark; but at Even Tide, that is, when thicker Darkness is look'd for, and suddenly expected, instead of that there shall be Light. God grant it may be thus with his poor Church in England.

Inferences.

Bless God for Light: O what a sad thing is it to be in Darkness, either to be deprived of the happy Fruition of the Light of God's Countenance, or of the Light of God's Word and Ordinances!

II. Work whilst you have the Light, lest Darkness come upon you. Is not England threatned at this time with a Night of Popish Darkness?

Psal. 97. 11.

III. But however, there is Comfort to the Godly: Tho their Day may be clouded, and Darkness may invade them, yet it will be Light again. *Light is sown for the Righteous, and Gladness for the Upright in Heart.* Light is like Seed hid under the Clods, but it shall sprout, and spring up gloriously in a little time.

1. 'Tis sown in the Purposes and Decrees of God: He hath purposed and decreed to give Light to the Righteous, and Joy and Gladness to the Upright in Heart.

2. 'Tis sown in the glorious Attributes of God.

3. 'Tis sown in the faithful Promises of God.

4. 'Tis sown in the Faith and Prayers of the People of God. There is a plentiful Stock of Seed sown in this respect, and it shall in due time spring up; the Prayers of the Saints fallen asleep, are not lost.

5. Light, and a good Day, is sown in all the Sufferings of the Saints; if we suffer with him, we shall also reign with him.

Rev. 18.

6. Light and Gladness is sown as it were in the horrid Wickedness of the Ungodly. Was not Light and Gladness sown for the *Israelites*, in the Sins of the *Amorites*? (1.) In the Sin of Self-confidence the Seed may be said to be already sown: *Behold, I sit a Queen, and shall see no Sorrow.* (2.) In the Sin of Blasphemy. (3.) In their Treachery and Deceit. (4.) In their bloody Cruelty.

Affliction compared to a Storm or Tempest.

Psal. 83. 14, 15. *As Fire burneth the Wood, and as Flame setteth the Mountains on Fire; so persecute them with thy Tempest, and make them afraid with thy Storm.*

Job 27. 21. *The East Wind carrieth him away, and he departeth; and a Storm hurleth him out of his Place.*

Isa. 4. 6. *A Covert from the Storm.*

Ira. 23. 4. — *When the Blast of the terrible Ones is as a Storm against the Wall.*

Mat. 7. 27. — *And the Winds blew, and beat upon that House, and it fell, and great was the Fall of it.*

By Storms and Tempests are meant two things: 1. The terrible Wrath and Vengeance of God against the Wicked. 2. The fierce Wrath of the Ungodly against the Righteous.

Note. Wrath, whether it respects the Wrath of God or Man, is compared to a Storm, or terrible Tempest.

We shall speak to this Metaphor, *Storm and Tempest*, principally in reference to the Wrath and Judgment of God.

Parallels.

A Storm or Tempest sometimes is look'd for and expected, (by certain Signs which some observe) a considerable while before it comes; by the gathering of the Clouds, they see a Storm threatned: So the Wrath and Displeasure of God against a People, or Nation, is by some observing Men expected and looked for before it comes. There are certain Signs, which are like the gathering of the Clouds: (1.) When Sin grievously abounds. (2.) When the Hand of God hath been lifted up, and yet Sinners are not humbled. (3.) When many faithful and eminent Servants of God are taken away by Death. (4.) When there are strange and wonderful Signs or Prodigies seen in the Heavens, or upon the Earth or Waters, &c. (5.) When the People of God generally, as one Man, do look for it; (for God usually goes first upon the Hearts of his own People in this respect.) (6.) When former Afflictions do not humble, nor work Reformation in Professors, and others.

II. A Storm comes now and then very suddenly, before Men are aware: So doth the Storm of God's Wrath come oftentimes very suddenly upon a sinful Nation and People. It may be the Plague this night breaks forth, or a Fire, or a War, which Men dreamed not of: *When they cry Peace and Safety, sudden Destruction, &c.* I only allude to that Text.

III. A Storm is sometimes very tempestuous, mix'd with Thunder, Lightning, and great Hail, so that it is very terrible, causing Horror and Amovement in most Men and Women: So the Wrath of God sometimes breaks forth upon a People in a most sore and dismal sort, so that the Mountains, the great Ones of the Earth, quake at him, and all are afraid of his Judgments, and cry out to the Rocks and Hills to cover them: *The Lord thundered with a great Thunder on that day upon the Philistines, and discomfited them, &c.* *The Lord also thundered in the Heavens, and the Highest gave his Voice, Hail stones, and Coals of Fire: Yea, he sent out his Arrows, and scattered them; and he shot out Lightning, and discomfited them.* 1 Sam. 7. 10.
Psal. 18. 12, 13, 14.

IV. A Storm and cruel Tempest is irresistible; Man cannot withstand it when it comes: So the Wrath and Judgments of God, when they come in fury upon a People, there is no resisting of them: *Who can stand before his Indignation?*

V. A dreadful Storm many times makes sad Desolation, blowing down Houses, and tearing up Trees by the Roots: So the Wrath of God many times makes great Desolation; it sweeps away Thousands, and Ten Thousands, leaving Towns and Cities almost without Inhabitants: *Come, see what Desolation the Lord hath made in the Earth.*

VI. God sometimes suffers the Devil to raise the Wind, who thereby does great Mischief, as in Job's Case: So the Devil, and his Instruments, are many times suffered to raise a great Storm of Persecution upon the Lord's People. Job 1. 19.

Affliction compared to a Flood.

Psal. 29. 10. *The Lord sitteth upon the Flood, &c.*

Psal. 42. 7. *All thy Floods and Waves are gone over me, &c.*

Isa. 59. 19. *For the Enemy shall come in like a Flood, &c.*

Psal. 93. 3. *The Floods have lifted up their Heads, O Lord, &c.*

Mat. 7. 27. *And the Floods came, &c.*

Caryl on Job
27. 20.

BY Floods some understand ungodly Men; others, Afflictions, and those principally which wicked Men bring upon the Saints. Thus Ainsworth, and divers others expound it. Afflictions and Troubles, saith Caryl, are often compared to Waters in the Scriptures, &c.

Parallels.

Psal. 83. 2.

A Flood is the gathering together of many Waters: So the Ungodly oft-times gather themselves together against the Righteous: *For lo, thine Enemies make a Tumult; and they that hate thee, have lifted up the Head. — The Tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarens, Gebal, and Ammon, and Amalek, the Philistines, with the Inhabitants of Tyre, &c.* And as many Enemies combine together against the Saints; so oftentimes many Afflictions of divers kinds do beset them: *Many are the Afflictions of the Righteous.*

Exod. 15. 9.

II. A Flood, or many Waters meeting together, roar, and make a great Noise: So the Wicked, combining together against the Interest of Christ, roar (as it were) in belching out cruel Threatnings against the Saints. Thus Pharaoh and the Egyptians made a great Noise, as if they would in a moment have swallowed up poor Israel. *The Enemy said, I will pursue, I will overtake, I will divide the Spoil: My Lust shall be satisfied upon them; I will draw my Sword, my Hand shall destroy them.*

III. A Flood comes many times suddenly: So do Afflictions and Troubles come upon God's People.

IV. A Flood many times rises very high, overflowing all Banks and Bounds: So the Ungodly rise high in Rage and Malice against the Saints, breaking down all Bounds of Law and Justice, and Banks of Humanity, making fearful IncurSIONS upon the just Rights and Privileges of God's People, both Civil and Ecclesiastical.

V. Floods come violently, there is no stopping them: So Afflictions come in like manner oftentimes upon the Saints; there is no escaping or stopping the dismal Providence of God.

VI. Floods of Water come successively, one Wave following another: So do Troubles and Afflictions frequently upon a Believer; like Job's Messengers, one at the heels of another.

Mat. 7.

VII. Floods many times drive down Trees and Houses, &c. So Afflictions and grievous Calamities drive down, and carry away the House and Hope of a foolish Builder, or unsound Professor.

Inferences.

WHat a Mercy is it God's People have not been drowned in these Floods, long before this time! 'Tis the Lord only that hath set up a Standard against them. As the Waters have rose higher and higher, so he hath graciously raised the Banks of his Divine Providence, and thereby prevented the Danger.

II. Let not God's People be afraid, for the Lord sits upon the Floods, &c.

1. He sits upon the Floods as an Observer, his Eye is upon the Wicked, he sees what they are doing in secret, their Counsels are not hid from him.

2. The Lord sits upon the Floods, to direct and order their Course; Afflictions are ordered by him, both in respect of kind and duration.

3. The Lord sits upon the Floods as a Restrainer; He can assuage these mighty Waters at his pleasure: *Surely the Wrath of Man shall praise thee, and the Remainder of Wrath shalt thou restrain.*

Isa. 43. 2.

4. The Lord sits upon the Floods, as a Preserver; He it is that keeps his Saints from drowning: *When thou passest through the Waters, I will be with thee, &c.*

5. The Lord sits upon the Floods as a glorious Deliverer: *Many are the Afflictions of the Righteous, but the Lord delivereth him out of them all.*

Affliction

Affliction compared to Heat.

Cant. 1. 7. *Where thou makest thy Flock to rest at Noon.*

Isa. 25. 4. — *A Shadow from the Heat, &c.*

Mat. 13. 6. *And when the Sun was up, they were scorched.*

THe Afflictions and Sorrows of the Godly are set forth by Extremes, by extreme Cold, Frosts, &c. and then again by extreme Heat: Both are grievous to be born and endured. Their Effects are such, that they aptly illustrate the Miseries of the Lord's People in this World. By the Heat, or hot and scorching Beams of the Sun, in Mat. 13. 6. our Saviour himself sheweth, is meant Persecution, v. 21.

Parallels.

Natural Heat is from Heaven, 'tis occasioned by the scorching Beams of the Sun, the Earth naturally being cold: So Afflictions come not out of the Dust, neither doth Trouble spring out of the Ground. Tho the meritorious Cause of all our Sufferings is our Sin, and so materially they are from our selves; yet the Lord is the efficient Cause of them: *Is there any Evil in the City, and I have not done it?* Job 5. 6, 7.

II. Great Heat, or the continual scorching Beams of the Sun, are grievous to be born: So sore Afflictions, and fiery Trials, are grievous to God's People, I mean their fleshy Part: *No Affliction for the present seems joyous, but grievous, &c.*

Heb. 12.

III. In a Time of great Heat, or in the hottest Time of the Day, in very hot Countries, great Labour is unpleasant, and very hard to be undergone: So 'tis hard to labour, and bear heavy Burthens in God's Vineyard, viz. to stand up for, and maintain the Truth, in a Time of hot Persecution, as many faithful Servants of God found by experience in the Marian Days, &c.

IV. Great Heat, or the continual scorching Beams of the Sun, quickly fade, consume, and spoil the Beauty of the Body: So cruel Sufferings and Persecutions spoil the outward Beauty of the Church, making her look very black and deformed in the Eyes of the World, which made the Spouse to cry out, *I am black, &c.* Which she attributed to the vehement and scorching Sun-Beams of Persecution: *The Sun hath looked upon me.* And as Persecution seems to mar the external Beauty of the Church and People of God, rendring them the most miserable People in the World to a carnal Eye: So likewise other Afflictions have the like effect upon the Body: *My Skin (saith Job) is black upon me, and my Bones are burnt with Heat.* The Skin, and external Beauty cannot hold its own against the ill Effects of a Disease, especially if lasting: *When thou with Rebukes dost correct a Man for his Iniquity, thou makest his Beauty to consume away like a Moth, &c.* Cant. 1. 5, 6.

Job 30. 30.

Psal. 39. 11.

V. The scorching Heat of the Sun is but for a short time, in the heat of the Day: So the Persecution lasts but for a short time: *Our Afflictions which are but for a moment, &c. Sorrow may continue for a Night, but Joy shall be in the Morning, &c.*

VI. In the Time of Heat, and hot scorplings of the Sun, Men use to betake themselves to some shadowy Places for Refreshment: So in the Day of Affliction, and hot Persecution, the Church of God, and each sincere Christian, hath a shadowy Place to retire unto; God affords sweet Refreshment to his suffering Saints.

VII. In a Time of great Heat, the Fruits of the Earth, and many green Things are dried up, and wither away, and a Famine many times follows: So by the means of a hot and cruel Persecution, many Christians, who seemed zealous for God, and to have much Greenness upon them, in a Day of Liberty and Prosperity, are dried up, like the fruitless Fig-Tree, and wither away; and also sometimes a Famine of the Word follows.

VIII. In a Time of great Heat and Drought, those Trees that are planted by the Water-Courses flourish sweetly notwithstanding: So all faithful and sincere Christians, in the hottest Time of Persecution, shall flourish, and not cease from yielding Fruit: *Blessed is the Man that trusteth in the Lord. — For he shall be as a Tree planted by the Water side, and that spreadeth out her Roots by the River, and shall not see when Heat cometh; but her Leaf shall be green, and she shall not be careful in the Year of Drought, neither cease from yielding Fruit.* Jer. 17. 8.

Affliction compared to Wormwood.

Lam. 3. 19. *Remembring mine Afflictions, and my Misery, the Wormwood, and the Gall.*

Wormwood properly is an Herb well known amongst us, upon the account of its exceeding Bitterness; hence a common Proverb rises, *'Tis as bitter as Gall or Wormwood, &c.*

Parallels.

Wormwood and Gall, and other bitter Things, are physical, very good in divers Distempers: So Afflictions are good spiritual Physick; the diseased Soul receives much Profit by them many ways. 1. They purge out the corrupt and noxious Humors of the Soul. 2. They tend to abate and pull down the Tympany of Pride. 3. They are good against spiritual Deadness. 4. They are good against spiritual Barrenness; nothing (when sanctified) makes a Soul more fruitful. 5. They kill Worms, (as Wormwood naturally doth) principally the Worm of an accusing Conscience, that breeds out of the Corruption of the Heart and Life, &c.

II. Wormwood, Gall, or Aloes, are not commonly given alone, but are mix'd with other Ingredients, otherwise 'tis hard to take them down: So God mixeth Mercy with Affliction; in the midst of Judgment, he remembers Mercy towards his own People. *Babylon* shall have nothing but Gall and Wormwood, it shall be without any Composition of Mercy or Pity; hence said to be a Cup without mixture, &c.

III. Wormwood and Gall are exceeding bitter, and make such things bitter as are given with them, tho' sweet in their own Nature: So Afflictions, especially some sorts of Afflictions are very bitter and irksom to the Flesh; they also make bitter all our earthly Sweets.

Quest. Perhaps some may say, When are Afflictions so exceeding bitter? &c.

Ans. 1. When God strikes us in our best and dearest earthly Enjoyments; when he takes away an only Son, a Husband, a Wife; or by a Fire, or otherwise, takes away all our earthly Substance, stripping us quite naked of every thing: Then Afflictions may be said to be bitter, like Gall and Wormwood.

2. When God brings upon us one Affliction after another: To day thy Cattel are taken away, and then presently upon it thy Children, by a severe Judgment; and after all, thou art struck with a sore and dismal Affliction in thine own Body. Thus it was with *Job*. When God deals thus with a Man or Woman, Afflictions may be said to be bitter. But then again,

3. When God strips a People, or particular Person, not only of all their outward Mercies, or earthly good Things, but also of all their spiritual good Things too, such Things as are dearer to them than their Lives; then Afflictions may be said to be bitter. Should God at once bring so severe a Stroke upon us, as to deprive us of all our Civil Rights and Privileges, suffering an Enemy to break in upon us, who would not regard our good and wholesome Laws, by which every Man's Propriety is secured to him; and not only so, but deprive us of the Gospel, and blessed Ordinances thereof, and drive our Ministers into Corners, or burn them to Ashes in *Smithfield*, and set up Popery, and tyrannize it over our Consciences: This Affliction would be bitter, like Wormwood and Gall, — Which God in Mercy prevent. —

4. When Afflictions are very heavy and sore upon us, and we cannot find out the Cause and Ground why God contends with us, then they may be said to be very bitter. It was this which made holy *Job* so much distressed in his Spirit, — *Shew me wherefore thou contendest with me.* He did not doubt of the Justice and Righteousness of God in them, but as suspecting some Evil in himself, as yet unseen, or not discovered to him.

5. When God afflicts his People, or a gracious Soul, very sorely for Sin, for this or that Sin, which they know they are, or have been guilty of. O this goes to their Hearts, to think they should provoke their heavenly and dear Father against them, to chastize them so severely.

6. When we are under great Afflictions, and God hides his Face, or withdraws himself from us, then Afflictions are bitter: This is to be outwardly afflicted, and inwardly too.

7. When

7. When Afflictions are lasting, or of long continuance, then they are very bitter. A small Burthen or Weight, born long, will weary a strong Man; but if it be very heavy and abiding, it is much more grievous.

8. When God afflicts a Man in Indignation, when he lets flie his tormenting Arrows against him; from the fierceness of his incensed Wrath, forcing him to drink off his Cup without mixture, it being all bitter, and no sweet. Thus God deals sometimes in a way of Judgment with wicked Men, tho never so with his own People, and to such, Afflictions are bitter indeed.

Inferences.

From hence we may perceive what an Evil Sin is, that God will not spare his own Children, when they offend him. Sin is a bitter thing, as appears by the Effects of it; Afflictions are many times the Fruits and Effects of Sin.

II. It shews us also, that there is a great difference betwixt the Afflictions and Miseries of the Godly and the Wicked.

Quest. But some may say, How may a Christian comfort himself, or get support under sore and bitter Afflictions?

Ans. 1. Consider, that all your Afflictions, tho never so bitter, are less than your Sins deserve: *He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.*

2. Consider, that tho God chastize a godly Man very sorely, yet it is not in a way of Wrath, to destroy him, but contrariwise, for his great Good and Advantage.

3. Consider, there is not one Dram of Gall in the bitterest Cup thou dost partake of; but what God, the most wise Physician, put into it; and if less Gall would do, thy Potion should not be so bitter. All our Afflictions are proportioned to us by the Almighty, both for kind and quantity.

4. Consider, thy Afflictions are not so bitter as the Afflictions of many of God's Children were, of whom we read, who were far more worthy and deserving than thee or I are: What are thy Afflictions compared with holy *Job's*?

5. Consider the bitter Potion Jesus Christ drunk up for thy sake: He never offended, and yet suffered, and his Sufferings were intolerable; no Mortal is able to express the Nature of his Grief and Sorrow. Shall Christ suffer willingly for us, who sinned not? and shall we be troubled at the bitterness of our Sufferings, who are so grievously defiled with Iniquity, and many times suffer for our Sins?

6. Consider, that all the Bitter a godly Man meets with, or ever shall, will be in this World. As wicked Men have all their Sweet here, and shall have nothing but bitter hereafter: So godly Men have all their Bitter here, and shall have nothing but Sweet hereafter.

7. Consider, how gracious God is to his own Children, in intermixing all their Bitter with Sweet. 'Tis not like the Bitter some wicked Men have in this World: *Hath he smitten him, as he smote those that smote him? Or is he slain, according to the Slaughter of them that are slain by him?* Isa. 27. 7.

8. Consider, all the Bitter thou meetest with in this Life, will be turned into Sweet. *Ye shall be sorrowful, but your Sorrow shall be turned into Joy.* John 16. 20.

Afflictions God's Arrows.

Job 6. 4. *For the Arrows of the Almighty are within me, &c.*

Lam. 3. 13. *He hath caused the Arrows of his Quiver to enter into my Reins.*

AN Arrow is a deadly Engine, so called in the Hebrew, from its Effect, Cutting, or Wounding: Taken properly, it is an Instrument out of a Bow of Wood or Iron, either for Sport or Fight; but figuratively, it signifies divers Things in the holy Scripture.

1. The Word of God: *Thine Arrows are sharp in the Heart of the King's Enemies, whereby the People fall under thee;* that is, thy Words are sharp and piercing. Psal. 45. 5.

2. Bitter and reproachful Words: *They bend their Bows to shoot their Arrows, even bitter Words.* Psal. 64. 3. Psal. 120. 4.

3. Any evil or mischievous Purpose which a Man intends or aims to hurt his Brother: *When he bendeth his Bow to shoot his Arrows, let them be as cut in pieces.*

4. Any kind of Affliction or Punishment: *And the Lord shall be seen over them, and his Arrows shall go forth as Lightning, &c.* Psal. 58. 7. Zech. 9. 15.

^pParallel.

Parallels.

Arrows are shot out of a Bow by some Man ; some Arm must bend the Bow, and shoot the Arrow, or the Arrow moves not : So all Afflictions come from God, who is the efficient Cause of them ; hence called the *Arrows of the Almighty*.

II. Arrows flie swift, and wound suddenly : So Afflictions come very speedily oftentimes with a glance, as an Arrow, quick as a Thought.

III. Arrows come unexpectedly oftentimes, and wound a Man : So Afflictions come many times upon a Person or People unexpectedly : *When they cry Peace and Safety, then sudden Destruction comes upon them.*

IV. An Archer hath commonly many Arrows ; his Quiver is full of them : So God hath many Judgments ; we read of his Quiver too ; He can send one Arrow after another.

Psal. 91. 5. 1. He hath the Pestilence ; this is one of his Arrows : *Thou shalt not be afraid for the Terror by Night, nor for the Arrow that flieth by Day, nor for the Pestilence that walketh in Darkness, &c.*

Ezek. 5. 16. 2. He hath Famine ; this is another of his Arrows *When I shall send upon them the Arrow of Famine, &c.*

Job 1. 15. 3. He hath the Sword : This is another Arrow of the Almighty, and this Arrow God shot at Job ; He brought upon him the *Sabeans*, who slew his Servants with the Edg of the Sword.

4. He hath Thunder-Bolts and Hail-stones, which are also some of the Arrows of his Quiver ; and these are in readiness against the Day of Battel.

5. The withdrawings of God from a Soul or People, are also part of the Arrows of his Quiver, and these go deepest of all, they go to the very Heart : *For thine Arrows stick fast in me, saith David.*

psal. 38. 1, 2. V. Arrows flie secretly, and make no Noife, they are felt before they are seen : So many Afflictions flie silently upon a Man, stealing upon him, and wounding him unobserved and unseen.

Deut. 32. 42. VI. Arrows are sharp Things, and made sometimes more sharp than ordinary, as the Archer sees cause : So Afflictions are very sharp and bitter Things, and sometimes God makes them sharper than at another time : *I will make mine Arrows drunk with Blood.* Arrows are Instruments drawing Blood, and some Rebukes and Judgments of God are like unto them. Job 6. 4. *The Arrows of the Almighty are within me, the Poyson whereof drinketh up my Spirit.* Job seems to allude to the Custom of those cruel Men, who, when they pursued the Enemies with deadly Hatred, and would wound them incurably, used to dip the Heads of their Arrows, the Top of their Spears, and the Point of their Swords, &c. in Poyson, that so every Wound might be Death : The Poyson of such Arrows, &c. drinks up the Spirit, and corrupts the Blood. Job compares the Arrows God shot at him, not to ordinary Arrows, which kill only by piercing, but to poysoned Arrows, which kill by infecting. Afflictions, like Arrows, put a Man to great Pain. When a Man hath Terror without, and Terror within, Terror coming from the Wrath of Man, and Terror coming from the Wrath of God ; his Potion is bitter : Such Arrows are sharp and tormenting.

THE Twelfth HEAD

O F METAPHORS, SIMILES, AND

Other Borrowed TERMS, CONCERNING The World, the Life of Man, AND THE Four Last Things.

The World compared to a Wilderness.

Cant. 3. 6. & 8. 5. *Who is this that cometh out of the Wilderness, leaning upon her Beloved? &c.*

W

ilderness, *וְהָרָה*, *Tobu*; A Wilderness is properly a wild Place, a Place without shape or order. *Moses* hath this Word, *Gen. 1. 1.* to express the Chaos, *The Earth was without form, and void.*

1. Metaphorically, 'tis taken sometimes for Affliction, *Hos. 2. 14.* *Rev. 12.*

2. For this World, and so understood generally by Expositors in this and other places, *i. e.* for the present State, Ways, Workships, and Pollutions of the World, &c.

Parallels.

A Wilderness is commonly a waste, wild, and barren Place; some of which are of a vast Bigness: This World is of a vast bigness, and very barren of Grace and Holiness.

II. A Wilderness abounds with Briars and Thorns: So doth the World with wicked and ungodly Men, who are compared to Thorns and Briars.

III. In a Wilderness are many wild and devouring Beasts, so that 'tis dangerous to dwell in it, or pass through it: So this World abounds with cruel and unmerciful Men, who are called Wolves, Lions, Bears, Dogs, Dragons, &c. by which means God's People are always exposed to great Trouble and Danger, whilst they remain therein.

IV. In a Wilderness a Man may soon lose his Way, and wander up and down: So whilst Men abide in this World, they are subject to go astray, and wander from the Path of Peace and Righteousness, and therefore have great need of a Guide.

V. In a Wilderness commonly grow Trees of divers sorts, some good, and some evil: So in the World are Men both good and bad, righteous and wicked.

VI. In

VI. In a howling Wilderness a Wall of Fire is exceeding necessary to preserve from wild and ravenous Beasts: God upon this account is said to be a Wall of Fire to his People, whilst they remain in this World, amongst the Sons of Beelzebub. [See Wall of Fire, Vol. 1. p. 76, 77.]

Zech. 2. 5.

VII. In a Wilderness there is no tilling, sowing, nor planting: So in the common Field of this World there grows little or nothing, but what the carnal and natural Hearts of Sinners bring forth.

VIII. A Wilderness is a solitary and desolate Place: so is this World to a godly Man.

The World compared to a Field.

Mat. 13. 38. *The Field is the World.*

Parallels.

THE Field is a broad Place: So is the World.

II. In a Field grows Wheat and Tares, good and evil Seed: So in this World there are good and evil Men, Saints and Sinners, which God would have grow together, like the Wheat and Tares, until the Harvest.

III. What is set or sowed, or comes up naturally in a Field, ripens for Harvest: So the Godly, and the Ungodly, whilst they remain in the common Field of this World, ripen for the spiritual Harvest.

IV. In a Field, Flowers, and other precious Things, oft-times receive much detriment from Enemies, evil Beasts, and many other ways: So the Godly, whilst they remain in this World, receive great Hurt from Satan, wicked Men, and from the Corruptions and Evils of their own Hearts.

V. Part of a Field an Husband-man separates sometimes from the rest, to make a Garden, Orchard, or Vineyard of: So God, the good Husband-man, hath taken a little Part or Parcel of the Sons of Men from the rest, to be a peculiar People to himself.

The End of the World compared to Harvest.

Mat. 13. 39. — *The Harvest is the End of the World.*

WHEN the Harvest is ripe, 'tis cut down: the Husband-man sends Reapers into the Field: So when all the Elect are ripe for Heaven, and Wickedness is grown to full Maturity, so that ungodly Ones are all ripe for Hell, the End of the World will come, and then God will send Reapers into the Field, which are the holy Angels: and they will cut down, and gather out of the Field, all Things that offend, and them that do Iniquity.

II. At the Harvest, the Reapers divide between the good and evil Grain: they bind up the Wheat by it self, and the Tares by themselves, &c. So shall these spiritual Reapers do, they shall gather all the Elect, like Wheat, into God's Garner, and bind up the Tares into Bundles, to be burned.

III. The Husband-man waits with much patience for the Harvest: So God Almighty patiently waits, bearing and forbearing with wicked Men, until the End of the World.

Disparity.

When Harvest is all housed, the Husband-man presently tills and prepares his Ground again, designing to sow more Seed: But when this Harvest is all come home, and housed, God, the good Husband-man, will not till, plow, or sow the Field of the World any more: no more Gospel to be preached, nor Graces or Gifts to be distributed, when this Harvest is ended.

Of

Of the Life of Man.

The Life of a Man compared to a swift Post.

Job 9. 25. *Now my Days are swifter than a Post, &c.*

Parallels.

A Post rides swiftly, he makes haste: So the Life of Man, or Time of a Man's Life, swiftly passeth away.

II. A Post ought to make no stay: So the Days of Man's Life stay not; the Hour-Glass of Time runs continually, and never stands still.

A Post (saith my Author) is an excellent Emblem of Time. There are many Considerations in Post-riding, which shews how exceeding speedy Time must be, to which it is here compared. ^{Caryl.} 1. A Post rides upon fleet or speedy Horses. 2. He rides his Horses upon their speed. A Man may have speedy Horses, and go softly; but a Post spurs on. 3. A Post hath Change of Horses at every Stage, that so he may keep upon the speed. 4. He hath Horses standing ready for change; they are not to fetch out of the Field, or to be made ready, when he comes to his Stage; it is but leaping into the Saddle, and away. 5. He that rides Post makes no long Meals, much less Feasts; he takes a Bit, and is gone. 6. He lies not long in Bed, he scarce goes to Bed till he comes to his Way's end. 7. A Post hath extraordinary Pay for his Service, and that to cause him to make the more speed. 8. Sometimes he rides upon pain of Death, with a Halter about his Neck; no Man will loiter when his Life lies on't. 9. All give way to him that rides Post; he must not be hindred. 10. He stays not to salute, much less, like other Travellers, to gaze, and view the Country, Towns, Buildings, Gardens, by or through which he passeth.

All these Things laid together, evince, that a Post makes great speed; yet saith Job, *My Days are swifter than a Post*. A Post may by one means or another be stayed; but the Days of Man's Life stay not. The Post may stay whilst he changes Horses, &c. But the Chariot of Time, viz. the Sun, stayeth not to change Horses. The Sun is the Measure of Time, and that makes no Stop, hath no Stage, or Baiting-place.

The Life of Man compared to a swift Ship.

Job 9. 26. *They are passed away as the swift Ships, (or, as the Ships of Ebeth.)*

Some understand by *Ebeth*, the Name of a River in the Eastern Part of the World, about *Arabia*, near the Place where Job lived, that runs very swiftly, which adds to the swift Motion of a Ship that sails in it. A Ship in a dead Water, having the Wind blowing rightly and briskly, runs apace; but if it hath a swift Stream besides, it runs the faster.

2. Others take the Word, not as a proper Name, but as signifying Desire, from *Abah*, ^{Caryl.} to desire with Earnestness: And then the Sence is thus rendred, *My Days are passed away as a Ship of Desire*. That is, A Ship, which being laden with rich Commodities, the Master and Pilot desire earnestly to bring her speedily to her Port, that so they may put off their Commodities, and make Sale of such rich Lading.

3. The Caldee, and others, give a further Note upon it, deriving the Word *Abah* from *Ebib*, which signifies a Stalk growing up early from the Earth, and bringing forth the first ripe Fruit of any kind; and so it is put for any early ripe Summer-Fruit, as Plums, Apples, Cherries, &c. and then the Sence is, *My Days are like a Ship, which carrieth early Fruit*: So the Vulgar, *like a Sheep carrying Apples*.

4. There is another Sence given by those who derive the Word from a Root, which signifies to hate and oppose, or to be an Adversary; and then it is thus rendred, *My Days pass away as a Pirate's Ship, or as a Ship that goes to take a Prey, or as a Ship that goes out to take Prizes upon the Sea.* Now such Ships are the swiftest of all others, being prepared on purpose to make way, and overtake other Ships; their Lading is not Burthen, but Ballast, that they may be swift of Sail: So saith *Job*, *My Days pass away like a Ship; not like some great Merchant-Ship, deeply laden, which can make no great speed in the Sea; but as a Ship of Piracy, that hath nothing in her, but Weapons, Artillery, and Ammunition, to oppose those they meet with, which sail with every Wind; such as are your nimble Frigats, Fly-Boats, and Ketches, which sail with every Wind; or Gallies, which pass without Wind, carried with the Strength of Arms and Oars; all being Vessels used to run in upon, and surprize a Booty.* This also is a good Interpretation; and so *Mr. Broughton* translates it, *My Days do flie away as the Pirat's Ship, &c.* All shew, the Life of Man swiftly passeth away.

The Life of Man compared to an Eagle.

Job 9. 26. As an Eagle hasteneth to her Prey.

AN Eagle is a very swift Creature, but when she hasteneth to her Prey, she makes the greatest Speed. The Life of Man is not compared to an Eagle in her ordinary Flight, but as an Eagle that hasteneth to her Prey, when Hunger adds Swiftnes to her Wings: Thus with swiftnes our Days pass away.

The Life of Man compared to a Weaver's Shuttle.

Job 7. 6. My Days are swifter than a Weaver's Shuttle, &c.

A Weaver's Shuttle is an Instrument of a very swift Motion; and the Word which is rendred *swifter*, signifies that which is fitted for the swiftest Motion.

II. When the Weaver hath finished his Vweb, he cuts off the Thread: So when a Man hath run out the Length of his Days appointed by the Almighty, his Life is cut off, &c.

The Life of Man compared to Wind.

Job 7. 7. My Life is Wind.

Parallels.

THe Wind passeth away speedily: So doth the Life of Man.

II. The Wind passeth irresistibly, you cannot stop the Wind: So no Man, be he never so strong, can hinder the speedy Motion of his Days.

III. The Wind, when it is past, returns no more: As you cannot stop the Wind, or change its Course; so all the Power in the World is not able to recall or direct the Wind; which way the Wind goes, it will go; and so soon as it comes, it is gone: So when a Man's Days are gone, there is no recalling of them again: Our Days pass, and shall not return, by any Law or Constitution of Nature, or by any Efficacy of natural Causes. He remembered that they were but *Flesh, Wind that passeth away.*

The Life of Man compared to a Cloud.

Job 7. 9. *As the Cloud is consumed and vanisheth away: so he that goeth down to the Grave, shall come up no more, he shall return no more to his House, &c*

Parallels.

AS the Cloud (such a Cloud as you see hanging in the Air) is consumed, or gradually spent: So the Days or Life of Man by little and little is consumed.

II. A Cloud comes to its Height, and then is quickly dispersed, and vanisheth: So Man soon comes to his full Strength, and presently is gone.

III. A Cloud is like a Bottle full of Rain, or Sponges full of Water; God crushes these Sponges, or unstops these Bottles, and they are emptied, and in emptying vanish away, and return no more: So Man, being emptied of Life, vanisheth away, and returns not again.

Obj. But why then doth Solomon affirm the Clouds return again after Rain? how then Eccles. 12. 3. doth Job say, that the Cloud vanisheth, so Man goeth to the Grave, and returneth no more.

Answ. Solomon in that Place of Ecclesiastes gives a Description of old Age, and the sad Condition of Man in it: he calleth it the evil Day, and wishes Men would consider their latter End, before those evil Days overtake them: *Before the Light of the Sun, Moon, and Stars Caryl be darkned, and the Clouds return after the Rain.* In old Age the Clouds return after the Rain thus; as in some very wet Time, when we think it hath rained so much, as might have spent and quite exhausted the Clouds, and drawn those Bottles dry, yet you shall see them return again, it will rain day after day as fast as ever: So in old Age, when Rheums distill so freely, that you would think an old Man had emptied himself of all, yet the Clouds will return again, and Floods of watery Humours overflow. Thus the Clouds of old Age return, and in this Sense the Clouds of the Air return, after they are consumed and spent into Rain.

But how doth a Cloud return? not the same Cloud numerically, that Cloud which was dissolved doth not return; the same Sun goes down and vanisheth out of our Sight in the Evening, and returneth in the Morning, the same individual and numerical Sun: but that numerical Cloud which vanished, comes not again. Thus Man vanisheth and returns as the Clouds return after the Rain; that is, after one Generation of Men are dead, they return again in their Children; another Generation springs up, but there is no other Returning to Life till the Resurrection; they that die shall not live again here; they shall not return to their House; their Place shall know them no more.

The Life of Man compared to a Flower.

Job 14. 2. *He cometh forth like a Flower, and is cut down, &c.*

MAN is compared to a fading Flower. There are many Rarities and Excellencies in a Flower. 1. Sweetness, to please our Smell. 2. Beauty and Variety of Colour, to affect the Eye. 3. Softness affecting the Touch, &c. But Job speaks not a Word of any of these Properties; he speaks not of a flourishing but withering Flower; not of its springing up, but of its cutting down, or of its springing up, only in relation to cutting down.

Parallels.

A Flower comes up in the Spring, and seems very beautiful, but its standing is very short, as you may observe in the Cowslip and divers other Flowers: So Man comes up, but his Abiding here is short, his standing is so small, that it is not so much as mentioned. We are born to die, and we die as soon as we are born; i. e. We are in a dying State.

II. A Flower is oft-times cut down or cropt off in its budding: So is Man; he comes up like a Flower, and is cut down; he is cut down by Death; Death is the Scythe which cuts down this Flower.

1. Natural Death, (1.) by Sickness. (2.) By Age.

2. Violent Death. (1.) Casual, when a Man is slain by Accident. (2.) Cruel; when a Man is slain by Murderers. (3.) Legal; when a Man is slain or cut off by the Magistrate.

Eccl. 12. 5.

Psal. 103. 15,
16.

III. A Flower, if it be not cut or cropt off, yet it soon withers away, and is gone. The very Sun, the Wind, and Air consumes its Beauty. The Naturalists tell us of a Plant, called *Ephemeron*, because it lasts but one Day; as also of a Worm, called *Hemerobion*, because it lives but one Day. Such a Plant and Worm is Man. The Heathen Poet gives his Wonder and Observation of the Rose, that it grows old in the very Budding. The Seventy read these Words of *Job* in the same Tenour, *he Decays like a budding Flower*; as if Death (saith *Caryl*) did rise early, and watch for this budding Flower to cut it down. And though some of these Flowers stand till they wither, as *Solomon* in his Allegory sheweth; that is, till gray Hairs: yet all the Time of their standing they have been falling. So that we may well say with the Psalmist: *As for Man, his Days are as Grass: as a Flower of the Field so he flourisheth: for the Wind passeth over it, and it is gone, and the Place thereof shall know it no more.*

IV. The Owner of Flowers knows the best Time to crop them, &c. So God knows the best Time to crop off or take away by Death any of his choice Flowers. [See more *Man a Flower*, pag. 138, 139.]

The Life of Man compared to a Shadow.

Job 14. 2. He fleeth also as a Shadow, and continueth not.

Jam. 4. 14. — For what is your Life? it is even a Vapor, that appeareth for a little Time, and then vanisheth away.

THe Learned observe three Sorts of Shadows. 1. Natural. 2. Civil. 3. Spiritual.

1. A natural Shadow is a dark Light, caused by the coming of some thick Body between us and the Sun. This is a Shadow in a proper and strict Acceptation.

2. By Civil Shadow we understand Protection, Defence or safety, *Isa. 45. 25.*

Col. 2. 17.

Heb. 8. 5.

& 10. 9.

Psal. 102. 11.

3. Spiritual Shadow is taken for a dark and imperfect Representation of Divine Things. So all the Ceremonies of the Law of *Moses* are called Shadows.

The whole Life of Man is but as a Shadow: *My Days are like a Shadow, that declineth.*

Parallels.

A Shadow is next to nothing; what is there in a natural Shadow? So what's the Life of Man? he rather seems to live, than lives. A Shadow you know is opposed to a Substance.

† 1 *Corin.* 29.
15.

II. A Shadow is a very uncertain Thing: So is the Life of Man. The Shadow, a Man may be under now, may, before he is aware, be gone. A Shadow is as fleeting and uncertain a Thing as any Thing in the World. † *Our Days on Earth are as the Shadow.* How is it that there is *no abiding* no certainty of our Lives?

III. A Shadow is very swift in Motion; what flies more swiftly than a Shadow (as common Experience shews)? So the Life of Man is gone in a Moment, like Lightning, a Dream, a Bubble, the Flower of the Field or a flying Shadow. Our Days on Earth are as a Shadow; that is: They fly swiftly away like as a Shadow, and there is no abiding. A Vapor is much of the Nature of a Shadow.

Inferences.

From all these Similitudes we may infer, that the Life of Man is very short, his Days swiftly pass away.

Man that is born of a Woman is of few Days, &c. He comes up like a Flower, and is cut down; he flieth as a Shadow, and continueth not: his Life is like Wind, like a Cloud or Vapor, &c. All swift and fleeting Things.

Psal. 39. 5.

Behold thou hast made my Days as an Hand-breadth. The largest Extent of the Breadth of an Hand is but a Span; the lesser extent only four Fingers. To which the Measure of Man's Life is compared.

I. Man's Life is Short in Comparison of those who lived before the Flood; some then lived near a Thousand Years.

II. Much

II. Much shorter when compared with the Life of God, who is from Everlasting, without Beginning and without Ending.

Secendly, this may stir us all up, or be a great Motive to us to improve and redeem our Time. *This, I say, Brethren, the Time is short.*

I. Be persuaded your Days are few. 'Tis easy to say it, but hard to believe it, and live in the Sense of it. The Child hopes to be a Man; a Man hopes to be an Old Man; and he that is very old hopes to live yet many Days.

II. Be persuaded thy Days are uncertain; when thou liest down, thou knowest not whether thou shalt rise any more or no; when thou goest out, thou knowest not whether thou shalt return any more or no. What a small Thing may take away thy Life!

III. Learn from hence to get a true Measure of your Days. David desired a Measure of his Days, that he might know how frail he was. Some do not measure their Days by the King's Standard; they measure their Days by the Life of their Progenitors. My Father and my Grand-father, saith one, lived so long, and vvhhy may not I live as long as they did? Others measure their Days by their present Health and Strength; Others by the sound and healthy Constitution of their Bodies. Nowv these Things are not a fit nor lauvful Measure of your Days, but rather those Things of vvhich you have heard, viz. The Weaver's-Shuttle, the morning Dew, the Flovver of the Field, the early Cloud, the Shadowv and Vapor that flieth away.

IV. This may reprove and shevv the Folly of many vvicked Men, vvho, like the rich Man in the Gospel, say in their Hearts, *We have Goods laid up for many Tears; take your Ease,* Luk. 19. 20. *eat, drink, and be merry, &c. Their inward Thought is, that their Houses shall continue for ever,* Psal. 49. 11. *and their Dwelling-places to all Generations.*

V. It may tend to strengthen the Godly under Afflictions. Let them strive to bear up with Patience. All their Days are but few, and therefore the Days of Sorrow cannot be many.

VI. It may stir up all to labour to take hold of eternal Life. If our Days here are few, let us get a well-grounded Hope of living in Heaven; for they never die, who live in that Kingdom.

VII. Let us also endeavour to improve the Opportunity of Time; I mean those gracious Advantages God is pleased to afford us for the everlasting Good and Well being of our Souls when Time and Days shall be no more. Men of the World take great Care to improve all Opportunities to enrich themselves, or increase their outward Substance. They will not lose their Market-time, nor Change-time, nor Fair-time. They will be sure to come early enough, and every Way to bestir themselves with Wisdom and Diligence: And shall not we be as wise and as diligent for the enriching our Souls? Shall we slight Seasons, Sabbaths, Sermons, Convictions, &c. Let all remember, *now is the accepted Time; Now is the Day of Salvation;* now, whilst it is called to Day, or never; Now Sinners may get an Interest in Christ, Union with God, the Gifts and Graces of the Spirit; Now they may obtain Pardon of Sin, and Peace of Conscience; Now there is a Prize put into their Hands; they may be made for ever, if they look wisely about them; Now they may be made Heirs of God, Heirs of a Kingdom, Heirs of a Crown, of a Crown of Life, of a Crown of Glory, of a Crown that fadeth not away. But if they lose the present Opportunity, they may never have the like again. Time is, but in a very short Space, it may be said, Time was, nay, Time is past. Will it not be sad to hear God tell thee, and Conscience tell thee on thy Death-bed, *Now Time is past, 'tis too late now, these Things shall be denied you now, you must perish for ever, and be damned in your Sins!* 2 Cor. 6. 2.

Of Death.

The Body of Man in the Grave compared to Seed that is sown.

1 Cor. 15. 36. *Thou Fool, that which thou sowest is not quickned, except it die.*

THE Apostle compares the Body of Man that is laid in the Grave, to Seed that is sown.

Parallels.

SEED that is sown lies some considerable Time in the Earth before it rises or springs up: So the Bodies of Men lie some Time in the Grave before the Resurrection, tho some lie much longer than others; as such who lived in *Adam's*, *Noah's*, and *Abraham's* Days; yet generally all lie and shall lie some Time in the Grave, before they rise again.

II. Seed, that it may not abide alone, is first sown and dies, and then it rises again: *Verily, verily I say unto you, except a Corn of Wheat fall to the Ground and die, it abideth alone; but if it die, it bringeth forth much Fruit.* So the Body of Man must die, or be changed, or it can never arise nor be made glorious to bring forth the eternal Fruit of Praise to God. As Seed loses nothing by being sown: So the Bodies of the Saints shall lose nothing by Death; Death, I mean, vwill be no vvays to their Disadvantage, but contrariwise to their great Benefit.

III. The Body of the same Seed or Corn of Wheat that is sown, rises again. *Every Seed hath its own Body:* So the same numerical Body that is laid in the Grave, shall rise again. If it vvas not thus, the Dead rise not; he that denies this, denies the Resurrection of the Dead; *And tho after my Skin Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self, and mine Eyes shall behold, and not another; tho my Reins be consumed within me.*

Death compared to a Sleep.

Dan. 12. 2. *And many of them that sleep in the Dust of the Earth, shall awake.*

1 Thess. 4. 14. — *Even so them also that sleep in Jesus, will God bring with him.*

DEATH is often called a Sleep in the holy Scripture. Sleep is a Figure or Image of Death, a fit Resemblance of Death; as vwill appear by the following Parallels.

Parallels.

SLEEP is Rest, or gives Rest to the Body: So Death is or doth give Rest to the Body. And hence *Job* saith, speaking of Death: *I should have lien still, and been quiet: I should have slept, then had I been at Rest.* We usually say, vwhen a Man goes to sleep, he goes to rest. There is a fourfold Rest vvhich vve obtain in Death. 1. From Labour and Travel; no vvork there. 2. There is a Rest from Trouble and Oppression: *There the Wicked cease from troubling, and the Weary be at rest.* 3. There is a Rest from Passion and Sorrovv: no Grief shall afflict us there. 4. Which is better than all, there is a Rest from Sin, a Rest from the Temptations and Drudgery of Satan, a Rest from the Lavv in our Members.

II. In Sleep the vvhole Body resteth, but many Times the Spirits of some Men are troubled; tho the outvvard Man is at rest, yet the invvvard Man is sorely disturbed, vvhereas the Bodies and Spirits too of others are at rest and quiet: So in the Death of the Wicked, tho their Bodies be at rest, yet their Souls are tormented. 'Tis the Opinion of some Men that the Soul sleeps vvith the Body, and is vvholly senseless of Joy or Myfery until the Resurrection. But that doubtless is a great Errour: For tho it be granted that many Operations of

of the Soul do cease when it departs from the Body, yet the Soul sleeps not. There are some Acts of the Soul which are organical; and there are other Acts which are inorganical, or immaterial. The Organical Acts, that is, whatsoever the Soul acts by the Members of the Body, those Acts must needs cease at Death; but the Soul can act of it self without the Assistance of the Body, as we may collect by many Experiments, while our Bodies and Souls are joined together. How often do we find our Souls at work, when our Bodies lie still and do nothing? When Sleep binds up all our Senses, and shuts up the Windows of the Body close, that we can neither hear nor see? yet then the Soul frames to it self, and beholds a thousand various Shapes, and hears all Sorts of Sounds and Voices; the Soul then sees, and hears, and deviseth, discourseth, grieves, rejoices, hopes, fears, chuseth, and refuseth: all this the Soul doth in Dreams and Visions of the Night, when deep sleep falls upon Man. What Meditations have some good Men had in their Sleep! they have had Scriptures wonderfully opened to them, and have been grieved when they waked to find the Matter gone from them. God seals up Instruction sometimes to his People in their Sleep. Also in Ecstasies and Ravishments the Body is, as it were, laid by as useless and uninstrumental to the Soul. *I knew a Man in Christ fourteen Years ago, so the Apostle saith, whether in the Body I cannot tell, or out of the Body I cannot tell, God knoweth, &c.* Now if the Soul was not capable of a Separation from the Body, and in that separated State capable of such divine Ravishments, Paul might easily have resolved the Case and said, he was taken up in the Body, but he could not tell whether the Soul acted with his bodily Organs, or without them. He had mighty Operations in his Soul, his Spirit wrought strangely, and then took in such Revelations of God and from God, as his bodily Organs could never fashion into Words, or represent by Speech. He heard (*quæ fando explicari à quoquam homine non possunt*) *unspeakable Words, which it is not lawful (or possible) for a Man to utter.* The Soul hath an Ear to hear such Words that the Body cannot find a Tongue to express. So John, in his divine Ravishment, saith: *I was in the Spirit on the Lord's Day*: as for his Body that was, as to that Business, laid aside and suspended as useless in that Day, and his Spirit called up to that angelical Work, viz. the receiving of Visions and Revelations from on high, &c. Now as the Souls of good Men, whilst they are in this World in Sleep, and in Trances, or Ecstasies, are capable of such glorious Ravishments, &c. So when their Bodies dy or fall asleep, their Souls are with Christ in Heaven: and the Souls of the Wicked they go into Chains of Darkness, Torment, and Misery. *The rich Man died, and was buried, and in Hell he lift up his Eyes, being in Torment.*

III. Sleep is not perpetual; we sleep and wake again: So tho the Body lie in the Grave, yet Death is but a Sleep as it were; the Man will awake and rise again.

IV. The going to sleep, and sleeping of some Men, greatly differs from others: So the Death of the Saints greatly differs from the Death of the Wicked

1. In the Preparation the one makes to go to rest over what the other doth. Some go to sleep before their Work is done: So some die before their Work is done. As no Saint dies before his Work is done: So there is no wicked Person that dies, but he dies or goes to sleep before his Work is done. This is our Working-day; when the Sun of our Life is set, no more Work can be done. *The Time comes, saith Christ, when no Man can work.* All a Godly Man's Care is to be ready, when Night comes, to go to rest. But the Wicked take little Thought about it.

2. Some Men fall asleep in an hurry of Business, and in great Distraction, when others in a sweet Manner lay their Heads down upon their Pillows: So some wicked Men die in great Distraction and under sad Horrour of Conscience, when many a Godly Man dies in a sweet and heavenly Manner, declaring to all he hath nothing to do but to die.

3. Some Men dread the Thoughts of going to sleep, for that it is dangerous in some Cases for some Persons to sleep: So some wicked Men dread the Thoughts of Death, like him who cryed out, *I am so sick I cannot live, and so sinful that I am afraid to die*: But most Godly Men are delivered from the Fear of Death, they go willingly to Bed: *Now lettest thou thy Servant depart in Peace, &c.* Saints are many times willing to go to rest, because they are quite wearied out. (1.) Sin wearies them, and even wares them out, and makes them groan. (2.) The World wearies them, and makes them willing to go to Bed. (3.) The Devil, the God of this World, wearies them with his Temptations. (4.) Their bodily Weaknesses and disquieting Pains wearie them. (5.) The Absence of Christ also makes them willing to go home.

4. Some Men fall asleep in a dangerous Place, nay, and sometimes in the midst of their Enemies: So wicked Men die in a dangerous Place, being far from God, and out of the Covenant of Grace, and besides are surrounded about with evil Angels, who stand ready to devour their Souls: But a godly Man falls asleep in Jesus. O that's a sweet Place to sleep

sleep in. (1.) He sleeps in the view of Jesus; Christ knows his Grave, and will preserve his Dust. (2.) He falls asleep in the Love of Jesus. (3.) He falls asleep in the Covenant of Jesus. *I am the God of Abraham, Isaac and Jacob.*

5. Some Mens Sleep is much more sweet and comfortable than others, (as we shewed before) some Mens Sleep is very troublesom, their Spirits are troubled: So the Death of the Godly is sweet, they have Peace and heavenly Joy, being with Christ; but the Death of the Wicked is troublesom, their Spirits being in Torment, whilst the Body lies in the Grave. I might also shew you the great Difference there shall be in the awaking of the one, and the other; but that I will leave to its proper place.

V. A Man that is asleep, taking his natural Rest, may be easily awakened, and called up by the Power of Man: So the Body, when it is dead, can with infinitely more ease be raised up by the Power of God; 'tis but a Call from Heaven, and we are awakened out of the Dust: *The Day is coming, when all that are in the Grave shall hear his Voice, and come forth, &c.* John 5.28.

Inferences.

WHat a blessed Condition are Believers in! They are not only happy whilst they live, but shall be blessed when they die; their Bodies have not only quiet Rest, but their Souls also rest in Peace and Quiet.

2. It may stir up all Christless Souls to labour after an Interest in the Lord Jesus; for if they are not in Christ whilst they live, they are not like to fall asleep in Christ when they die.

3. We may learn also from hence, what little ground there is for a godly Man to be unwilling to die, when his Work is done: Are any unwilling to go to sleep at Night, that have laboured hard all Day?

4. Let us labour hard whilst the Day lasts, whilst we have Health and Life, that we may have done our Work, and be ready to go to sleep.

Death a Departure.

Phil. 1. 23. *Having a desire to depart, &c.*

WE at Death leave one Place to go to another: If godly, we depart from our Place here on Earth, and go to Heaven; we depart from our Friends on Earth, and go to our Friends in Heaven; we depart from the Valley of Tears, and go to the Mount of Joy; we depart from an howling Wilderness, to go to an heavenly Paradise. Who would be unwilling to exchange a *Sodom* for a *Sion*, an *Egypt* for a *Canaan*, Misery for Glory?

Death a Rest.

Rev. 14. 13. *And I heard a Voice from Heaven, saying unto me, Write, Blessed are the Dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

Parallels.

Rest is a desirable Thing to a labouring Man: *Paul* desired to die; Death, (or to depart) was greatly desirable in his Sight.

II. Rest is sweet, and therefore desirable to a weary Man: So will Death be to a poor weary Saint, one that is weary of Sin, weary of the World, weary of the Temptations of Satan, &c. [See Sleep.]

Disparity.

Some Men enjoy Rest but in part, they have no perfect Rest: But a godly Man at Death hath perfect Rest; nothing shall disturb or disquiet him any more.

II. Some Men have Rest but for a little time, a short Rest: But the godly Man's Rest is for ever; at Death he enters into God's everlasting Rest.

III. Some

III. Some Rest from Labour is not honourable; 'tis a Reproach to a Man to take his Rest, when he should be at work: But the Rest of a godly Man at Death is honourable; 'tis a Rest that Christ himself entered into, when he had finished all his Work.

Of the Resurrection.

The Resurrection compared to the Morning.

Psal. 49. 14. — *And the Righteous shall have Dominion over them in the Morning.*

Parallels.

THe Morning comes after the Night is gone: So the Resurrection will come after the Night of this World is gone; the Time of this World's Continuance is called Night in the Holy Scriptures: *The Night is far spent, &c.*

II. The Morning is longed for; many watch and long for the Morning: So the Godly long for the Resurrection; all the Faithful ever waited for, and greatly desired that Day.

III. The Morning brings Light, and makes Things manifest, which lie hid, or appear not what they are in themselves, in the Night-Time: So the Resurrection will make manifest all the hidden Things of Darkness, which appear not to the Sight of Men; that glorious Morning will soon discover all.

1. It will make manifest all the horrid and cursed Designs of the Ungodly, which they from time to time have contrived, and endeavoured to carry on against the Saints and Church of God, many of which God in his gracious Providence prevented from taking place, and so they were never known; but that Morning-Light will discover all those hidden Things of Darkness.

2. The Light of that Morning will discover all the Secrets of every Man's Heart; all the Evil, Lust, Envy, Pride, Revenge, &c. or what else hath been harboured in the Bosoms of Men. See 1 Cor. 4. 5.

3. It will discover all the filthy Actions and Abominations of the Wicked, that are not known to Men, nor fit to be mentioned: *For it is a Shame to speak of those Things that are done of them in secret.* Eph. 5. 12.

4. That Morning will discover all Persons, as well as Things; then it will appear who are God's People, and who are not; who they were that served God in Truth, and who were Hypocrites, &c. Mat. 3. ult.

IV. Towards the Morning the Morning-Star appears, which gives notice the Day approacheth: So towards this Morning, there will appear many Signs to give warning to the World, that the Day of the Resurrection is at hand: *So likewise when ye shall see all these Things, know that it is near, even at the Door.* Mat. 24. 33.

V. When the bright Morning is come, the Sun rises, and shines forth gloriously: So when that Morning is come, Jesus Christ, the Sun of Righteousness, will appear in his Glory, and shine forth to the amazement of all the World.

VI. The Morning brings Joy and Gladness with it; it makes the Birds to sing, and send forth their warbling Notes: So the Morning of the Resurrection will bring Joy and Gladness to all the Righteous; then shall the Saints sing for Joy of Heart, and be glad in the Lord.

VII. In the Morning Men arise out of their Beds: So in the Morning of the Resurrection shall all the Saints of God be raised out of their Graves: *Thy dead Men shall live, together with my dead Body shall they arise, &c. The Dead in Christ shall rise first.* Isa. 26. 19.

VIII. We commonly give a guess what kind of Day it will be by the Morning: So by the Morning of the Resurrection, the Godly will perceive what kind of Day the Day of Eternity, or Glory of Christ's Kingdom will be.

IX. In a springing Morning Things look fresh and very beautiful, and also send forth a most sweet and fragrant Scent: So in the Morning of the Resurrection, the Earth will appear in its Beauty, and the Saints in their Glory: *Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father, &c.* Mat. 13. 43.

FFF

Disparity.

Disparity.

IN the Morning of a natural Day here, wicked Men receive like Benefit with the Righteous: *The Sun rises upon the Just, and upon the Unjust*: But in the Morning of the Resurrection it shall not be so; the Ungodly shall not partake with the Saints of any of the Blessings and Comforts of that Morning; then that Word shall be made good, *The Righteous shall have Dominion over them in the Morning*.

Psal. 49. 14.

In many other respects that Morning will differ from all other Mornings that ever were before it.

The Resurrection compared to awaking out of Sleep.

Dan. 12. 2. *And many of them that sleep in the Dust of the Earth, shall awake, &c.*

Parallels.

DEath, we have already shewed, is called a Sleep; and after a Man hath had his full Sleep, he awaketh: So when the Dead have lain their full Time appointed by the Almighty in the Grave, they shall be quickned, and come to life again.

John 5. 28.

II. Some fall into such a sound Sleep, that they must (when there is occasion for it) be awakened: So the Dead are fallen into such a fast or sound Sleep, that they must be awakened: *Marvel not at this, for the Hour is coming, in the which all that are in the Grave shall hear his Voice*.

III. When a Man is thoroughly awakened, he rises up: So when the Dead are quickned by the mighty Power of God, they shall rise up out of the Grave, Sea, or wheresoever else they lay asleep.

1 Cor. 15.

IV. There is a great difference between one Man's awaking out of Sleep, and another's; some are awakened before they are willing, and arise up with great horror and amazement; when others awake in a sweet, peaceable, and quiet manner, &c. So there will be a great difference between the awaking of the Godly and the Ungodly, at the last Day.

1. The Godly shall arise sooner than the Ungodly: *The Dead in Christ shall rise first*.
2. The Saints of God shall awake in Christ's likeness; their vile Bodies shall be fashioned, and made like Christ's glorious Body: But the Wicked shall appear base and vile in that Day: Let them lie down in never so great Pomp, and external Grandure, yet alas, when they awake, they will appear most vile and contemptible.

3. The Godly shall awake with glorious Robes upon them, fit for the Consummation of their Marriage with the Lamb, the Prince of the Kings of the Earth: But the Wicked shall awake in a poor, miserable, and naked Condition: What Robes shall they have on, unless they be the filthy Rags of their own Righteousness, with which they were clothed, whilst they lived in this World?

4. The Godly shall have sweet and heavenly Company about them, in the Morning, when they awake from Sleep; nay, more than all, they shall enjoy the glorious Presence of Jesus Christ himself: But the Ungodly, when they awake, shall be in the midst of Devils, and damned Spirits; they must be their Companions for ever.

5. The Godly shall, when they awake, have glorious Attendants, in the Day of the Resurrection, viz. the holy Angels of Heaven: But the Wicked shall have no other Attendants, than the black Retinue of the Bottomless-Pit.

6. The Godly, when they awake, are led into the King's Palace, to be married to the Bridegroom of their Souls, and to receive every one of them a Crown of Glory: But the Ungodly awake, as condemned Malefactors, to be led to the Place of Execution.

7. In a word, the Godly shall awake with Songs of Joy in their Mouths; but the Wicked shall awake with Tears and dismal Cries: The one to receive the Sentence, *Come, ye Blessed of my Father*; the other to receive the Sentence, *Go ye cursed, &c.* Some awake to everlasting Life; and some to Shame and everlasting Contempt.

Dan. 12. 2.

The Resurrection-Day a Man's Reaping-Day.

Psal. 126. 5. — *They that sow in Tears, shall reap in Joy.*
Gal. 6. 4. *In due Season we shall reap if we faint not.*

The Resurrection-Day is a Man's Reaping-Day.

Parallels.

MEN sow before they reap : So Men in this World may be said to sow ; either they sow to the Flesh, or to the Spirit, and in the Resurrection-Day they shall reap.

II. That which Men sow, that also they reap : they do not sow Beans, and reap Barley ; nor sow Tares, and reap Wheat : So the very same that all Men in a spiritual Sense sow, they shall reap : They that sow to the Flesh, shall of the Flesh reap Corruption ; and they that sow to the Spirit, shall of the Spirit reap Life everlasting. Gal. 6.

III. According to the Quantity that every Man sows, so they reap ; He that sows sparingly, or but a little Seed, must expect to reap sparingly, or have but a small Crop : So they who do much Service for God, or scatter liberally abroad to his People in this World, shall receive much from the Hands of God at the End of the World ; and he that doth but little for God, tho he doth it in Sincerity, must expect to reap accordingly in that Day. He that improves two Talents, shall receive the Improvement of two ; and he that improves five, the Improvements of five. There will be Degrees of Glory (no doubt) in the Day of the Resurrection.

But this, I say, He which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap also bountifully. 2 Cor. 9. 6.

There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars : for one Star differeth from another in Glory : So also is the Resurrection of the Dead, &c. 1 Cor. 15. 41, 42.

And, They that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever more. Dan. 12. 3.

IV. A Man's reaping Time is his rejoicing Time. With what Joy and Gladness doth the Husband-man gather in the Fruits of the Earth : So the Saints spiritual reaping-Day will be their rejoicing-Day. He that sows in Tears, shall reap in Joy.

V. When the reaping-Time is come, a Man gathers in the Fruit or Harvest of divers Sorts of Seed, &c. So in the Day of the Resurrection, the Godly shall reap or gather in the Comfort and Increase of divers Sorts of Seed by them sown. They shall then reap the Fruit of all the good Sermons they have heard, and reap the last Fruit of all, the spiritual Prayers they have made, the Fruit of all the Tears of Godly Contrition they have shed ; and all the Sighs and Groans they have uttered. They shall reap the Fruit of all the good Thoughts they have had, and of all the good Words they have spoken, and all the good Works they have done ; as also the Fruit of all the Evil, which for Christ's sake they have undergone.

Obj. Is not a Saint's dying-Day his reaping-Day ?

Answer. A Saint at Death gathers the first ripe Fruits, as it were, but his Harvest is not till the last Day.

The Resurrection-Day the Saints Marriage-Day.

Rev. 9. 7. *The Marriage of the Lamb is come, and his Wife hath made her self ready.*

THE Resurrection-Day is the Saints Marriage-Day; this is their espousal-Day: For I have espoused you to one Husband, that I may present you a chaste Virgin to Christ, 2 Cor. 11. 12. But that will be the Day of the Solemnization of their Marriage-Union with Jesus Christ.

Parallels.

THERE is, or ought to be, a most endeared Love in those Parties who intend to marry one another. Nay, they, before the Marriage-Day, mutually give up themselves one to the other; sometimes in a solemn Manner before Witnesses they are espoused —: So the Soul of a Believer is spiritually united to Jesus Christ whilst in this World. A Saint loves Christ dearly, and Christ a Saint. Nay, and in Baptism, in a most solemn and sacred Manner, before many Witnesses, the Soul is publicly espoused to the Lord Jesus; and in the Day of the Resurrection shall be the Solemnization of the sacred Marriage.

II. The Marriage-Day is much longed for by those who in hearty Affection are espoused to one another: So the Godly long for that Day, when the spiritual Marriage shall be consummated between Christ and them.

III. The Bride in the Marriage-Day is usually richly adorned; if a Princess, or a Person of a noble and honourable Descent, she is excellently clad and adorned with rare and costly Jewels, that the Bridegroom may take the more Delight in her: So the Church, and consequently every Godly Christian, shall in the Day of the Resurrection be most richly clothed with Robes of Immortality. *The Marriage of the Lamb is come, and his Wife hath made her self ready, and to her was granted, she should be arrayed in fine Linen, clean and white, &c. The King's Daughter is all glorious within: her Cloathing is of wrought Gold, she shall be brought to the King in Raiment of Needle-work, &c.* Some by these white and glorious Robes understand the imputed Righteousness of Jesus Christ: Others, the Righteousness of Sanctification: Some others conclude they are both intended, and not only so, but also those heavenly Robes, with which the Bodies of the Saints shall be clothed in the Day of the Resurrection, which none are able to describe: however, all conclude the Church in that Day shall shine forth so in Glory and Beauty, that Men and Angels shall admire her. No Bride ever appeared in such Splendor, or so richly clothed and adorned, as the Bride, the Lamb's Wife, shall when the Marriage of the Lamb is come.

IV. In a Marriage-Day the Bride and Bridegroom have a full and perfect enjoyment of each other; and there is nothing in the World wherein there is so full communication of one Creature to another (saith Mr. Burroughs) as there is in that Condition of Marriage: So in the Day of the Resurrection, when the Church shall be married to the Lord Jesus, the Godly shall have a full and perfect Enjoyment of him, whom they so dearly love. The Lord Christ in that Day will communicate of himself to his People in such a manner, that it is inconceivable; whatsoever may delight them, rejoice their Hearts, or add to their perfect Happiness, he will not withhold from them. They have now only the Joy and Comforts of his Spirit; but then they shall have the Joy and Comforts of his Person: *Where I am, there also shall my Servants be. I will come again and receive you unto my self, that where I am, there ye may be also.*

V. A Marriage-Day is a joyful Day: So will the Marriage-Day of the Lamb be: *Let us be glad, and rejoice, and give Honour to him; for the Marriage of the Lamb is come.* The Bridegroom rejoiceth in the Bride, and the Bride in the Bridegroom: *At the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.*

VI. In a Marriage-Day the Bridegroom and the Bride have very great Attendance, and are greatly honoured: So Christ and the Church shall have great and glorious Attendance in the Day of the Resurrection, viz. all the Angels of Heaven. He shall come in the Glory of the Father with all the holy Angels. The same Retinue the one shall have, the other shall have likewise.

VII. The Bride commonly makes great Preparation for the Marriage-Day to have all Things ready: So the Godly make all due Preparation for the Appearance of Jesus Christ, that they may be accepted of him in that Day: *The Marriage of the Lamb is come, and his Bride hath made her self ready.*

The Resurrection-Day, the Saints Coronation-Day.

2 Tim. 4. 8. *Henceforth there is laid up for me a Crown of Righteousness, which God the righteous Judge shall give unto me in that day, &c.*

That Day, that is, the Day of the Resurrection, or Day of Christ's coming.

Note, The Day of the Resurrection will be the Saints Coronation-Day.

Parallels.

Crowns properly belong to Kings, Princes, and Potentates of the Earth, &c. Saints are Kings, Spiritual Kings, *He hath made us unto our God, Kings, &c.*

Rev. 5.

II. Kings are wonderfully honoured on their Coronation-Day: So shall the Saints in the Day of the Resurrection; the Angels of Heaven shall honour them, Christ himself will honour them, nay they shall be honoured by the Father; *If any Man serve me, him will my Father honour.*

Joh. 12.

III. On a Coronation-Day, some look upon it as their proper work, to set the Crown upon the Head of the Prince who is to be crowned therewith: So in the Day of the Resurrection, the Lord Jesus will set (as it were) the Crown upon the Head of his Chosen; *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Inferences.

Labour to be fully established in the Truth of the Resurrection; see that no Man deceive you, 'tis a perilous Age. And to confirm doubting Christians in this great Principle of the Christian Religion, take a few Arguments.

1. If the Dead rise not: Then Christ is not risen from the Dead. But Christ is risen from the Dead. Therefore the Dead shall rise. 1 Cor. 15. 16, 20.

2. That Doctrine that makes Preaching vain, is a false and pernicious Doctrine: But such who deny the Resurrection, make Preaching vain: Therefore a false and pernicious Doctrine. 1 Cor. 15. 14. & 15. 2.

3. If the Dead rise not: Then those who are fallen asleep in Jesus, are perished. But those who are fallen asleep in Christ, are not perished. Therefore the dead shall rise. 1 Cor. 15. 18.

4. If the Dead rise not: Then the Godly are of all Men most miserable. But the Godly are not of all Men most miserable. Therefore the dead shall rise. 1 Cor. 15. 19, 19.

Obj. *The Soul of a Child of God at Death is happy and with Christ, and shall be for ever, whether the Body rise or not. and therefore they are not of all Men most miserable, unless the Soul be mortal and die with the Body, as some affirm.*

Ans. The Life of the Soul, as well as of the Body, depends wholly upon Christ's Resurrection; and if Christ be not risen, we are yet in our Sins: and therefore this makes nothing either to prove Saints happy without a Resurrection, or for the mortality of the Soul.

5. If the Saints of God in the primitive time, did believe and were well grounded in the Truth of the Resurrection: Then the Dead shall rise. But the Saints of the Primitive time did so believe, and were so established. Ergo. See these Scriptures; *I know he shall rise again, in the Resurrection at the last day: For as in Adam all die, so in Christ shall all be made alive: but every Man in his own order, Christ the first Fruits, and afterwards they that are Christ's at his coming: for the Trumpet shall be sounded, and the Dead shall be raised, &c. For if we believe that Jesus died, and rose again, even so those which are fallen asleep in Jesus, will God bring with him. And the sea gave up the Dead which were in it, and Death and Hell delivered up the dead that were in them, and they were judged every Man according to their Deeds.*

Joh. 11. 24.
1 Cor. 15. 22;
23. Ver. 52.

1 Thess. 4. 14.

Rev. 20. 13.

6. If all the Saints of God and Holy Apostles waited for the Redemption of their Bodies: Then the Dead shall rise. But all the Saints and Holy Apostles waited for the Redemption of their Bodies. Ergo. Rom. 8. 23.

7. If the chief Reward of the Godly is reserved to the last day, viz. to the day of the Resurrection: Then the Dead shall be raised. But the chief Reward of the Godly is reserved to the last day, or day of the Resurrection. Ergo, The Dead shall be raised. 2 Tim. 4. 8.

8. If the expectation of the Godly Martyrs shall not be frustrated: Then the Dead shall be raised. But the expectation of the Godly Martyrs shall not be frustrated. Ergo, The Dead shall be raised. Heb. 11. 35, 36. Psal. 9. 18.

9. If

Phil. 3. 21.
1 Joh. 3. 2.

9. If the Bodies of the Saints shall be made like Christ's glorious Body, the Dead shall rise : But the Bodies of the Saints shall be made like to Christ's glorious Body. *Ergo* the Dead shall be raised.

2 Cor. 5. 10.
Rev. 20. 12, 13.

10. If the Dead at the last Day shall be judged, then they shall rise again from the Dead : But the Dead shall at the last Day be judged : *Ergo* the Dead shall be raised.

Dan. 12. 2.
John 5. 28.

11. That Doctrine that gives the Scripture, Christ and his Apostles the Lie, is a cursed, and damnable Doctrine : But those that deny the Resurrection of the Dead, give the Scripture, Christ and his Apostles the Lie : *Ergo*. The Scripture saith, that those that sleep in the Dust of the Earth, shall awake. Christ saith, all that are in the Grave, shall hear his Voice, and come forth ; and we have shewed the Apostles do affirm that the Dead shall be raised, &c.

1 Cor. 15.

12. If that which sleepeth in the Dust shall rise, then the Body shall rise again ; for 'tis the Body that sleepeth in the Dust : But that which sleeps in the Dust, shall be raised : *Ergo*. Obj. 'Tis not the same Body. *Thou sowest not that Body that shall be, &c.*

Answ. If the same numerical Body rise not, it will not be a Resurrection, but a new Creation ; therefore that which the Apostle there intends, is the Manner of the Resurrection, i. e. how the Saints shall be raised. 'Tis not the same in respect of Weakness and Frailty ; *It is sown a natural Body, and shall be raised a spiritual Body ; 'tis sown in Corruption, and shall be raised in Incorruption ; 'tis sown in Weakness, and shall be raised in Power* — Which Thing a Grain of Corn that is sown, teaches.

Quest. *Why shall the same Body of the Dead be raised ?*

Answ. Because the same Body of Christ was raised that suffered.

2. Because the same Body that suffered for Christ, shall be glorified with Christ.
3. Because the same Body that sinned, shall be punished : if not the same Body that sinned, it might reflect upon the Justice and Goodness of God to punish an innocent Body. Besides, those Scriptures must be fulfilled, which assert the Resurrection of the Body.

Inferences.

From hence we may infer that here is a World to come.

2. That Death is not the last end of Man.
3. Prepare for the Resurrection Day ; think of it when thou liest down, and risest up in the Morning. Thy lying down to sleep, is a Figure of thy lying down in the Grave ; and thy awaking out of Sleep in the Morning, is a Figure of the Resurrection.
4. Think of the Resurrection in the Spring, when thou seest the Flowers of the Earth bud forth, and spring up ; for that is a Figure also of the Resurrection.

Of the Judgment-Day.

The Judgment-Day compared to an Assize.

2 Cor. 5. 10. *For we must all appear before the Judgment-Seat of Christ.*

Rev. 20. 11. *And I saw a great white Throne, and him that sat on it, &c.*

After the Resurrection comes the Judgement, the eternal Judgement.

Note, The Judgment-day may fitly be compared to an Assize, or general Goal-Delivery.

Parallels.

THere is a Judge appointed by the King, or supream Power of the Nation or Kingdom, where an Assize is to be held, who receives his Commission, and acts by the Authority thereof. Jesus Christ is appointed to be the Judge of Quick and Dead, by the Father, King of Heaven and Earth. *The Father judgeth no Man, but hath committed all Power to the Son,* John 5. 22.

II. The

II. The Judge likely comes to the Bench or Judgment-seat with the Sound of Trumpets: Christ will come to the Judgment-seat with the Sound of a Trumpet; *The Trumpet shall* 1 Cor. 15. 52. *sound, and the Dead shall be raised incorruptible.*

III. There is a known Law or Laws in a Kingdom, by which the Judge heareth and determines all Causes: So there is a known Law or Laws, by which Jesus Christ will judge and determine all Causes in the great Day, viz. the Law of Moses, the Law of Nature, and the Law of Christ, called the Book of the Gospel; *The Books shall be opened.*

Rev. 20.

IV. The Judge hath many honourable Persons that sit on the Bench with him: So Jesus Christ will have all the Saints sit with him on the Throne of Judgment, who shall assent and consent to whatsoever he shall do in that Day. Hence 'tis said, the Saints shall judge the World. *He that overcometh will I grant to sit with me on my Throne: even as I also overcame and am set down with my Father in his Throne.* Rev. 3.

V. A Judge at Assizes, after he hath read his Commission and given his Charge, calls for the Prisoners: So Jesus Christ will orderly proceed, and call before him all Nations, all the ungodly that ever lived on the Earth, shall be arraigned by him, being brought before his Judgment-seat.

VI. A Judge having arraigned the Prisoner, calls in the Witnesses, and then suffers every Man to speak what he hath to say for himself: So Jesus Christ will call in Witnesses, and indeed every Man's Conscience shall be more than ten thousand Witnesses against him; and all Mouths shall be stopt, and every ungodly Man shall be found guilty before Christ.

Rom. 2. 14, 15, 16.

VII. A Judge after he hath found Men guilty, and cast them for their Lives, passeth the Sentence: So Jesus Christ at the last day, having found Sinners guilty of all the horrid Crimes they shall be charged with, will pass the fearful Sentence, *Go, ye cursed.*

Mat. 25.

VIII. A Judge after the Sentence is past, orders the manner, time, and place of Execution: So Jesus Christ will at the last day, after the Sentence of Condemnation, order the Execution of the Wicked, and appoint them the place where, and the time how long they shall suffer; the place will be Hell, the time will be for ever and ever. [See more in the First Volume, Christ the Judge of all.]

Of Heaven.

The Celestial Paradise.

Luk. 23. 43. *Verily I say unto thee, This day thou shalt be with me in Paradise.*

2 Cor. 12. 2. *He was taken up into Paradise.*

Rev. 2. 7. *To him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God, &c.*

Paradise is taken in the Holy Scripture in a twofold Sense.

1. For the Garden of Eden, this is Earthly Paradise.

2. For Heaven, the Seat or Place of Glory, this is Celestial Paradise.

Now the Earthly Paradise being a Figure of Heaven, I shall in the opening of this run the Parallel principally with respect to the Garden of Eden, and the State of Adam in Innocency, &c.

Parallels.

Paradise, or the Garden of Eden, was a place of Pleasure: So Heaven is a place of Pleasure.

II. Paradise was a place created of God, and appointed for Man, whilst he stood in the State of Innocency: So Heaven is created of God, and appointed for all those who obtain, through Christ, perfect Righteousness, their Primitive Glory and Innocency.

III. Adam in Paradise, had all Delight, Joy and Pleasure his Heart could desire, he wanted nothing to make his Life sweet and pleasant to him: So the Saints in Heaven, have the fullest Joy, Pleasure, and Satisfaction imaginable; there is nothing wanting they can desire to please and delight them: *Thou wilt shew me the Path of Life; in thy Presence is fulness of Joy, and at thy right-hand Pleasures for evermore.* They drink of the Rivers of God's Pleasures.

Psal. 16. 11.
Psal. 36. 8.

fures. A River abounds with Water; so doth Heaven, like Paradise, with Divine and Sacred Pleasures.

Rev. 21. 4.

IV. *Adam* in Paradise knew no Sorrow, he had Joy without Sadness, Strength without Weakness, Health without Sicknes, Light without Darkness, Life without Death; for Death had nothing to do with him whilst he stood in his Innocency: So in Heaven the Godly are delivered from every mixture of Evil, *God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more pain, for the former things are past away.* Here is Joy without Sadness, Strength without Weakness, Health without Sicknes, Light without Darkness, Life without Death.

V. *Adam* in Paradise, before tempted by the Devil, knew no Sin, he was free, absolutely free from the least stain, he had not so much as an evil Thought, he was created in the Image of God, being perfectly Righteous: So in Heaven the Saints shall be free from Sin, perfectly free, not only free from the Guilt, Filth, Power, and Punishment of it, but also from the Act of it; they shall not be troubled with one evil Thought more, they are without Fault before the Throne of God and the Lamb.

Joh. 13. 26.

Joh. 14. 3.

1 Thess. 4. 17.

1 Joh. 3. 2.

VI. *Adam* in Paradise enjoyed the sweet and blessed Presence of God, he convers'd, and had glorious Acquaintance and Communion with him; God and Man lived then in perfect Peace and Friendship, there was no Breach, because no Sin, and so God's Face was not hid from him: So in Heaven, all the Godly enjoy the sweet and Soul-ravishing Presence of God, and of Jesus Christ; *Where I am there shall my Servant be. And if I go and prepare a place for you, I will come again, and receive you to my self, that where I am ye may be also; so shall we ever be with the Lord.* Saints there have the Fruition of God and of Christ, *for we shall see him as he is:* and this is the highest glory Man can be raised to, we shall not only see God and the Lamb, but be filled with the Joy and Delight of God and Jesus Christ. Heaven from hence is called the Joy of the Lord, if the perfect enjoyment and participation of the glorious Trinity, or fulness of it, so far as it is capable of Communication, can delight and fill the Soul with Joy and Happiness, the Godly in Heaven shall have it; God's Face will never be hid from his Children any more, there will be no more a Breach between the Soul and its Saviour.

Rev. 2. 7.

VII. *Adam* in Paradise had the Tree of Life, and Liberty (before he sinned) to eat of the Tree of Life: So in this Paradise of God, we read of the Tree of Life, which, as some understand, is Jesus Christ; *And to him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God;* which doubtless signifies the glorious participation of the Life, fulness, and transcendent Sweetness of the Lord Jesus, and of the continuance of the Life of the Saints, in its full Strength, Vigour, and Glory to Eternity.

Gen. 2. 19.

VIII. *Adam* in Paradise had great knowledg, both of God, and the Nature of all Creatures; God brought all the Creatures to *Adam*, to see what he would call them, and whatsoever *Adam* called each living Soul, that was the Name thereof; the naming of the Creatures (saith *Ainsworth*) was a sign of Sovereignty; it also manifested *Adam's* Wisdom, in naming things presently, according to their Natures; as the *Hebrew* Names, by which he called them, do declare: So the Saints in Heaven shall be perfect in Knowledg, they shall know as they are known, they shall know all the Patriarchs, Prophets, Apostles, and all the Saints that ever lived, by Name, which we may gather by that Knowledg *Peter, James, and John* had of *Moses* and *Elias*, in the transfiguration of Christ in the Mount, which was a Figure of Heaven.

Disparity.

A *Adam's* Pleasure and Delight in Paradise was much of it Earthly: But the Saints Pleasure and Delight in the Celestial Paradise will be Heavenly.

II. *Adam* in Paradise was troubled with a tempting Devil: But the Saints in the Celestial Paradise shall not be troubled any more with a tempting Devil, for he shall be shut up in Chains of Eternal Darkness, to be tormented for ever.

III. *Adam* soon lost his earthly Paradise, by Sin, and was turned out of all: But those who are accounted worthy to obtain this Heavenly Paradise, shall never lose it, nor be turned out of it, but continue in it for ever and ever, even to the days of Eternity.

Heaven a Crown of Life.

2 Tim. 4. 8. *Henceforth is laid up for me a Crown of Righteousness.*

Rev. 2. 10. *And I will give thee a Crown of Life.*

James 1. 12. *He shall receive the Crown of Life, which the Lord hath promised to them that love him.*

THE Reward of the Godly in Heaven is called a Crown, a Crown of Life, a Crown of Righteousness, &c.

Parallels.

A Crown denotes any beautiful pleasing Ornament, or profitable thing; hence a Crown is put for to adorn, and bless with good Things, and so to make joyful: The Saints in Heaven shall be beautiful and very glorious, they shall sparkle, and shine forth like the Sun, in the Kingdom of their Father, plentifully enjoy and possess true Blessedness.

Prov. 4. 9.
& 17. 6.
Psal 8. 5.
& 103. 4.

II. A Crown is a sign of a Kingdom and Dominion (saith Ainsworth): The glorified Saints in Heaven shall possess a Kingdom, and shall be as Kings and Princes for ever and ever. *Hearken my beloved Brethren, hath not God chosen the poor of this World rich in Faith, and Heirs of the (or that) Kingdom, which he hath promised to them that love him?*

Jam. 2. 5.

III. A Crown denotes also Victory: Christ warring against his Enemies, and overcoming them, hath on his Head many Crowns, or Diadems: So the Saints being Crowned, signifieth that perfect Conquest they have (through Christ) obtained, over Sin, Satan, Death, and Hell, &c.

IV. A Crown signifieth Glory, Honour, and external Grandure: The glorified Saints shall be honoured, and appear in eternal Grandure, as Kings who have their Crowns on their Heads.

V. As there is nothing more rich, glorious, desirable, nor esteemed among Men, above a Crown, or Kingdom: So the Holy Spirit in setting forth the Reward, and everlasting Glory of the Saints in Heaven, compares it to these things. But alas! there is no earthly thing, how splendant and glorious soever, can sufficiently set out the state of the Saints after Death, or the Glory of Heaven. For Pleasure, 'tis called Paradise; for Riches and Honour, 'tis called a Crown and a Kingdom. A Crown of Life, denoting that Saints in laying down their Lives for Christ, shall not be at all losers thereby, but only exchange it for a better; a short momentary Life, for an everlasting Life; a Life of Joy, for a Life of Sorrow; a Life of perfect Freedom, for a Life attended with manifold Temptations.

Disparity.

Other Crowns (I mean earthly Crowns) are corruptible: This Crown is incorruptible.

II. Other Crowns are attended with many Sorrows, Troubles, and Perplexities, &c. But this Crown is attended with no such thing, for the condition of the Heirs of this ever-fading Crown will be so joyful, that look outwardly, there is Joy in the Society, Heb. 12. 22. if inwardly, there is Joy in their own Felicity, 1 Cor 2. 9. Look forward, there is Joy in the Eternity of it, 1 Pet. 5. 10. So that on every side they shall be even swallowed up of Joy, Isa. 35. 10. Oh! the transcendency of that Paradise of Pleasure! where is Joy without Heaviness or Interruption; Peace without Perturbation; Blessedness without Misery; Light without Darkness; Health without Sickness; Beauty without Blemish; Abundance without Want; Ease without Labour; Satiety without Loathing; Liberty without Restraint; Security without Fear; Glory without Ignominy; Knowledge without Ignorance; Eyes without Tears; Hearts without Sorrow; Souls without Sin: Where shall be no Evil heard of to affright them, nor Good wanting to cheer and comfort them; they shall have what Good they desire, and desire nothing but what is good; their Promises shall end in Performances; Faith in Sight and clear Vision; Hope in Fruition and Possession: Yea, Time itself shall be swallowed up in Eternity.

To sum up all in a few Words, there is no Joy here comparable to that in Heaven; all our Mirth here, to that is but Pensiveness; all our Pleasures here, to that is but Heaviness; all our Sweetness here, to that is but Bitterness; Even Solomon in all his Glory and Royalty, to that was but as a Spark in the Chimney, to the Sun in the Firmament; yea, how little, how nothing are the poor and temporary enjoyments of this Life, to those that the Heirs of Promise shall enjoy in the Life that is to come?

G g g

III. Other

III. Other Crowns fade away, the Prince is in a moment gone from that, or that is gone from him : But this Crown abideth. *It is incorruptible, and undefiled, and fadeth not away, reserved in Heaven for you, &c. 1 Pet. 1. 4.*

IV. Other Crowns are gotten many times by Usurpation : But the Saints shall have the Crown in a just and righteous way, 'tis a Crown of Righteousness, of which Saints are true and lawful Heirs ; this Crown is purchased for them by Christ, and given to them by the free Donation of the Father ; besides they are born Heirs to it by the Spirit : *If Children, then Heirs, Heirs of God, and Joint-Heirs with Christ, &c. Rom. 8. 17.*

Inferences.

WE may infer from hence, that God's Children are not such Fools, as they are accounted by the Ungodly World ; they have made a good Choice, in preferring Heaven above Earth. What's the Glory of this World to the World to come ? Yea, Paradise, or the Garden of Eden, was but a Wilderness compared with this Paradise. And indeed, if the Gates of the City be of Pearl, and the Streets of Gold, what then are the Inner Rooms, and Lodging Chambers, of the Great Monarch of Heaven and Earth, at whose right Hand are Pleasures for evermore ?

II. Let not the Saints grow weary, nor faint in their Minds, when Heirs of a Crown of Glory that fadeth not away ; methinks they may be contented to undergo some Troubles in this Life, since by suffering these things for Christ's sake, they shall be crowned with Glory, Honour, and Everlasting Life ; *They shall receive the Crown of Life, &c. Jam. 1. 12.*

Of Hell.

Hell a Furnace of Fire, the Place of the Damned.

Mat. 13. 42. — *And shall cast them into a Furnace of Fire, there shall be wailing and gnashing of Teeth.*

WE are now drawing towards a Conclusion ; it remains only, that we speak something concerning Hell, which is the Place prepared for the Damned, the Torment of whom is set forth by Fire, by a Furnace of Fire, and by utter Darknes. It hath been a long and ancient Controversy, whether Fire here is to be taken Properly or Figuratively ? I shall not undertake to determine, whether it be real Fire or not : Doubtless the Torment of the Wicked, will be worse than 'tis to be cast into any Furnace of Elementary Fire. The Schoolmen affirm, that the least Torture in Hell, exceeds the greatest that can be devised by all the Men on Earth ; even as the least Joy of Heaven, surpasseth the greatest Comforts of this World, &c. There is scarce any Pain here on Earth, but there is some hope of Ease, Mitigation, or Intermision ; but in Hell, their Torments are easeless, endless, remediless, and they themselves left hopeless, helpless, and pittyless. However, we will run a Parallel between a Furnace of Fire, and the Place of the Damned ; for in some things there is a fit Resemblance.

Parallels.

Rev 21. 8.

A Furnace of Fire, hath been prepared as a place of Torment ; the King of Babylon caused a Furnace to be heat exceeding hot, and that whosoever would not bow down to his Golden Image should be cast unto it : Hell is a place of Torment prepared for all Wicked and Ungodly Men, who live and dye in their Sins.

II. A Furnace of Fire that is heated exceeding hot, is very terrible and amazing to him, who for his wicked Deeds is told he must be cast therein : So Hell is a very terrible and an amazing thing to think upon ; how lamentable is the Thoughts of it to a guilty Sinner, that is awakened, that sees no Remedy, but thither he must go ?

III. What Torment can be greater than to be cast into a burning fiery Furnace ? So what Torments can be greater than the Torments of Hell ?

Disparity.

Disparity.

A Fiery Furnace tho terrible and painful, yet it puts an end to the Lives of those that are thrown into it, and the hotter it is, the sooner it dispatcheth them out of their pain: But the Torments of Hell put no end to the tortured, neither can the Damned die, but have an ever-dying Life, and an everlasting Death; it is a Death which hath no Death, *The Worm dyeth not.*

II. The Torment of a Fiery Furnace can reach but the outward Man, it cannot destroy the Soul: But the Torments of Hell reach to the very Soul, called the Perdition or Destruction of Ungodly Men, both of Soul and Body.

III. The hottest Furnace in the World may abate its heat for want of Fuel, and at length be wholly extinguished; however its Terrors and Pains are but short and momentary: But the tormenting Fire of Hell never abates its heat, nor ever goeth out, therefore called everlasting Fire; now to add Eternity to Extremity, and then you will perceive Hell to be Hell indeed.

IV. Other Fire may be quenched: But the Fire of God's Wrath, or Hell Fire, shall never be quenched, *Ut supra.*

Inference.

That as there is no greater cause of magnifying Christ, than for Redemption-Mercy, and so of Joy unspeakable, and full of Glory: So there is no greater cause of Sorrow, and intolerable Misery, than to live and dye in Sin, and so to be cast both Body and Soul into Hell Fire. O! what an alarm may those two Scriptures among many sound in the Ears of Wicked and Ungodly Men, *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Raylers, nor Extortioners, shall inherit the Kingdom of God, 1 Cor. 6. 9, 10.* But whither then must they go? See Rev. 21. 8. *But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liers, shall have their part in the Lake which burneth with Fire and Brimstone, which is the second Death.*

Hell utter Darkness.

Mat. 8. 12. — *Shall be cast into utter Darkness.*

Jude v. 13. — *To whom is reserved the blackness of Darkness for ever.*

As the Torment and Misery of the Ungodly is set forth by a Furnace of Fire; so 'tis also by Darkness, utter Darkness, and blackness of Darkness, as the Word $\Sigma\phi\phi$ signifies.

Parallels.

GOD sometimes hath brought Darkness, upon a People, as a great Judgment, for Sin and Rebellion against him: So God in just Judgment, will cast the Wicked into Darkness, into a burning Furnace of Fire, but such Fire as shall give no Light, therefore called utter Darkness.

II. Where there is Darkness, either by want of Light, or want of Sight to see the Light, there cannot be any comfortable Enjoyment of any visible Object, that might afford them Satisfaction and Content, as it doth those that enjoy the Light: So to be cast into Darkness, nay utter Darkness, not only such Darkness that is a deprivation of Light, or occasioned by want of Sight, but a Darkness of Terror and Torment, reserved for Wicked and Ungodly Men, called the blackness of Darkness: For as the Glory of Heaven shall abound beyond all comparison with glorious Light, called the Inheritance of the Saints in Light, Col. 1. so the Horrors and Terrors of Hell will consist in that abounding Darkness, beyond all comparison.

III. As to be shut up in Spiritual Darkness, is a separation from God, as to his Presence in a way of Grace: So to be shut up in the thickness and blackness of the darkness of Hell, is an eternal separation from God, and the enjoyment of him for ever: when once he shall say [*Depart from me*] there is a separation from all Joy and Happiness, [*Ye cursed*] there is a black and direful Excommunication. [*into Fire*], there is the Extremity of pain, [*everlasting*], there is the Perpetuity of the Punishment, [*prepared for the Devil and his Angels*], there are the Infernal tormenting, and tormented Company. And to encrease the horror and amazement of the Damned, this Fire shall only torment them, not give them any Light, but they shall be cast out into utter Darkness, where shall be weeping and gnashing of Teeth.

Disparity.

When God brings Darknes upon a Land, as he did upon Egypt, as an Judgment it hath been but for a while, a certain time, and after there hath been Light again; but those that shall be cast out in the Darknes of the Pit of Hell, shall never see Light more, neither Spiritual, Natural nor Artificial. As there will be no need of the Sun nor Stars in Heaven: So the Damned shall not have any Benefit thereby, whatever their Needs and Necessities are.

II. Men may be in Darknes spiritually, and they may be enlightned and saved through Grace, but to be cast out into the dark and dismal Gulf of Hell, it totally and everlastingly deprives of any use of Means, for enlightning any more for ever, Gospel-Light shines not at all in that dark and dismal Region, because they hated the Light thereof in this World, they must now be cast out into utter Darknes in the World to come.

III. Men may be in Darknes, and yet enjoy many other Comforts, tho they be deprived of Light: But the Damned in Hell are not only in black and thick Darknes, but are also deprived of any other Comfort: As they see nothing but Darknes, so they hear nothing but dismal Screeches, and amazing dreadful Crys, and gnashing of Teeth.

IV. Men may be naturally Blind, or shut up in a dark Dungeon, and yet may have much of the Presence of God with them: But the Damned that are in the blacknes of Darknes, that is, the Darknes of Hell, shall utterly be deprived of the comfortable Presence of God; As they said to God, depart from us: So are they separated with a *Depart ye from me, ye cursed, into everlasting Fire, or, into the blacknes of Darknes for ever.*

Inferences.

How might this awaken Sinners, and be a means to turn them from Spiritual Darknes to Light; and from Satan, the Prince of Darknes, to God: Oh! that these closing, direful, and amazing Lines, might turn many to Righteousness, to believe, repent, and obey the Gospel, before the Lord Jesus come in flaming Fire, rendring Vengeance upon all that know not God, nor obey the Gospel.

II. How just will the Condemnation of such rebellious Sinners be, who will neither be drawn by the tenders of Mercy and Salvation to Jesus Christ, and of an enjoyment of Heaven through him, nor be deterred from their sinful Course, by all the threatned Judgments; nay tho it extend to Hell it self, to the Fire of Hell, to the blacknes of Darknes for ever! Oh! were there not Eternity written upon the Gate of the broad way that leads to Destruction, the Damned might have some hope, tho it were not till hundreds of thousands of Millions of Years were expired: But O Sinners! when once this dark dismal Dungeon hath shut its Mouth upon you, and you come with the Devil and his Angels to lie therein, you can never come out more, never see Light more, never have ease from intollerable Torment more; no Father, Husband, Wife, &c. can come to light so much as a Candle, or dip the tip of a Finger in Water to cool your Tongue.

III. Let the Redeemed of the Lord rejoyce and magnify the God of their Salvation, who hath given them good hope through Grace, that they are delivered from Wrath to come, by being called out of Spiritual Darknes into Christ's marvellous Light, and by him have escaped that dreadful Doom, of being cast out into utter Darknes.

Moses's

Moses's Vail removed :

OR, A

TREATISE

OF

TYPE S.

Adam a Type of Christ.

Rom. 5. 14. — *Death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's Transgression, who is the Figure of him that was to come.*

Parallels.

A

Adam had no Father but God: So Christ likewise had no Father but God. They were both in an especial manner called the Sons of God; the one by Creation, the other by eternal Generation.

II. *Adam* was made Heir of the World: Christ is Heir of all Things, not only of this World, but of that which is to come.

III. *Adam* was a common or publick Person, representing all his Seed, or natural Off-spring; hence his Sin is charged upon his whole Posterity: By *Adam's Sin* were many made Sinners, &c. Christ, the second *Adam*, is a common or publick Person, representing all his true Seed, or spiritual Off-spring: So that as *Adam's Sin* was imputed to all his Children; so is Christ's Righteousness imputed to all his Children, through Faith. Rom. 5. 12, 14. Verse 19.

The first *Adam* merited Death for his Seed; the second *Adam* merited Life for his Seed.

Noah a Type of Christ.

Parallels.

N*oah* was a Saviour, nay, in a good sence, the Saviour of the World; for it was through him, and by his Means and Righteousness, there was a Seed preserved from the Flood, &c. Christ is a Saviour, the great Saviour, the only Saviour of the World; hence called *Jesus*.

II. *Noah* was a Preacher of Righteousness, and invited Sinners to Repentance: Christ was a Preacher of Righteousness, and came on purpose to call Sinners to Repentance. *Noah's Ministry* was despised by the Ungodly; so was the Preaching and Ministry of *Jesus Christ* by the unbelieving Jews, and others: Those that refused and rebelled against *Noah*, and his Ministry, were destroyed by Water; and those that refuse and rebel against Christ, shall be destroyed by Fire.

III. *Noah*

III. *Noah* built an Ark: So Christ builds his Church. 2. *Noah* built the Ark according to the Commandment of God: So Christ in building his Church, did every thing according to the Commandment received from his Father. 3. *Noah* took many Trees to build the Ark: So Christ takes many Believers, called Trees of Righteousness, to build his Church.

IV. Some clean, and some unclean Beasts were received into *Noah's* Ark: So some holy and sanctified Persons, and some unsanctified Ones, are received into Christ's Church, (tho not by Christ's Appointment.)

V. All that were not received into the Ark, perished: So all who get not spiritually by Faith into Jesus Christ, or are not true Members of the visible or invisible Church, shall be damned, and perish eternally.

VI. *Noah's* Ark was toss'd upon the rough Waves, and yet was preserved: So the Church of Christ is toss'd upon the rough Waves of a tempestuous World, and yet preserved.

VII. *Noah* was the great Repairer of the World; from him descended all the Inhabitants of the Earth: Christ is the great and glorious Repairer of the World, and from him proceed all the Inhabitants of Heaven.

VIII. *Noah* sent a Dove out of the Ark, to see whether or no the Waters were abated, who returned with an Olive-Branch in her Mouth: So Christ sends forth the Spirit, called a Dove, (or, in the likeness of a Dove,) who brings Tidings to believing Souls, that the Wrath of God is appeased, &c.

Melchisedeck a Type of Christ.

Heb. 7. 3. — *Made like unto the Son of God, &c.*

Parallels.

THE Notation of his Name, *Melchisedeck*, signifieth *King of Righteousness*: Christ Jesus is the only King of Righteousness.

II. In his Office he was a Type of Christ: (1.) He was King of *Salem*, — King of Peace: So Christ was called the Prince of Peace, not only a peaceable Prince, but Prince of Peace, one that commands Peace at his Pleasure in the World, in the Church, and in the Souls of Men. (2.) Christ is not only Prince of the World, but peculiarly Prince of *Salem*, Prince of *Jerusalem*, viz. the true Church of God. (3.) *Melchisedeck* was not only a King, but also a Priest, yea, a Priest of the Most High God: So Christ is both King and Priest.

III. *Melchisedeck* was a Type of Christ in his Original; *Without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life*: That is, there is no mention of these things concerning him in the holy Scripture; we have not his Genealogy, or Story of his Life; tho none doubt, but he had both Father and Mother, and Descent, &c. But God on purpose would have all these concealed, that he might be a more express Type of Christ, who was truly without Father, in respect of his Manhood, or human Nature; and without Mother, in respect of his Godhead: *And who can declare his Generation? &c.*

IV. *Melchisedeck* blessed *Abraham*, and doubtless the lesser is blessed of the greater; he was a most eminent and renowned Person. Some do conclude he was the Patriarch *Shem*, (who was without beginning of days, in respect of the World after the Flood, and without end of days in respect of the World before the Flood); but since God hath concealed who he was, let us be satisfied. But in this, doubtless, he was a Type of Christ, who is greater than all that went before him, great in Power, Office, and Sovereignty, and is sent to bless his People; 'tis he alone that blesteth all the true Seed, and Heirs of Promise.

V. *Melchisedeck* was a Priest, not after the Order of *Aaron*; he was not anointed with material Oil, nor received his Priesthood from any other, but only so declared by the Mouth of God. His Priesthood passed not to other Men; for as he received it from none, so he passed it not to any other; nor did any, as we read of, succeed him: So Christ received his Priesthood from none but God himself, and was not anointed with material Oil, but with the Oil of Gladness only: And as he received his Priesthood from none, so he passeth it not to any other; He hath none that can succeed him, but abideth a Priest for ever in his own Person in Heaven.

Abraham

Abraham a Type of Christ.

Parallels.

A *Bram*, and *Abraham*, signify an high Father, and a Father of a Multitude: So is Christ an high and heavenly Father, called the everlasting Father, Father of all the Faithful, &c.

II. To *Abraham*, and to his Seed was the Promise made: So to Christ, and to his true Seed, is the Promise made.

III. *Abraham* was King, Priest, and Prophet in his own Family: So is Jesus Christ in his Church. Guild. Heb. 9. 13.

IV. *Abraham* put *Hagar* and *Ishmael* out of his House: So Jesus Christ cast out the Legal Covenant, and fleshly Seed, out of his Church; *Hagar* being a Figure of the one, and *Ishmael* of the other. Gal. 4.

V. *Abraham* is called the Heir of the World: Jesus Christ is so most properly and truly. Rom. 4. 13.

Isaac a Type of Christ.

Parallels.

I *Isaac* was the Son of *Abraham*, the Father of the Faithful, a promised Seed long before he was born; and so strange was his Birth, that tho he was born by the Strength of Nature, yet of *Sarah's* dead Womb, when it ceased to be with her as with other Child-bearing Women; infomuch that when the Angel foretold it to her, she thought it impossible: So Jesus Christ is often called the Son of *Abraham*, yet the only begotten Son of God by Nature, who is the Father of all that are taught, and can say in truth, *Our Father*, &c. the only true promised Seed, who was long prophesied of and expected by all Believers; born and incarnate by the strange and wonderful Power of the Holy-Ghost, in the Womb of the Blessed Virgin, yea, in such a miraculous manner, that when it was foretold her by the Angel, she thought it impossible. Gen. 18. 13. Luke 1. 34.

II. *Isaac* was mocked, and basely abused by *Ishmael*, the fleshly Seed: So was Jesus Christ by the Jews, who were the Children of the Bond-woman.

III. *Isaac* was led as a Lamb to the Slaughter: So was Jesus Christ. Tho in this there was a great Disparity; the one was spared, namely, *Isaac*; but Jesus Christ was sacrificed.

IV. *Isaac* was offered (as it were) and three days dead in his Father's Mind and Purpose, yet died not; but his Father received him as from the Dead: So Jesus Christ offered, but in respect of his Divinity died not; and tho his Humanity lay dead three days in the Heart of the Earth, yet it revived again: So both were (saith Dr. Taylor) delivered from Death the third Day; wherein the Apostle plainly makes him a Type, *Heb. 11. 16. From whence he received him, as in a Figure, Type, or Resemblance, &c.*

V. *Isaac* (as the Learned observe) was a Type of Christ in his Marriage: (1.) He married one of his own Kindred: So the Spouse of Christ is of the same Flesh which he himself assumed. (2.) She was wooed by his Father's Servant: So is the Spouse of Christ by his faithful Ministers. (3.) *Rebekah* resolved to forsake all her Friends, and her Father's House, to become *Isaac's* Wife: So Believers forsake all in Affection, and actually, when called thereunto, for the sake of Jesus Christ. (4.) She was deck'd with Jewels, trimmed, and rarely adorned, when she came to meet *Isaac*: So the Spouse, the Lamb's Wife, shall be richly deck'd, and gloriously adorned, to meet Jesus Christ, when he comes in the Glory of the Father, to receive her to himself. (5.) She came to meet *Isaac*: So shall the Saints meet Jesus Christ in the Air at the last Day. Rev. 19. 7. 1 Thess. 4.

Jacob a Type of Christ.

Parallels.

Jacob was a Supplanter, as his Name signifies; he supplanted Esau: So Jesus Christ supplanted (as *Guila* observes) Sin and Satan, &c.

II. Jacob was hated and persecuted by Esau: So was Christ by Satan, and his Emissaries. In his great Afflictions he saw an Angel of God ascending and descending upon him: So Christ, after his Temptations in the Wilderness, and also when he was in his bloody Agony, was comforted by the Angels of God: they administered unto him.

III. Jacob endured great Hardship for Rachel, whom he dearly loved: So Jesus Christ endured many Years Sorrow and Trouble for his Church, whom he loved so dearly, that he laid down his Life for her sake.

IV. Jacob was called a Prince with God; he wrestled long, and at last was comforted: So Christ is a mighty Prince, and prevailed also, being heard in that he feared.

Jacob's Ladder, Gen. 28. a Type of Christ.

Parallels.

Jacob's Ladder, which he saw in a Vision, stood upon the Earth, but the Top reached to Heaven: So Christ, albeit he was humbled in shape of sinful flesh, to the Earth, as it were; yet he was the Most High God, reaching so to Heaven.

II. The Angels went up and down by it: So we ascend up to God by Jesus Christ, and God descends (as it were) by him also down to us.

III. The Lord stood above it, and made Promises of Canaan to Jacob: So God in Christ, and through him, hath made all Promises of Heaven, and ratified them to us.

IV. In the Place which was called the House of God, and Gate of Heaven, was the Ladder seen: So in Christ's Church, the true House of God, we get a clear and full Sight of Christ.

Joseph a Type of Christ.

Parallels.

Joseph, signifies Increasing; he was the First-born of Rachel, and Jacob's beloved Son: So Christ in his human Nature, in the Days of his Flesh, grew, and increased in Strength, and in Favour with God and Man; and so also there shall be of his Kingdom and Glory in the World, who is the Beloved of his Father.

II. Joseph was very beautiful, and also excelled all his Brethren in true Vertue: So Jesus Christ is more beautiful than the Children of Men; he was full of Grace and Truth.

III. Joseph was a Man of great Wisdom, able to expound deep Secrets, &c. In Jesus Christ are hid all the Treasures of Wisdom and Knowledge, who is therefore called the Great Counsellor, and is that blessed Lamb, who hath prevailed to open the Books, and loose the Seals thereof: He hath the Spirit without measure, and thereby opens all the deep Mysteries of God, that lay hid from Ages and Generations, &c.

IV. He is called a fruitful Bough, whose Branches run upon the Wall, because out of him branched two Tribes, Ephraim and Manasse: Therein (saith Dr. Taylor) he was a Type of Christ, who is not only a fruitful Bough, and called the Branch, &c. but also a Root, from whom all the Tribes of God branch out, and flourish. And whereas those Trees are withered, Christ shall see his Seed, and prolong his Days, and they shall abide to Eternity.

V. Joseph was a Type of Christ in his Actions. (1.) He was sent by his Father, to visit his Brethren in the Wilderness, who evilly treated him there: So Jesus Christ came to visit his poor People, who were wandering in the Wilderness of this World; and when he came hither, was evilly treated by his own Brethren, the Jews, who conspired to take away his Life, like as Joseph's Brethren sought to deal by him. (2.) Joseph fed his Brethren, and

and all his Father's House: So Jesus Christ feeds the Church of God. (3.) *Joseph* being innocent, yet suffered many hard Things: So did Christ. (4.) He did all the Good he could for his Brethren, who had ill deserved it from his hands: So did Jesus Christ deal by poor Sinners, who had abused him, and still daily do. (5.) He taught his Brethren the great Duty of Brotherly Love; *See that ye fall not out by the way*: So Jesus Christ, above all Lessons, commends to us the new Commandment of Love, &c.

VI. *Joseph* was a Type of Christ, not only in the Actions of his Life, and in respect of those Things he suffered, and cruel Temptations he met with, &c. but also in his Advancement, and great Preferment; he by being abased was raised to Honour: So was Jesus Christ. *Joseph* was made a mighty Lord, and was next to *Pharaoh*: So is Christ advanced in Power and Glory next to God himself. Every Man was to bow to *Joseph*: So every one is required to bow the Knee to Jesus Christ. All were to go to *Joseph*, they were to depend upon his Word: *Go to Joseph, (saith Pharaoh) and what he saith to you, do ye*: So God the Father hath given Christ a Name above every Name; and whatsoever any Sinner or Believer wants, the Father commands them to go to Jesus, and to hear him in every thing that he shall say unto them. *This is my beloved Son, in whom I am well pleased; hear ye him.* Gen. 41. 43.
Phil. 2. 10.
Gen. 41. 55.
Acts 3. 22, 23.
Mat. 3.

Moses a Type of Christ.

Moses was a Type of Christ in his Person: (1.) He was of mean Parents and Birth: So was Christ in respect of his Flesh, or human Nature, of a poor decayed and dried Stock, being born of a poor Virgin. (2.) *Moses* was no sooner born, but he was exposed to the Wrath of *Pharaoh* King of *Egypt*, who sought to put him to death: So Christ in his Infancy was sought by King *Herod* to be slain; but both by God's extraordinary Providence were delivered. (3.) *Moses* was of a meek and sweet disposition, above all that dwelt upon the Earth, yet full of Zeal and Indignation against Sin: So Christ was a Pattern of Meekness and Humility, *Learn of me, &c.* Mat. 11. 28, 29.

II. *Moses* in his Office and Function was a Type of Christ. (1.) He was appointed by God, and sent to deliver *Israel* out of *Pharaoh's* cruel Bondage: So Jesus Christ was appointed and sent to deliver all the *Israel* of God from the cruel Bondage of Satan, and heavy Oppression and Burthen of Sin. (2.) *Moses* was sent to lead *Israel* towards *Canaan*: So Jesus Christ leads us to Heaven, the Anti-type of *Canaan*. But in this there is a Disparity: *Moses* led *Israel* but unto the Sight of the promised Land; but Jesus Christ leads us quite into Heaven, or the Land of Promise. (3.) *Moses* was learned in all the Learning of *Egypt*: Christ was learned to admiration; his Enemies cried out, From whence hath he all this Learning? (4.) *Moses* gave the Law, having first received it from the hand of God: So Jesus Christ hath given us the Law of the Gospel, as he received it from his Father. (5.) *Moses* was Mediator of the First Covenant, and as so considered, was both King, Priest, and Prophet: Jesus Christ is Mediator of the Second Covenant, and as so also both King, Priest, and Prophet. (6.) *Moses* wrought many mighty Miracles in *Egypt*, at the Red Sea, and in the Wilderness, to confirm the Law, and to shew *Israel* that he was really sent of God: So Jesus Christ wrought many strange and wonderful Miracles, by Sea and Land, in Towns and Deserts, to manifest his Glory, to shew he was sent of God, and to confirm his Doctrine. (7.) *Moses* instituted the Passover: So Christ, the true *Moses*, instituted the Supper.

III. *Moses* in his Faithfulness was a Type of Christ; he was faithful as a Servant; he did all things exactly according to the Pattern shewed him in the Mount: So Christ in all things was faithful as a Son. Heb. 3. 5.

IV. *Moses* being to deliver the Law, fasted forty Days and forty Nights in the Mountain alone: Christ being to preach the Gospel, fasted so long in the Wilderness.

V. He was a Type of Christ in many particular Actions of his Life: (1.) *Moses* married an *Ethiopian*, a Stranger, a Black: So Christ espoused the Gentiles, who were Strangers to God, and, by reason of Sin, as black as Hell could make them. (2.) *Moses* sweetned the bitter Waters of *Marah*, by a Tree cast into it: So Christ sweetens all our Afflictions by the means of his Cross. (3.) *Moses* led *Israel* through the Red Sea: Christ leads his Church through a Sea of Tribulation. (4.) As *Moses* was transfigured on Mount *Sinai*, and seem'd so glorious, that the Children of *Israel* could not behold his Face: So Jesus Christ also was transfigured in Mount *Tabor*, so as his Disciples were amazed, and wist not what they said.

H h

Joshua

Joshua a Type of Christ.

Parallels.

Joshua, or Jesus, he was a Saviour, (as his Name signifies) he saved *Israel* from temporal and external Enemies and Calamities: So Christ saves us from all spiritual and internal Enemies and Miseries, as well as he will from all external.

II. *Joshua* led *Israel* quite into *Canaan*, not only unto the sight of it, but into it: So Christ leads us, as we said before, into Heaven. What *Moses* could not do, *Joshua* did do upon this account: So what the Law could not do, being weak through the Flesh, Christ, our *Joshua*, hath done.

III. *Joshua* was a mighty Conqueror: So is Christ. *Joshua* overcame and utterly destroyed many Kings, that so he might give *Israel* the peaceable Possession of the Land of *Canaan*: So Jesus Christ overcame, and totally vanquished divers mighty Kings, and Enemies of our Souls, that so he might give us a certain Assurance of the eternal Inheritance, viz. (1.) Satan, the great King of the Bottomless-Pit. (2.) Sin, who, like a cruel and merciless King and Tyrant, reigned over all the Children of Men. (3.) Death, the King of Terrors, &c.

IV. All the good Promises God made to *Israel*, were fulfilled by the hands of *Joshua*: So all the gracious Promises of God to his Elect, were fulfilled in and by Jesus Christ.

V. *Joshua* saved *Rahab's* House, that had the red Cord hung out at the Window: So Jesus Christ saves all poor penitent Sinners, that express Faith in his Blood.

VI. He accepted also the *Gibeonites*, who humbly entreated Peace of him: So doth Christ all sincere Converts, who wisely seek to him for Mercy.

Sampson a Type of Christ.

Parallels.

Sampson's Nativity was foretold by an Angel of God: So was the Conception and Nativity of Jesus Christ foretold by an Angel. (2.) *Sampson* was sanctified from the Womb: So was Christ much more.

II. *Sampson* in respect of his great Strength, as some conceive, was a Type of Christ.

III. He conquered a stout Lion in the Desert, hand to hand, as it were: So Christ overcame the roaring Lion, the Devil, in the Wilderness, and made him flee.

IV. He slew many of God's Enemies by his Death: So Jesus Christ by Death overcame Sin, Satan, Hell, and the Grave.

David a Type of Christ.

Dr. Taylor.

As all the Kings of *Israel* were express Types of Jesus Christ, the Head of his Kingdom, and of all the People of God, &c. So were there two of them, that were more manifest Figures of him than all the rest; I mean, *David* and *Solomon*, of both which we shall enquire wherein the Resemblance consisteth. *David* was so special a Type of the Lord Jesus, as scarce is any thing noted of Christ, but some Shadow of it might be observed in *David*, some of which we shall briefly touch upon in the following Parallels.

Parallels.

Isa. 11. 1.

I. For his Person; *David*, the Son of *Jesse*: Christ, the true Rod out of the Stock of *Jesse*. Both of obscure and low Parentage, both out of dry and despicable Roots.

II *David* was a King of *Israel*, and had his Kingdom raised out of Humility: Christ is a King, King of Saints, and King of Nations; and yet at first his Kingdom was small, and rose by degrees, much after the manner as *David's* did, whose Kingdom was the Figure of it.

Ezek. 34. 24.
Jer. 30. 9.
Hos. 3. 5.

III. *David* was a Man after God's own Heart, save in the Case of *Uriah*: Christ much more a Man after God's own Heart, a Man without spot. Christ is often called *David*: My Servant *David* shall be the Prince among them. They shall serve the Lord their God, and David,

David their King, whom I will raise up unto them. They shall seek the Lord their God, and David their King. Not the Typical David, long before dead, but the Messiah, the true David, the Beloved of God.

III. David was made the Head of Nations, as he himself speaketh, *Thou hast made me the Head of Nations, &c.* Which was not so fully true in the Type, as in the Anti-type; he spake it figuratively of Jesus Christ: For literally David was King but of one little Corner in Judea; but Christ, the true David, hath, and shall have his Dominions from Sea to Sea, and from the River to the Ends of the Earth.

IV. David was a Prophet as well as a King: So is Jesus Christ.

V. David was anointed about the thirtieth Year of his Life: So Christ, the true David, was baptized, and then anointed by the Holy Spirit, being about the thirtieth Year of his Age.

VI. David in his Wars had many poor Men that followed him, such as were in Debt, &c. So Jesus Christ, the true David, had many poor Men who followed him, and became his Disciples, who were heavy laden under the Burthen of Sin, which is called a Debt.

VII. David had several brave Men with him, who were called his Worthies: So had Christ, the true David, his twelve Apostles, who were most valiant and noble Champions for the Truth, besides the seventy Disciples.

VIII. David had many open, and some secret Enemies, as Doeg, Achitophel, &c. His own Son also rose up in Rebellion against him: So Jesus Christ had, and still hath, many open and secret Enemies: The Jews, who were called his own People, plotted against him; nay, and one of his own Disciples, that eat Bread with him, lifted up the Heel against him, and at last treacherously betrayed him with a Kiss.

IX. David was a Type of Christ in his Kingdom, 1. In respect of the Entrance. 2. In respect of the Administration. 3. Of Continuation, &c.

1. David entered not without strong Opposition, much Contempt and Disdain: So Jesus Christ was vilified: *The Stone which the Builders refused, is become the Head-Stone of the Corner.* Acts 4. 11. No Man was more despised of Saul's Courtiers, than David, who was thought far enough from the Kingdom: So no Man could be more slighted and rejected, than Christ was by the Scribes, Pharisees, Priests, and other People of Israel.

2. In his Administration, David would judge uprightly, and sing of Mercy and Judgment; he would endure no hateful Person in his sight: Christ, the true David, is the most just and righteous Judge of Heaven and Earth, who most sincerely dispenseth Grace and Mercy to all penitent Sinners, but feeds impenitent and rebellious Ones with Judgment, &c.

3. In the Continuation of his Kingdom, God promised Mercy to David, and his Seed for ever: Which Promises are not to be extended to his carnal Succession, for the Princely Dignity is taken from them; but the spiritual Seed of the true David was there meant: 1. Christ himself, in whom his Kingdom is perpetuated. 2. The true Israel, whether Jews or Gentiles, who by Faith are engrafted into the Messiah, in respect of whom there shall be no end of his Kingdom.

X. Many things that David speaks in the Book of Psalms, which some are ready to think he spake of himself, yet (such a Type was he of Christ, that) they are directly applicable to none but Jesus Christ, &c.

Solomon a Type of Christ.

Parallels.

Solomon, or Shelomon, peaceable, the Son of David, greatly beloved, and King of Israel and Jerusalem: So was Christ the beloved of God, the true Son of David according to the Flesh, King of Israel, and Prince of Peace, &c.

II. Solomon exceeded all other Men in Wisdom and Knowledge: Christ is the Wisdom of God: *In him are hid all the Treasures of Wisdom and Knowledge.* But in this there is great difference between them: 1. Solomon had his Wisdom by Donation and Gift: Christ, as God, derived it from none. 2. Solomon by all his Wisdom knew not the Hearts of Men: But Christ doth, he knew what was in Man. 3. Solomon could not infuse his Wisdom into others, to make them wise: But Jesus Christ is made of God unto us, Wisdom; he makes us wise. 4. Solomon in all things he did was not wise; but Christ was in all things wise; in him was no Folly.

III. *Solomon* for his Wisdom was admired, and his Fame was spread abroad: But much more was the Wisdom and excellent Speeches, Doctrine, and Miracles of *Christ* spread abroad, so that his very Enemies confessed, never Man spake like him.

John 8.

1 King. 3. 13.

IV. *Solomon* was a Type of *Christ*, in that he was a King of the greatest Royalty, Wealth, and Glory, that ever was: he so enriched his Subjects, that Silver and Gold were as common to them as Stones in the Street: *Christ* enriches all his People spiritually, the Price of Grace being far above Gold.

Mat. 16.

V. *Solomon* was a Type of *Christ*, 1. In building, 2. Dedicating, 3. Ordering the Temple.
1. He built the Temple: *Christ* built or builds his Church: *Upon this Rock will I build my Church.*

John 17.

2. He dedicated the Temple, and consecrated it to the Service of God, by which means Prayers, and other Acts of Religious Worship, were accepted: So *Jesus Christ* dedicated his Church by solemn Prayer to God, and by his Blood and Mediation renders all their Services, and other Acts of Religious Worship, accepted by the Father.

3. He ordered all things in the Temple, appointing the several Offices and Officers thereof: So *Jesus Christ*, the true *Solomon*, orders all things according to his Wisdom in his Church, about the publick Worship of God, and hath appointed all Offices and Officers that should be therein.

VI. *Solomon* was a Type of *Christ* in his Administration of Justice, which was the Glory of his Royal Throne.

Yet in many things *Solomon* was no Type of *Christ*, &c.

Elisha a Type of Christ.

E*lisha* signifies the Health of God: *Jesus Christ* is truly the Health and Salvation of God; 'tis he that heals all poor Sin-sick Souls.

II. He succeeded *Elijah*: So *Christ* succeeded the second *Elijah*, viz. *John Baptist*.

III. He received the Spirit of his Predecessor in a double measure: *Christ* not in a double measure, but without measure.

IV. He cured *Naaman* of his Leprosy, and raised the Dead: In this he was a Type of *Christ*, who cured the Leprosy both externally and internally, and in both senses raised the Dead also.

V. He had a wicked, ungodly, and covetous Servant, called *Gebazi*: So had *Christ* a wicked and covetous *Judas*.

His Predecessor was a Type of *Christ* also in many things, particularly in his Ascension into Heaven, &c.

Jonah a Type of Christ.

J*onah*, a Dove in Name: *Christ* was the same in Nature.

II. He was three Days and three Nights in the Whale's Belly, yet at last came forth alive: So *Christ* was three Days and three Nights in the Bowels or Heart of the Earth, and yet rose again alive.

III. He preached Repentance to a wicked People: So did *Christ*.

Zerubbabel a Type of Christ.

Z*erubbabel* is called the Elect of God, Hag. 2. 24. So is *Jesus Christ*, Behold my Servant, mine Elect, &c.

II. The Lord promised to make him a Signet, signifying thereby that his Dignity and Glory should be most excellent, which is only accomplished in *Christ*.

III. He was appointed to raise up the Temple of *David*; 'twas promised that he should lay the Foundation, and finish it, &c. So was *Jesus Christ* appointed to build up and restore the spiritual Temple and Tabernacle of *David*; he lays the Foundation, and he finishes it by his Spirit, &c.

Aaron

Aaron a Type of Christ.

Parallels.

A *Aaron* a Teacher, or the Mountain of Fortitude: So is *Christ* the true Teacher of God's Word, and in that respect not only the Anti-Type of *Aaron*, but of all true Teachers and Ministers of God's Word, that went before him, and is also that exalted *Aaron*, or Mountain of invincible Strength.

II. *Aaron* was *Moses*'s Mouth to the People: So is *Christ* his Father's Mouth to Men, in *Exod. 4. 30.* declaring his Will and Mind to them.

III. He was the Blessor of the People: So is *Christ* the true Blessor of his People, in and by him are all the Families of the Earth blessed; him hath God the Father sent to bless you, &c. *Lev. 9. 22.* *Acts. 4. 26.*

IV. He was the High Priest of the Lord: In this he was the express Type of the Lord Jesus, who is the true and only High Priest of his faithful People.

V. He dyed upon the top of the Mount: *Christ* was crucified upon the top of a Mount, called *Golgotha*.

The High Priest a Type of Christ.

Parallels.

THE High Priest was a Type of *Christ*: 1. In his Deputation to his Office. 2. In his Consecration. 3. In his Apparel. 4. In the Execution of his Office, &c. *Heb. 5. 1.*

First, In his Deputation to his Office.

1. He must be chosen out of the Tribe of *Levi*: *Christ* was taken from among Men of our Flesh and Bone.

2. He must not be Blind, Lame, &c. but wholly without natural Blemish: to signify *Christ* should be without Sin, *In his Mouth was found no guile.* *Heb. 4. 6.*

3. He was to be a Man of Knowledge, or no Priest to God: which figured forth that perfect Knowledge that is in *Christ*.

Secondly, As to his Consecration, 'tis set down *Exod. 29. 1.* 1. Washing. 2. Anointing. 3. Sacrificing and Purifying with Blood, and this Consecration to continue seven days together; which in general, shadowed the surpassing Sanctity and Purity of *Christ*, above all Men and Angels, and of his being anointed with the Holy Spirit above his Brethren, and of his becoming our High Priest, by the sacrifice of himself, or by offering up his own Blood, to atone and make Peace, &c. But whereas the High Priest needed Sacrifices to offer for his own Sins, in that there is a Disparity, for *Christ* having no Sin, needeth no Sacrifice for himself. *Heb. 1. 8.*

Thirdly, the High Priest in his Apparel was a Type of *Christ*.

1. He was to have on a Linnen Garment, which signified *Christ*'s Righteousness, which all that appear accepted before the Lord, must have on.

2. A Girdle, which as *Ainsworth*, and divers others observe, signified that Constancy and Stability that was in *Christ*, who is as firm as a Rock; as also to shew how fixed and stable all God's People should be, being girt about with the Girdle of Truth and Verity, and so prepared ready, and strengthened to every good Work.

3. A Bonnet, which signified God's covering and protecting our Head from all Dangers, and in him, us, that no Evil may befall us.

4. The High Priest was to have an *Ephod*, not of Wool, nor Silk, but of Linnen, (the Matter of which riseth out of the Earth,) which signifieth, saith *Dr. Taylor*, that Holy Flesh of *Christ*, which veiled his Diety, as a Garment; it was a long white Garment, signifying the absolute Righteousness of *Christ*; which is long enough to cover all our Nakedness. It was adorned with two *Onyx* Stones, and in them the Names of the Twelve Tribes engraven, which he carried on his Shoulders; signifying that the Names of the Godly are not lightly written, but engraven in the Love and Memory of *Christ*, that *Christ* should carry his Church and People upon his Shoulders, or support them by his own Strength: Also the two *Onyx* Stones, with the Names of the Children of *Israel* engraven upon them, and wore upon the High Priest's Shoulder, was a great Ornament to him; So *Christ* looks upon his People to be as precious Stones, and Jewels to him. *Ezek. 44. 17.*

5. The

5. The High Priest was to have on, the Breast-Plate of Judgment, the most precious part of all his Garments.

(1.) In respect of the twelve costly and glittering Stones, which were to be set in four Rows, according to the Number of the Tribes of *Israel*: these Stones signified the shining Grace and Holiness of Christ, not only as it shone forth in his own Person, but also as it is communicated to all his faithful Children; these Stones shone gloriously: So do the Saints in Grace, and true Gospel Purity.

(2.) These Stones were of great Worth and Value: signifying what a value Jesus Christ puts upon his Church, they are as precious stones, and costly jewels in his esteem, tho' slighted and contemned by Men.

(3.) They were set in the Pectoral, and Aaron must carry them on his Heart; signifying that Christ hath as much care of his own People, as if they were inclosed in his Heart; they lie near him, and are always upon his Heart, and in his Mind.

(4.) In Number Twelve, according to all the Tribes: noting there is room enough in Christ's Heart for every particular Saint; he loves them all, bears them all upon his Heart, before the Throne of God.

(5.) They stood in four Rows in a comely Quadrangle: signifying the comely Order that Christ hath placed in his Church, some in a higher, and some in a lower Rank.

(6.) All the Stones, and so consequently all the Names of the Children of *Israel*, stood in the Breast-Plate in a narrow compass: So by Christ all the Children of God are gathered together, and sweetly vailed through the Spirit in Love: In the Breast-Plate also, was the *Urim* and *Thummim*, which the Rabbi David, a Jew, saith, *It is unknown to us what these signify*; it is thought it was the Workmanship of no Man, but a Sacred Monument immediately received from God, but all the Learned (I have met with) agree they signified Jesus Christ. 1. Their Names, say some, signify Light; others Beauty and Perfection; in Christ is all fulness of Light, Beauty and Perfection. 2. Their use, was to receive by them answer from God, in difficult Cases, when the Priest consulted with him, the Oracle by *Urim* gave certain Direction: So Christ is the most perfect Rule and Direction, shadowed by that. As God spake then by *Urim* to the Priest; so now by his own Son: Those who would have their Doubts resolved, must go to the *Urim*, go to Christ, and to his Ordinances, &c.

Heb. 1. 1, 2.

Exod. 28. 31.

But to return back, and speak a little further to the Robe of the *Ephod*, and Bonnet on the Skirts of the *Ephod*, were fastned, the Pomegranets of blew Silk, and Purple, and Scarlet round about: this Fruit had a most pleasant smell, sweet in it self, and sweetning other things, and is full of precious Juice and Liquor. 2. Bells of Gold between them round about a Golden Bell and a Pomegranate, &c. this Vesture or Garment, might signify the Righteousness of Christ's Human Nature; and by the sweet Pomgranates, the most excellent favour of his Righteousness and Obedience, in the Nostrils of God the Father, in the behalf of Man; which also in a Spiritual Sense was full of precious Juice and Virtue, to qualify and abate the raging heat of God's Wrath; as the Juice of Pomgranates doth allay the burning heat of an Ague or Fever; as also they might signify what a sweet favour Christ's Righteousness doth cast upon us, when wrapped, as it were, therein, who by Nature are in a stinking and loathsome Condition. 2. As to the golden Bells they might figure forth the blessed sound of the Gospel; or, as some understand, Christ's visible owning of us now in Heaven, and our publick owning of him on Earth, which must be Sincere; we must not only make a sound, but also have good Fruit; we must not on'y have a Word for God, but a Work for God; a Bell, a Pomegranate, a Word, and a Work.

6. The High Priest must be heard when he goeth into the Sanctuary; signifying, saith Dr. Taylor the Power of Christ, our High Priest's perpetual Intercession, being entered into the true Sanctuary, viz. Heaven it self for us.

As touching the Miter, or Bonnet upon the Priest's Head, made of blew Silk, and fine Linnen, like to an half Coronet, beautified with a Golden Plate. on which was written Holiness to the Lord. 1. The Miter might not only signify God's covering and protecting our Head the Lord Jesus, and us in him, but also his Kingly Dignity. 2. The Golden Plate in which was written *Holiness to the Lord*, figured forth in a most conspicuous manner; that most divine and perfect Holiness of the Lord our Righteousness, the Holiness of his Person, the Holiness of his Nature, the Holiness of all his Actions and Passions; his Holiness, who is the Cause, Stream, and Original of all our Holiness, that is accepted of God.

Fourthly, The Priest was a Type of Christ in the Execution of his Office.

Joh. 10. 18.

1. The Priest must kill the Sacrifices, and none but he; signifying Jesus Christ's voluntary Action, in laying down his Life for us, none could take it away from him; he was as well the Priest as the Sacrifice. 2. The

2. The Priest offered the Blood of the Sacrifices to God, and sprinkled it on the Altar; no Man might offer his own Sacrifice, but he must bring it to the Priest: figuring there was no coming to God but by Christ, who offered up his own Blood to atone for our Sins; no other can offer any Sacrifice to take away Sin, but him alone. Lev. 7. 4.

3. The Priest prepared the Body of the Sacrifice, slew it, divided it into several parts, washed the Intraills, put Fire unto the Burnt Offerings, consumed the Fat, cast the Filth and Dung into the place of Althes, &c. signifying that Christ alone did the whole work of our Redemption, he suffered the heat of God's Wrath and Justice, he puts away all our Filth, and covers it in his own Grave, and washeth us in the Fountain of his own Blood, &c. Lev. 1. 6.

4. The Priest was to teach the People, *The Priest's Lips must preserve Knowledge, and thou shalt seek the Law at his Mouth*; this figured forth Christ in his Prophetical Office, who is the great Doctor and Teacher of God's Mind and Will to the Children of Men, 'tis he who hath the Tongue of the Learned, so that never Man spake like him, it is he who hath the Words of everlasting Life. Mal. 2. 7. Psal. 45. 2.

5. The Priests were to preserve the Oyl for Lights, and the Incense, and for the daily Me-t-Offering, and the anointing Oyl, &c. signifying that Jesus Christ is the Preserver of all Grace, in and for his Church, he only watcheth for the safety of his People, he preserves the light of Grace and good Works in us, and the Oyl of Gladness from decaying in our Lamps and Vessels. Luk. 24. 30.

There were some Actions more peculiar to the High Priest.

1. He must daily dress the holy Lamps and Lights, Morning and Evening, before the Lord, to preserve the Lights from going out: So Christ preserves the Light of his Word and Gospel from being put out, tho Men and Devils with all their Might have endeavoured to do it. Lev. 24. 2, 3.

2. He must weekly make the Shew-Bread, and set it before the Lord continually and, more expressly, every Sabbath he must set on the Table twelve Loaves, according to the number of the Tribes of *Israel*, and take the old away, &c. In this he was a Type of Christ, who sets himself continually in the Ministry of the Word (as the Substance and Anti-type of the Shew-Bread) before the Children of Men, especially to feed and strengthen his own Children, nay and brings forth fresh Food, new Bread for them every Sabbath. Exod. 25. 30.

3. He must yearly (and that in the day of Expiation) go into the Holy of Holies, to make an Atonement for himself, for his House, and for all the People, but not without Blood; signifying that Christ by one alone Sacrifice of himself, hath opened the Sanctuary of Heaven, and by his Ascension hath made entrance into it on our behalf, and there appears before God once for all to make Intercession for us. The Priest went alone without any Attendants: So Christ hath trod the Wine-Press alone, no Competitor, no Companion hath he in his work, and now pleads alone, as our own, and only Mediator, by virtue of his own Blood, at the Father's right Hand; *There is one* (that is but one) *Mediator*, between God and Man, &c. Exod. 30. 10. Lev. 16. 2.

4. The High Priest continually was to decide the highest Controversies, he must judge between the clean and the unclean, he must put the one out, and receive the other into the Congregation; signifying that Christ only, Christ alone is the Supream judge of all Controversies, 'tis his Word only that can decide the Case, who is clean, and who unclean, who is to be put out, and who to be taken into his Church. Heb. 10. 12, 19

The Tabernacle, and what it was the Type of.

THe Tabernacle in some respect, according to the Learned, was a Type of Christ's Human Nature.

1. It was exceeding glorious within, all the inward parts thereof were overlaid with pure Gold. This might signify how the Human Nature of the Son of God was covered with the Diety; that being the true Tabernacle that God hath pitched, and not Man. Saint *John* saith, The Word dwelt (or tabernacled) amongst us, (speaking of his being in our Flesh) or taking upon him our Nature, it being conceived by the Holy Ghost, and not created by Man.

2. The Tabernacle was the place where God met with his People; now God meets with his People in Christ 'tis in and through him, we come to know or have the true Revelation of his Will, and enjoy his gracious Presence, &c. Those who would be accepted with God, and worship him aright, must wait at the door of this Spiritual Tabernacle.

Others understand by the Tabernacle, the Church, or Mystical Body of Christ, wherein God graciously dwells, and hath promised also to meet his People.

1. It was moveable, signifying the troublesome State of God's People, whilst they pass through the Wilderness of this World.

2. The Tabernacle had three places. 1. The outward Court, wherein stood the brazen Altar. 2. The Holy Place. 3. The Holiest of all. In the first, it typifies forth the visible or outward Form of the Church, in respect of the external Exercise of Religion and Worship, hither the common People may come. The second typified out the Spiritual State, or more close and holy Fellowship of the Church, which none have admittance into, but sincere and sanctified Persons, who feed upon the Spiritual and true Shew-Bread, Jesus Christ. The third typified Heaven it self, or the Church of God triumphant, where Christ is set down in Glory, at the Father's right hand, to intercede for us.

3. The Entry to the Holiest of all, was by the Holy Place, and to the Holy place, was by the outer Court, &c. So our Entry into Heaven, is by being Members of the visible Church, through Faith, and a good Conscience. He that would enter into the Holiest of all, must first be Holy; and he that would come into a State of true Holiness, and Communion with God and his People, must learn to know where the Candlestick and true Shew-Bread stands, which is the visible Church.

4. You read of the fixed Pillars of the Holy Place; they might signify the Holy Apostles of Jesus Christ, and his faithful Ministers, who help to support the Spiritual Structure, the Church, as Pillars do support a House, &c.

Exod. 35.
Psal. 45.

5. The divers Ornaments and Instruments thereof; might signify the diversity of Spiritual Gifts and Graces in the Gospel-Church; the Tabernacle was exceeding glorious within, and all the inward parts thereof were overlaid with pure Gold: So inwardly, the Church of God is very beautiful, the King's Daughter is all glorious within.

6. The several coverings thereof; typified the Lord's sure and safe Protection of his Church, by his own immediate Power and gracious ministration of Angels.

7. Gold within, and Skins without; might signify, tho the Church is glorious within, yet outwardly, to the sight and view of carnal Men, she hath no Beauty, but is look'd upon as contemptible.

Exod. 25. 40.

8. The Tabernacle, and all the Instruments thereof, yea, the very Ash-Pans, and Snuffers of the Candlestick, must be made according to the Pattern shewed in the Mount; which figured forth, that the Church of God, and all the exercise of Worship that is therein, whether Doctrine or Discipline, must be exactly according to the express written Word; nothing must be added to, nor diminished from, no Alterations one way or other must be made.

9. The voluntary Oblation of the People to build the Tabernacle; signifies how willing Christians should be to contribute of their outward Substance to uphold God's Church, and the publick worship thereof.

Joh. 10. 7.

10. The glorious Door of the Tabernacle; might be a Figure of Christ, who saith, *I am the Door*; 'tis by him we enter into the Kingdom of Grace and Glory.

The Veil of the Holiest, Exod. 26. 31. and what it figured forth.

Heb. 7. 26.

IT was glorious, of Embroidered Work; this saith *Guild*, signified the Body of Christ, filled with the fulness of God, or beautified with all the most excellent and Heavenly Graces of the Spirit.

Joh. 1. 51.

II. It was replenished and wrought full of Cherubims; noting thereby that serviceable and ready attendance of the Angels on Christ's Natural and Mystical Body.

III. It was born up by glorious and costly Pillars, overlaid with Gold, on Sockets of Silver; to shew that the Humanity of Christ (especially in his Sufferings) should be born up by his D. ity, which his Manhood overveiled.

Heb. 10. 20.

IV. By the Veil only, there was entry into the Holiest place of all: So by the Veil, that is to say, the Flesh of Christ, which was rent (as it were) upon the Cross, a new and living way is made for us to the Father.

The

The Ark a Type of Christ.

THe Ark was an assurance of God's Presence amongst his People: So Christ is the Cause and Assurance, that God in a gracious way is present with us.

II. Where the Ark was, there it was lawful to offer Sacrifice, and no where else: which might shew that our acceptance in God's Sight, is through Jesus Christ. If Christ dwell not in our Hearts by Faith, if we have not the Ark with us, Christ with us, God will not accept of our Prayers nor Service.

III. In the Ark was the Pot of *Manna*; to shew, that in Christ is the Life, Comfort, and Spiritual Nourishment for our Souls.

IV. The Ark had a Crown of Gold round about it; signifying the Majesty of Christ's Kingdom, or his Regal Power.

V. The two Tables were in the Ark, the Ark kept them: which might signify Christ's keeping the Law perfectly for us, and deliver us thereby from the Curse of it.

VI. When the Ark was set in the Temple of *Dagon*, *Dagon* fell down and broke to pieces: So when Christ, and his Truth, are set up in a Man's Heart, or a Nation, Sin and Idolatry will go down.

VII. Where the Ark was, there was the Glory of God; and when that departed, the Glory of God departed: So where Christ's blessed Truth and Gospel is, there is the Glory of God, but when Christ leaves a People, takes away his Gospel, the Glory of God goes from that People.

Some run a Parallel between the Church and the Ark; others between the Publick Worship of God and it: But in my Judgment, it more clearly was a Type of Christ, which may comprehend much of what they say in respect of other things.

The Mercy-Seat, Exod. 25. 17. a Type of Christ.

IT was called the Mercy-Seat, or, as *Ainsworth* gives it from the *Hebrew* Word, a Propitiation-covering; this, saith the Apostle applyeth to Christ, called God's Propitiation; 'tis in Christ Mercy is truly seated; and 'tis he that hath made a Propitiation for our Sins. 1 Joh. 2. 2.

II. It was the Cover of the Ark where the two Tables lay: So Christ is the true Cover, and Deliverer from the Curse and Accusation of the Law. Rom. 3.

III. It was of pure Gold, noting the spotless Holiness of Christ.

IV. Upon the Mercy-Seat were two Cherubims; these Cherubims signified the holy Angels, they stretched their Wings on high, covering or shadowing so the Mercy-Seat. This Word is used for Protection or Defence from Evil, saith learned *Ainsworth*. And doubtless, it might signify the usefulness of Angels in Christ's Spiritual Kingdom; they looked down upon the Mercy-Seat, signifying the Mystery of Christ's Incarnation, or God manifested in the Flesh, *which things the Angels desired to look into*; hence the Apostle saith in another place, *He was seen of Angels*, seen with Delight and Admiration. Some by the Mercy-Seat and Cherubims, understand the Holy Trinity in Unity, *viz.* By the Mercy-Seat, being a Figure of Christ; and the two Cherubims, the Father and the Holy Ghost; and by the two Cherubims at the end of the Mercy-Seat, they understand Christ's standing between God and and the Rigour of his Justice, God looking on the Law, through Christ. as fulfilled by him, for us; and from hence communing with us: But that the Father should be represented to us in the figure of one of the Cherubims; I see no ground for it, forasmuch as we read of no Similitude of the Father, save the Person of Christ only. So *Deut.* 4. 15. 1 Pet. 1.

The Table of Shew-Bread, a Type of Christ.

IT was covered over with Gold, and a Crown about it; noting, saith *Guild*, the Purity of Christ's Humanity, with the Glory of his Deity, and Majesty of his Kingdom.

II. It had Food (called Shew-Bread) set upon it, which none were to eat of but the Priest; only signifying that Spiritual Nourishment which is in Christ, *the Bread of Life*, which none receive or partake of, but Believers only, or the Royal Priesthood of the Faithful.

III. The Bread was always to be upon the Table; signifying, in Christ there is Food continually for our Souls.

IV. There was much Bread, twelve Cakes, or square Loaves, &c. signifying, in Christ there is Food and Nourishment enough, for all who see a necessity of him; or it doth shew how plentifully God feeds his Elect; his poor shall not want Bread, his Table is always spread, always richly and abundantly furnished.

The Candlestick a Type of Christ, and of his Mystical Body.

IT was the only thing that held the Light, which enlightned the Sanctuary: So from Christ all the Light of Grace and Spiritual Gifts come, for the use and benefit of his Church.

II. It had seven Lamps, to signify that perfection of Light that is in Christ.

III. It was placed in the Sanctuary: So is Christ as a glorious Light placed in his Church, or Spiritual Sanctuary; *Out of Zion the Perfection of Beauty, God hath shined.* Some by the Lamps, understand the Ministers of the Gospel were signified.

Rev. 1. 20.

IV. It had an upright Stem, which bore the many Branches that issued or proceeded from the same: typifying Christ Jesus that true and blessed Stalk and Fountain of Light, from whom all Light floweth, and who bears up and keeps constant in the Truth, all the Branches, and true Light-Bearers of his Word.

V. The Branches were adorned with Bowls, Knobs and Flowers, &c. So are the Ministers of his Gospel, or true Spiritual Light-Bearers, with many rare and most excellent Graces and Gifts of the Holy Spirit.

VI. Aaron dressed those Lamps, and renewed their Oyl daily: So our High Priest Jesus Christ, is the only Enlightner and Fitter of his faithful Ministers. That they may shine more clearly, and be the greater Ornament to his Church, 'tis he that supplies them continually with his Spirit, and the saving Graces thereof.

VII. The Candlestick had Snuffers, and Snuff Dishes of pure Gold; which might figure forth the Good and Godly Discipline of the Church, whereby those evil Persons who hinder the Peace and Glory of it, are taken away by Excommunication.

The Altar of Perfume, Exod. 30. 1. to 13. a Type of Christ.

THE Altar was made of *Shittim*, Greek, incorruptible Wood, or Wood that never rots, overlaid with Gold, and having a Crown about it (as had the Ark): this Altar signified Christ in both his Natures, his Deity yielding Glory to his Humanity, and now crown'd with Glory and Majesty at God's right Hand, where he abides for ever incorruptible, &c.

Ezek. 43. 16.
Exod. 3. 4.

II. The Altar had Horns on the four Corners thereof, overlaid with Gold, which were not only for Ornament, but to keep things from falling off the Altar, for the Horns were upward: And Horns usually signify Power and Might; these four Horns, saith the learned *Ainsworth*, signified the Power and Glory of Christ's Priesthood, for the Salvation of his Church, gathered from the four Corners of the Earth.

Rev. 8. 3, 4, 5.

III. The Incense was only to be offered upon this Altar; to shew that all our Prayers and Services must be performed in Christ's Name, or offered up upon the Golden Altar of his Mediation.

Psal. 41. 2.
Psal. 51.

IV. The Incense was to be first beaten, made fit, and well prepared, before it was to be put on the Altar; noting how our Prayers (which are compared to Incense) ought to proceed from a humble, contrite and broken Spirit, which we offer up in the Name of Jesus Christ.

V. The Incense was kindled by Fire upon the Altar: So must our Prayers be holy and fervent; we must pray with much Zeal, or be set on Fire by the Spirit and powerful Heat and Operation thereof, if we would have them accepted upon the Golden Altar, &c.

Rev. 8. 3, 4, 5.

VI. The Incense was offered up by the Priest: So are the Prayers of all the Saints made acceptable to the Father, through the Oblation and Intercession of our High Priest.

Mat. 21. 22.
1 Joh. 5. 14.
Rom. 8. 26.

VII. No strange Incense was to be offered upon this Altar. This figured, the Prayers of the Saints must be according to the Will of God, by his Spirit, and in Faith, not in a vain or formal manner, after the Tradition of Man; we must not intermix them with any Superstitious and Idolatrous Devices, or Human Inventions; we must offer up no strange Prayer, no Prayer to Saints nor Angels.

8. The Perfume was to be perpetually before the Lord; which signified not only the continual exercise of Prayer, which daily we should use, but also the perpetual Intercession Heb. 7. 25. of our Saviour, in the Heavens, for us.

9. The High Priest only made this Perfume, and it might not be applied to any other use, than to burn before the Lord; teaching us that Christ only gives Direction how we should pray, and that we should in Prayer only design the Glory of God.

10. After the clearing of the Lamps of the Candlestick, Evening and Morning, then the Incense was burnt, shewing that all our Prayers and Duties must be according to the Directions of God's Word and Spirit.

11. The Incense was made of divers Spices; So must the Prayers of the Godly be seasoned with divers Graces, viz. true Repentance, lively Faith, and unfeigned Love. Psal. 51.

12. The Incense was offered up in the Holy Place, without the Veil of the Holiest, near to the Testimony before the Mercy-Seat; So we must always have an Eye to Christ in our Prayers, who is the true Mercy-Seat, we must come to God by him, &c.

13. Once a Year the Altar was sprinkled with the Blood of the Expiatory Sacrifice; signifying how Christ is, by shedding of his Blood, consecrated our blessed Mediator; and that no Prayer is acceptable to God, but through Faith, in the Blood of Christ.

The Altar of Burnt-Offering, Exod. 27. 1. to 9. a Type of Christ.

Parallels.

Altar in Hebrew, *Mizbeach*; in Greek, *Thusiasterion*; so named of Sacrifices offered thereon: it was anointed, dedicated, sanctified, to be most holy, that it might sanctify the Gifts offered thereon: This Altar and Sacrifice, signified Jesus Christ, sanctifying himself for his Church and People, that so he might sanctify them. Ainsworth.

II. This Altar was but one, and in one place, and the Sacrifice only to be offered upon it; signifying thereby that we have but one Altar of Redemption and Salvation, viz. Jesus Christ alone; who only once, and in one place, offered up a sufficient and unreiterable Sacrifice for the Sins of Mankind.

III. This Altar had four Horns also: [See *Altar of Incense*.]

IV. It had a brazen Grate in the midst of it, which let the Ashes and like things fall through, &c. whereon the Fire was put, which might signify two things. 1. The Humanity of our Saviour, who bore the Fire of God's Wrath for our Sins; thus *Guild*. 2. It signifieth, saith Ainsworth, the place wherein the Holy Fire always burneth; that is, the Heart which sustaineth also the Sacrifice, and where all Ashes and Excrements of Corruption are inwardly conveyed away, as they are discovered by the Word and Spirit of God; as also our Sanctification by Affliction. Isa. 53. 12. 2 Tim. 1. 3. Rom. 1. 1, 2. Heb. 7. 14.

V. In that the Altar was to be made of *Shittim* Wood, and overlaid with Brass, that it might endure the Fire; it might figure out the Human Nature of Christ, supported or sustained by the Diety, to endure God's Wrath for our Sins.

VI. They that served at the Altar, lived of the Altar: So they who preach the Gospel, should live of the Gospel.

Disparity.

THE Altar was one thing, and the Sacrifice another: But Christ is both the Altar, Sacrifice, and Sacrificer too; he offered up his Body by the Eternal Spirit, as a Sacrifice acceptable to God the Father.

The Brazen Laver, Exod. 30. 18. to 25. what it was a Type of.

THE Brazen Laver served for the Priest-hood to wash their Hands and Feet in, before they ministered before the Lord; typifying that inward washing by Christ's Blood, wherewith all the Holy Priesthood of Christ must be sanctified in Heart and Life, before their Services can be accepted in the sight of God; and that none ought to minister the Word of Life but Godly Persons, who are washed in the Laver of Regeneration: Unto the wicked God saith, what hast thou to do to take my Words into thy Mouth? &c. Psal. 50.

II. After the Priests had washed themselves clean, and arrayed themselves, they entered into the holy Place: So after the Godly are inwardly washed by the Blood of Christ, and have received by Faith his Righteousness to adorn them, they become fit Members of the true Gospel Church.

Mark 16. 16. III. They shall wash themselves, saith the Lord, lest they die; to shew, that all Persons must be purged by Faith in Christ's Blood, or die eternally.

IV. He that toucheth (or washeth) in the Laver, it being anointed with the holy Oil, (as all other Things in the holy, and most holy Place were) shall be holy, saith the Lord; signifying, that all they who by Faith touch the Lord Jesus, who is anointed with the Oil of Gladness above his Fellows, shall be spiritually sanctified, accepted, and accounted holy before the Lord likewise.

The Sacrifice of Beasts a Type of Christ.

The Beasts that were appointed for Sacrifice were to have Horns, signifying the Kingly and Priestly Office of Christ; Horns (as we have elsewhere shewn) being a Symbol of Power, &c.

Ila. 53. II. They were to be of a tame sort, (not wild and savage Beasts, who by force are brought to the Slaughter); signifying the Meekness and Mildness of Jesus Christ, who was patient like a Lamb led to the Slaughter.

III. They must be of the Male Sort, which generally are the strongest; signifying the Excellency and Strength of Jesus Christ.

IV. They ought to be without blemish, and the best of the Flock or Herd, and presented of voluntary Will; noting two Things, (1.) That Christ should be perfectly holy, and that he should willingly lay down his Life. (2.) That we should dedicate to God the best of our Days, Time, and Strength, and not offer unto the Lord a corrupt Thing; and also perform all our Services to him with a free and willing Mind.

V. They were to be presented at the Door of the Tabernacle, to be slain; signifying, that Christ's Blood makes our entry into the Church of God here, and into Heaven it self hereafter.

VI. They must lay their hands upon the Head of the Beast, who brought him; noting thereby, our Sins being laid upon Jesus Christ; and that we must lay the hand of Faith upon him, if we would have Benefit by his Death.

VII. Then the Burnt-Offering was slain; signifying, that so it behoved Christ, the great Anti-type, to be slain or crucified for our Sins.

Mark 16. 15. Mat. 28. 18, 19. VIII. The Blood thereof then was sprinkled about the Altar; noting the All-sufficiency of Christ's Death, and Plenty of his Bloodshed, with the large spreading or preaching thereof universally throughout the whole World.

IX. The Skin thereof was plucked off, and the Flesh cut in pieces; thereby shewing the Grievousness of Christ's Sufferings.

Ila. 53. 12. X. The Body, the Head, and the Fat, and all was laid on the Fire; signifying how Christ should suffer for us both in Body and Soul: *My Soul is exceeding sorrowful, even unto Death.*

XI. This Burnt-Offering was called a sweet Savour unto the Lord, which in Christ's Death is solely and only accomplished; for 'tis thereby God's Wrath is appeased, and his Justice satisfied.

XII. The Ashes were to be carried without the Host, and put into a clean Place; shadowing thereby, how Christ should be buried without the Gates of Jerusalem, in a Tomb wherein never Man lay, and that his Body should not see Corruption.

XIII. The Fire which consumed the Burnt-Offering came down from Heaven; signifying, that that Wrath which seized on Jesus Christ in the Garden, and on the Cross, came from Heaven, or that it was God's Wrath, due to us for our Sins, that consumed him. Or, as others (it may be on better reason) give it, that that which moved Christ to suffer for Mankind, was wholly his heavenly, sacred, and divine Love.

XIV. This Fire was to be continually upon the Altar, signifying the Unchangeableness of Christ's Love to his Elect, and recent Virtue of his Death and Merits.

The

The Burnt-Offering of Fowls, Levit. i. 14. a Type of Christ.

THe Fowls that were appointed for Burnt-Offerings, were to be Turtles or Pigeons; signifying the Meekness and Innocency of Christ.

II. The Neck of the Fowl was to be pinched with the Nail, that the Blood might go out, but not that the Head should be pluck'd off from the Body; signifying how Christ should die, and shed his Blood, yet thereby his Deity, as the Head or principal Part, should not be divided from his Humanity; nor yet by his Death should he, who is our Head, be taken from his Church, but should rise again, and be with them by his Spirit forever.

III. The Blood thereof was strained or pressed out at the side of the Altar, before it was pluck'd, and laid upon the Altar to be burned; signifying thereby the straining or pressing out of Christ's Blood in his grievous Agony in the Garden, before he was taken, and stripp'd to be crucified, &c. Joh. 14. Luke 24. 44.

The Daily Sacrifice a Type of Christ.

THe Daily Sacrifice was a Lamb: So our Saviour, not daily, but once for all was offered unto the Father himself, as a Lamb without spot.

II. It was slain in the Morning, and in the Evening; to shew, that Christ was a Lamb slain from the Morning of the Creation, or in the Decree of God, from the Foundation of the World, tho not actually till the Evening of the World, or latter Days.

III. It was to be offered up with fine Flower, beaten Oil, and Wine; to shew, that Christ by his Death and Oblation becomes not only a Redemption for us, but also spiritual Food, Gladness, and cheering Comfort.

IV. Where this Sacrifice was offered, the Lord promised and appointed to speak unto Israel, and shew himself; signifying, that in Christ, and through his Death and Bloodshed, the new Appointment, or Covenant of his Grace, and Manifestation of his Love and Favour, is established to his Church, and faithful People. Exod. 24. 42.

The Sin-Offering a Type of Christ.

THe Blood of the Sin-Offering was to be poured out; shewing how the Blood of Jesus Christ, our true Sin-Offering, should be poured forth.

II. The Priest (saith the Lord) shall dip his Finger in the Blood of the Beast, and sprinkle thereof seven times before the Lord; shadowing the Perfection of that Expiation and Satisfaction for Sin, which Christ should make, in the virtue, quality, and perpetuity thereof; the Number of Seven being the Number of Perfection. Heb 9. 29.

III. The Priest shall bring in the Blood of the Bullock into the Tabernacle of the Congregation; shewing thereby, how Christ should enter into Heaven, by his own Blood, having obtained eternal Redemption for us. Heb. 9. 12.

IV. The Priest was to take some of the Blood, and put it upon the four Horns of the Altar; signifying thereby, that the preaching Remission of Sins by the Atonement of Christ's Blood, should be proclaimed to the four Corners of the Earth. Mark 16. 15. Mat. 28.

V. The Bodies of those Beasts, whose Blood was brought into the Sanctuary by the High-Priest, was burnt without the Host or Camp; signifying, that Christ should suffer without the Gate; teaching us also to go forth into a publick Profession, and bear his Reproach. Heb. 13. 11, 12.

VI. The Priest was to eat the Sin-Offering in the holy Place, whose Blood was not brought into the Tabernacle of the Congregation; signifying, that Jesus Christ doth not only reconcile us to God, but also feed and nourish the Souls of all his Royal Priesthood, unto eternal Life.

VII. The Priest shall make Atonement; still this is repeated, always signifying, that 'tis Christ, our High-Priest, and his Sacrifice only, that makes a real Atonement and Reconciliation for our Sins.

The Meat-Offering, Lev. 2. what it was a Type of.

THe Meat-Offerings, as *Ainsworth* observes, were nine, and all of them came to the Altar : (1.) The poor Man's Meat-Off-ring, Lev. 5. 11. (2.) The Jealousy-Offering, Numb. 5. 15. (3.) The Meat Offering of Initiation, which every Priest offered when he first entred into his Service. Levit. 8. 26, 28. (4.) The Meat-Offering which the High-Priest offered every day. Lev. 6. 20. (5.) The Meat-Offering of fine Flower. (6.) The Meat-Offering baked on a Plate. (7.) In a Frying-Pan. (8.) In an Oven. (9.) Wafers.

1. The *Minchah*, or Meat-Offering (saith he) was primarily a Figure of Christ's Oblation, who gave himself for us, an Oblation and Sacrifice to God, for a sweet-smelling Savour. *Sacrifice and Oblation (Minchah) thou wouldst not; but a Body hast thou prepared me, &c.* Eph. 5. 2. Above, when he said, *Sacrifice and Oblation, and Burnt-Offerings for Sin, thou wouldst not, &c.* Heb. 10. 5, 8, 9, 10. Then said he, *Lo, I come to do thy Will, O God, &c. by which Will we are sanctified through the Offering of Christ once for all.* So that in the Oblation of Christ's Body, this Legal Service was accomplished and ended.

2. It figured (saith he) the Persons of Christians, who through him are cleansed and sanctified, to be pure Oblations unto God.

3. It figured (saith he) the Fruits of Grace and good Works, that Christians are to perform both towards God and Men. (1.) Towards God : *Let the lifting up of my Hands,* Psal. 141. 2. *saith David, be as the Evening Minchah (or Oblation).* So when God told the Jews, *I will not accept a Minchah, (or Meat-Offering) at your Hands;* he addeth, *For from the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name, and a pure Meat-Offering :* Which is fulfilled, when Men pray every where, *lifting up holy Hands, &c.* (2.) Towards Men ; see Heb. 13. 16. Phil. 4. 18.

4. All the Meat Offerings were of Wheaten Flower, except the Jealousy-Offering, and the waved Sheaf, yea, and ought to be of fine Flower; signifying the Purity and Perfection of Christ, as also that we should offer our best Things to the Lord.

5. Oil and Incense was put thereon : The Oil (saith he) signified the Graces and Comforts of the Holy-Ghost; and the Incense or Frankincense shewed how acceptable Saints and their Services are unto the Lord. Eph. 5. 2. Rom. 12. 1.

6. It must be brought to the Priest, and he shall bring it to the Altar; shadowing, that 'tis by Christ, and his Oblation, that we and our Works and Duties are accepted of God.

7. That which was burnt thereof was a Memorial, and sweet Savour before the Lord; signifying, that the Death of Christ, and his Merits, should be an eternal Memorial before his Father, to be merciful unto us.

8. It must be without Leaven, to shew, that Christ was without Sin, and that we must worship God in Sincerity, without Malice in our Hearts, and without Hypocrisy. 2 Cor. 5. 9.

9. All Meat-Offerings were to be seasoned with Salt, signifying thereby, that as Salt seasoneth, and keepeth from Corruption; so Christ seasoneth us, and all our Services, and makes them acceptable to God; and that his Grace preserveth us from spiritual Corruption.

10. *The Priest and his Sons shall eat (saith the Lord) of the Meat-Offering in the holy Place, without Leaven.* Thus, saith *Ainsworth*, the Meat-Offering signified the Maintenance and Livelihood of God's Ministers. This is to be understood of the Meat-Offering alone; but the Meat and Drink-Offerings added to other Sacrifices, were not to be eaten, but burnt, and poured all upon the Altar, &c. before the Lord; which figured forth (saith he) the Graces and good Works whereby we honour Christ, and relieve his poor Saints; as also our Communion with Christ and his People in his House, and blessed Participation of his Death.

11. It must have no Honey in it; tho Honey be sweet, and contrary to the Nature of sour Leaven, yet being much eaten, it breedeth Loathsomeness, and is not good, but turneth to Choler, &c. Both these were forbidden in this Sacrifice, viz. both Leaven and Honey; to signify the Perfection of Christ, and the excellent State of Believers in him, as they are sincere, and without guile, before the Throne of God and the Lamb. Besides, it may signify, that there is enough in Christ alone, without the Sweets of carnal Delights, to satisfy a gracious Heart.

The Peace-Offering, and what it was a Type of, Levit. 3.

IN many things this Offering was alike with the Rites of the Burnt, or Sin-Offering, and much of the same Signification; and therefore we shall only speak to it wherein it differed from them.

His Oblation, or his *Korban*, which the Greeks translate *Gift*; and so *Korban* is by the Evangelist expounded, *Mark 7. 11.* Peace-Offering, or Pay-Offering: So *Ainsworth*, (*Hebr.*) a Sacrifice of Payments, or of Pacification, &c. whereby Men paid unto God Confession and Thanks for their Peace and Prosperity: *Thy Vows are upon me, O God, I will pay Confessions unto thee.* These Sacrifices were of sundry sorts, either for Confession or Thank-givings, *Levit. 7. 11, 12.*

Psal. 56. 13.

1. The Peace-Offering was to be eaten the same day, which might signify how it behooveth us to hasten, and not delay to come to Christ, and keep God's Commandments; or, as *Ainsworth* hath it, with speed, whilst it is called to day, to be Partakers of Christ, eating his Flesh by Faith, and every day to be thankful to God for all his Mercies: *If any of the Peace-Offering be eaten at all on the third Day, it shall not (saith the Lord) be accepted, neither shall it be imputed to him that offereth it; it shall be an Abomination, and the Soul that eateth it, shall bear his Iniquity.* Which may shew us what a dangerous thing it is to defer or put off a hearty closing in with Christ to an after-Time, &c. On the third Day, what remained was to be burnt, which *Ainsworth* saith, chiefly signified Christ's rising from the Dead on the third Day, to abolish all Legal Offerings.

*Psal. 119. 60.
Heb. 3. 12, 13.*

2. The Peace-Offerings were to be eaten with Cakes of leavened Bread, and yet with Bread unleavened: The Bread brought with the Sacrifice of Confession, as you have it in *Maim. Treatise of Offering*, was thus prepared: He took twenty Tenths (or Bottles) of fine Flower, and made of them ten Bottles leavened, and ten unleavened; the ten that were leavened, he made of them ten Cakes; and the ten that were unleavened, he made of them thirty Cakes, equally of every sort, viz. ten Cakes baked in the Oven, ten Cakes hastily fried, &c. And the Priest took one of all four Cakes, one of every sort, &c. Leaven, as it figured Corruption of Nature, Hypocrisy, or Malice, as 'tis noted by *Ainsworth*, was usually forbidden in all Sacrifices; but yet Leaven in the Sacrifice of Thanksgiving or Confession was accepted, which might hold forth God's gracious acceptance of us in Christ, being sincere, (signified by the unleavened Cakes) notwithstanding our manyfold Corruptions and Infirmities, figured by the leavened Cakes. Or, as that learned Author notes, to signify how careful we should be to prepare our selves, Leaven being used sometimes in a good sense, denoting Grace; and also to teach us to temper our Joys with Sorrow and Afflictions in this Life; as the Prophet's Heart (saith he) was leavened. *Psal. 73. 21.*

*See Ainsworth
on Levit 7. 13.*

2. *If any unclean Person (saith the Lord) eat of the Flesh of the Peace-Offering, he shall be cut off from his People;* signifying the fearful Destruction and Punishment that attends all carnal Professors, who dare adventure to rely upon, or partake of Christ, and yet lead an unclean and wicked Life.

Levit. 7. 20.

1 Cor. 11.

4. The Offerer shall bring the Sacrifice with his own hand: teaching us, that every one is to have a particular Faith in God for himself, in order to his being accepted in Jesus Christ, and to be himself truly thankful unto God.

5. The Heave-Offering was so called, because it was separated from the rest, and heaved up towards Heaven, and after given to the Lord; signifying all our Acknowledgments, that all good things come down from God; and to shew that all our Ways should tend Heavenwards; according to that of the Prophet, *They shall dwell on high;* and of Paul, *Our Conversation is in Heaven, &c.* Others understand, it signified Christ's being lifted up upon the Cross.

Ainsworth.

*Isa. 33.
Phil. 3.
Guild.*

The Solemn Yearly Sacrifice of the Bullock and He-Goat, a Type of Christ, Levit. 16.

OF the two He-Goats it was by Lot, that the one was taken, and the other escaped, &c. The Manner (saith *Ainsworth*) was thus: They had two Lots, the one had written upon it, [*For Jehorah*]; and on the other, [*For a Scape-Goat*]. Now God by these Lots shewed which of the two he would have die: figuring clearly unto them, how that Jesus Christ, the lively Anti-type of them, was to die by God's Decree, or according to the determinate Counsel of his own Will, that we might escape eternal Damnation thereby.

Acts 4.

II. He on whom the Lot fell, was made a Sin-Offering for the People; to signify, that Christ should by God's Decree become an Offering or Sacrifice for our Sins.

Heb. 9. 23.

III. The Blood of the He-Goat, as also the Blood of the Bullock, was brought into the Vail, and was sprinkled upon the Mercy-Seat, on the East Side, which was towards the People: So are the Merits of the Blood of Jesus brought within the Holiest of all, viz. Heaven it self, before the Throne of Mercy, pleading for us.

Levit. 16. 16.

IV. The Priest was to make an Atonement for the Holy-Place, because of the Uncleaness of the Children of Israel, *And so he shall do* (saith the Text) *for the Tabernacle of the Congregation, &c.* This shewed the horrible Nature of Sin: For tho the People never came into the Holy-Place, much less into the Most Holy Place; yet such was the Power of their Iniquities, that the holy Altar, Ark. and Sanctuary it self was defiled in the Sight of God, and could not be cleansed without Blood: So our Sins do defile God's Church, and his most holy Ordinances therein performed, so that neither we, nor any of our best Services, can meet with acceptance, but by the means of Christ's Blood and Merits.

1 Pet. 2. 24.

V. No Man was to be in the Tabernacle, when the High-Priest went in to make Atonement, only the High-Priest himself, &c. plainly signifying, that Jesus Christ, our High-Priest, hath no Partner with him in working our Salvation: *He his own self bare our Sins in his Body on the Tree, &c.*

Heb. 8. 6.

VI. The Altar of Incense was sprinkled with the Blood of the kill'd Goat, shadowing, that Christ, through the shedding of his own Blood, should be consecrated our Intercessor, and by the Means and Merits thereof our Prayers should be accepted.

Verse 4.
Phil. 2.

VII. The High-Priest was to cast off his glorious Garments, when he made this Atonement; signifying, that Christ should be abased, and lay aside (as it were) his glorious Robes, or veil his Deity, and appear in the Form of a Servant, that so he might finish the Work of our Redemption.

VIII. The Day of Atonement shall (saith the Text) be a Sabbath for ever; shadowing thereby, that through the Atonement and Expiation of Christ, he hath obtained everlasting Rest for us; and that in his Death all typical Sacrifices should end.

Heb. 9. 24.

IX. Once only in a Year this Atonement was made; to shew, that not often, but once for ever, without repetition, Christ should make a perfect Atonement for us by his own Blood, and thereby enter into the highest Heavens, to appear in the presence of God for us.

The Scape-Goat a Type of Christ, Levit. 10. 20, &c.

THE Scape-Goat, called in Hebrew, *Azazel*, that is, the Goat gone away, &c. was so called, because he escaped alive; representing Christ Jesus alive in his Divine Nature, tho put to death in his Humane Nature, or alive, after he rose again from the Dead.

II. He was presented alive, that by him Reconciliation might be made, and this after the other Goat was sacrificed; signifying, according to the Learned, two Things: (1.) The Resurrection of Christ. (2.) Our rising with him, from the Death of Sin, to a Life of Grace, by the operation of the Spirit, &c.

Levit. 16. 21.

III. Aaron shall put or lay both his Hands upon the Head of the live-Goat, and confess over him all the Iniquities of the Children of Israel, &c. and he shall bear them, &c. Figuring thereby, how Christ should bear all our Sins, viz. the Punishment due to them: *The Lord hath laid on him the Iniquities of us all.*

Isa. 53.

IV. And so the He-Goat was sent into the Wilderness, or Land not inhabited, which the Greek calleth *Abaton*, wayless, or inaccessible; figuring the utter abolishing of our Sins

Sins by Jesus Christ, both from the Face of God, that so they may not appear before him against us, to condemn us, or be imputed or charged upon us, nor have any Dominion or Power over us.

They were to confess upon the Head of the Goat all their Iniquities; signifying, if we would have our Sins carried away, and for ever to be forgot, we must confess them, &c. By this (saith *Ainsworth*) it appeareth, that as the killed Goat figured Christ killed (or put to death) for our Sins; so this living Goat figured him also, who bore our Grievs, and carried our Sorrows, &c. And because Christ was not only to die for our Offences, but also to rise again for our Justification; and because these two Things could not fitly be shadowed by one Beast, which the Priest having killed, could not make alive again: therefore God appointed two, that in the slain Beast Christ's Death, and in the live Beast his Life and Victory might be shadowed. See the like Mystery in the two Birds, for the cleansing the Leper. Isa. 53. 4, 5, 6.

The Sacrifice of the Red Heifer, Numb. 19. a Type of Christ.

THE Colour of this Beast was red. As other Sacrifices of Beasts prefigured Christ; so this (saith *Ainsworth*) in special figured him. Red signified his human Nature, and Participation of our Afflictions, and the Bloodiness of his Agony, and grievous Passion.

II. She must be without blemish, and upon whom never Yoak came: This signified the perfect Holiness of Christ, who never bore the Yoak of Sinfulness, nor was subject to the Laws or Precepts of Man.

III. The Heifer was burned without the Host, and her Blood sprinkled seven times before the Tabernacle of the Congregation, which signified Christ's Suffering without the Gates of Jerusalem. Heb. 13. 11, 12.

Circumcision, what it was a Type of.

Circumcision was the cutting off the Foreskin of the Flesh; signifying the cutting off the Lusts of the Heart and Life, or parting with the Corruption of Nature, which rebels against the Spirit. Col. 2. 11.

II. Circumcision puts the Body to pain: So those who come under the Circumcision of the Heart, are sensible of much spiritual Pain upon the account of Sin. Gen. 43. 25.

III. As that Part cut off was never set to the Body again, but was taken quite away: So in this spiritual Circumcision, Sin must not be parted with for a time only, but must be cast off for ever.

IV. The Circumcised Person was admitted into the Church and Family of God: So he that is spiritually circumcised becomes a fit Person for Baptism, and so to be admitted into the Church of God.

V. Such who were not circumcised, were not to be admitted to the Privileges of the Church, and outward Worship of God: So the Uncircumcised in Heart and Life ought not to be admitted unto the spiritual Privileges of the Gospel, and Communion of the Saints.

VI. The uncircumcised Person was looked upon by God's People as an hateful Person; see with what contempt *David* beheld *Goliath* upon this account, *This uncircumcised Philistine*, &c. So those who are not circumcised in Heart, are hateful to God. 1 Sam. 17.

VII. Circumcision was a Sign of the Righteousness of Faith: So the spiritual Circumcision of the Heart, i. e. putting away the Body of Sin, &c. is a Sign of the Truth of Grace, and of an Interest in the Righteousness of Christ Jesus.

The Rock which was smitten, out of which came Water, Exod. 17. Was a Type of Christ.

I Cor. 10. 4. *And that Rock was Christ, (viz. a Figure of him.)*

IT was a Rock which in appearance is dry and barren, and a very unlikely thing to afford Water: So Christ in his outward State, in the Days of his Flesh, seemed very unlikely to carnal Eyes, to afford such spiritual Waters of Grace and Salvation.

II. It seemed wonderful, that it should send forth Water in such abundance: So Jesus Christ, to the Wonder of Men and Angels, sends forth the Water of Life in abundance to all those that believe on him.

John 8. 24.

III. That Rock sent forth its Water to the People of *Israel*, when they were ready to perish for Thirst, there being no way to relieve them: So Christ refreshes the Souls of poor Sinners that come unto him, when they can find no Help, Comfort, or Refreshment any where else, but without him must perish eternally. *If ye believe not that I am he, ye shall die in your Sins.*

IV. The Rock was smitten, before it yielded Water: So Jesus Christ was smitten of God, and crucified, that his precious Blood might be poured forth, to consummate the Redemption of our Souls.

V. The Rock was smitten for a rebellious People, who murmured against God, and who deserved no such Grace and Favour from him: So Christ was slain for us, who were Rebels and Enemies to him by evil Works, who deserved nothing but his eternal Wrath and Displeasure.

Dr. Tho:
Taylor.

VI. The Water out of that Rock followed the Children of *Israel*, through the Wilderness, over all Hills and Vallies, unto *Canaan*; all the Dryness of that dry and barren Desert could not dry it up: So the Waters of Life streaming from Christ, that sacred Rock, follow the true *Israel* of God, quite through the Wilderness of this World, until they come to the heavenly *Canaan*; yea, all the Persecutions and Temptations in the World, whatsoever, cannot dry it up.

The Pillar of Cloud and Fire, Exod. 14. a Type of Christ.

Numb. 9. 15;
16, 17.

THe Pillar of Fire was a certain Guide to the *Israelites*, whilst they pass from *Egypt* to *Canaan*: So Jesus Christ is our true Guide by his Word and Spirit, till we come to the heavenly *Canaan*, or Land of Immortality.

II. It was a Guide to them by Night, that they might not lose their Way: So Christ is our Guide, in the dark Night of Trouble, Temptation, and Desertion.

Exod. 14. 20.

III. The Pillar of Fire was not only a Guide to them, but it also afforded them much Light, which made their Journey comfortable to them; Persons may have a sure Guide in a Night, and yet be in Darkness, or have but little or no Light: So Jesus Christ is not only a Guide to his People in their passing through the Night of Mortality, but also a Light; a Light to them that sit in Darkness, as well as a Guide for their Feet into the Way of Peace; he is upon this account the Comfort and Joy of God's *Israel*.

IV. The Pillar of Fire was Darkness to the *Egyptians*, tho it gave Light to *Israel*: So is Christ's Salvation, Joy, and Comfort to the Godly, but a Stumbling-block, and Stone of Offence unto the Wicked.

J. K.

V. The Pillar of Fire did not afford the *Israelites* Light only, but Heat also, (as a worthy Writer observes) by which means they were kept from the piercing Cold of the Night: So Jesus Christ, the Anti-type of this Fiery Pillar, affords us much spiritual Heat, by his Word and Spirit, which are compared to Fire; by which means we are kept from the cold and lukewarm Temper or Frame of Heart, which God's Soul hateth, and thereby preserved fervent in Spirit, burning in Love and Divine Zeal to God, his Saints, and to Holiness.

Exod. 14. 20.

VI. This Pillar, in going behind, between the Camp of *Israel* and the *Egyptians*, was a blessed Defence and Protection unto them: So Jesus Christ is the Defence and Safeguard of his People.

VII. The

VII. The Pillar of Fire, if the Enemy had strove with it, or made resistance against it, would have burned and consumed them together: So all that rebell against Christ, or resist him, shall be devoured: *Who would set Briars and Thorns against me in Battel? I would go through them, I would burn them together.* Isa. 27. 4.

The Pillar of Cloud.

THE Pillar of Cloud was a great Refreshment to the Children of *Israel* by Day, during their long Journey in the Wilderness, (the Sun in those Countries shining sometimes very hot) which might (had it not been for this Cloudy Pillar) have been very destructive or grievous to them, during so many Years Travels: So Jesus Christ, as Mediator, is as a Cloud or Screen between the hot Beams of God's Wrath, and poor Believers. 'Tis he who keeps us from being consumed by the Wrath of him, who is to the Wicked a Consuming Fire. Heb. 12. ult.

II. It was a Fire and a Cloud, yet both but one Pillar: So Christ is God and Man, and yet but one Person; and the same Christ, who is a Saviour to the truly Penitent, will destroy all ungodly and impenitent Ones.

The Passeeover a Type of Christ.

I Cor. 5. 7. *Christ our Passeeover is sacrificed for us.*

THE Passeeover, or Paschal Lamb, was a most lively Figure or Type of Christ; nay, as a worthy Divine observes, this one Legal Sacrament preached (not obscurely) to the ancient Jews the whole Doctrine of the Gospel. This will appear in five Things: (1.) In the Choice of the Sacrifice. (2.) In the preparing of it. (3.) In the Effusion of the Blood, and Actions about it. (4.) In the Eating, and the Conditions therein. (5.) In the Fruits and Use. Eph. 3. 21.

Parallels.

I. In the Choice of the Sacrifice, the Lord appointed it to be a Lamb; notably signifying Jesus Christ, whom the Baptist called, the *Lamb of God, taking away the Sins of the World.*

II. It was to be a Lamb without blemish; signifying the most absolute Perfection of Jesus Christ.

III. The Paschal Lamb was to be taken out of the Fold; signifying, that Christ should be taken from amongst Men, or, from among his Brethren, Deut. 17. 15. one of the Seed of Abraham according to the Flesh.

IV. The Lamb was to be a Year old, and also it must be slain; signifying, that Christ in his full vigour and strength should be put to death.

V. The Lamb was to be roasted with Fire; which might signify the Manner of Christ's Death: He was crucified and pierced; he endured the Fire of Afflictions, and the Fire of God's Wrath, that was due to us for our Sins.

VI. The Lamb was roasted whole; to signify, saith Dr. Taylor, that Christ bore the whole Wrath of God, both in Soul and Body. Not a Bone of the Lamb was to be broken; to shew, that not one Bone of Christ should be broken. John 19. 36.

VII. The Blood of the Lamb was to be saved in a Bason; it must not be shed upon the Ground, nor trodden under foot; signifying the Preciousness of Christ's Blood, and that great Esteem God the Father, and all true Christians have of it.

VIII. The Blood of the Lamb must be sprinkled upon the Lintel, and Sides of the Doors of the *Israelites*; which held forth, that the Blood of Christ must be applied by Faith; for our Justification stands not only in the shedding of Christ's Blood, but also in the sprinkling of it upon our Consciences.

IX. It must be sprinkled upon the Posts and Doors, so as the *Israelites* could neither go out of Doors, nor come in, but they must see on all sides the Blood of the Lamb; signifying, that they and we should, both at home and abroad, going forth, and coming in, and on all occasions, have the Passion of Jesus Christ before our Eyes, in holy Meditation and Contemplation.

Verse 22.

X. It was not enough for the Jews to have the Lamb slain, and the Blood shed within the House, but the Blood must be sprinkled without Doors; signifying (as some observe) If Christ's Blood, (i. e. the Merits of it,) be received into our Hearts for Justification, the sprinkling of it will appear, and be seen outwardly in a holy Life, and real Sanctification.

XI. The Blood of the Lamb was to be sprinkled with a Bunch of Hyssop dipp'd in it, which might signify, that such who would be sprinkled with Christ's Blood must obtain true Faith; for Hyssop bears a Resemblance to Faith in three things: (1.) It is a ground, low, and weak Herb: Faith in it self, and as it is in Believers, is weak, and teacheth Humility. (2.) It will grow on a Rock or Wall: So Faith roots it self in Christ, that true spiritual Rock. (3.) Hyssop hath a cleansing and healing quality: So Faith purifies the Heart and Life of a Sinner, and heals all the Sores of a wounded Conscience.

XII. They were to eat the Flesh of the Lamb; to signify, that we must spiritually feed upon Jesus Christ, viz. believe on him, which is called an eating of his Flesh, and drinking of his Blood.

XIII. Every particular Lamb was to be eaten in one House; signifying the Unity of the Church of God, or the spiritual Conjunction and Agreement of all the Faithful in one Bread, and one Body.

XIV. Only *Israelites*, and not Strangers, were to eat of it; to shew, that none but the true Seed, viz. Believers, have Right to Christ, and the blessed Rites of his House.

XV. They were to eat it with bitter Herbs; to signify, that Repentance and godly Sorrow for Sin, ought to be in those who come to receive and partake of Jesus Christ, and that they should remember with Grief of Soul what their Sins brought upon their Saviour, and what the filthy and bitter Nature of Sin is.

XVI. They were to eat it with unleavened Bread; to signify that those who come to the true Passover, should keep that Feast with the unleavened Bread of Sincerity and Truth, hating false Doctrine, Hypocrisy, and every evil Work.

XVII. They must eat it in remembrance of their Deliverance out of Egypt: So those who come to the true Passover, ought to remember how God hath by Christ's Blood delivered them from Wrath and Hell.

XVIII. They were to eat it with their Loins girt, and their Staves in their hands, and their Shoes on their Feet; to shew, that we who feed upon our Passover, should have the Girdle of Truth, and our Feet shod with the Preparation of the Gospel of Peace, and that we are but Strangers and Pilgrims here.

XIX. They were not to eat the Paschal Lamb, until they had purged all Leaven out of their Houses; which shews what Care every Christian should take, to purge out the Leaven of Malice and Wickedness out of their Hearts. The Jews were to search for Leaven, and not suffer a Crumb or small Morsel to remain in their Houses: So careful should all those be to purge out every Sin, and let no Iniquity remain in them, who come to the Lord's Table.

WHEREIN the Brazen Serpent was a Type of Christ, as also the *Manna*, and divers others Types, we have shewed in the *First Volume*: And the Parallels of the First and Second Temple, we have insisted upon under the Head of Metaphors concerning the Church of God, to which we refer you.

And finding to what a Bigness this Second Volume is swollen, I must be forced to break off, and leave these my poor Labours to the Blessing of God, praying they may prove to the Advantage of his despised and afflicted Church; desiring, what Profit any Christians may receive here-from, they would not forget to give the Honour to God, who only deserves it: to whom be Glory in the Church, by Christ Jesus, throughout all Ages, World without End. *Amen.*

F I N I S.

A N

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Philologia Sacra.

The Second Part:

WHEREIN

The SCHEMES or FIGURES in Scripture are reduced under their proper HEADS, with a Brief Explication of Each:

Together with

A T R E A T I S E

OF

The TYPES, PARABLES, ALLEGORIES, &c. in the Old and New Testament.

CH A P I.

Of the Figures of a Word.

THE Word $\Sigma\chi\eta\mu\alpha$ Schema, principally and properly signifies the Garb, Habit, or Ornament of the Body; and by a Metaphor is translated to signify the Beauty, or Ornament of Speech, as * Aristotle and * Cicero say. The Latines render it Figure, (as some say) because Stage-Players, by the variation or shifting of their Habit, represented divers Figures of Men: These Figures are called Rhetorical Lights and Ornaments, and do not change the sense of Words, as Tropes do, but give an Imbellishment or Beauty to Speech.

* Lib. 3. Rhet. cap. 8.
* In Bruto Orat. perf.

There are Figures τῆς λέξεως of a Word, and Figures τῆς διαβολῆς, of a Sentence; the first, belong to the Matter, or as it were the Body of an Oration; the latter, to the Form, or as it were, the Soul of a Sentence.

The former are, when a Speech is figured in Words repeated in a certain order, or, that mutually agree in sound, for Emphasis, or Ornament's sake. The latter are such, whose Emphaticalness consists not in Words singly, but in the things themselves giving weight and gravity to the Speech. * Vossius says, That a Scheme properly signifies two things, viz. The exterior Garb, and the Gesture of the Body; as Dancers, who caper at the noise of musical Instruments: For Schemes of Words may in this, be resembled to Habit, or Garb, because without them the Speech is naked, as a Man without his Cloaths; and Schemes of Sentences, may be compared to Artificial Gestures, because, without these, it will be like a Man who moves or walks in his natural Place or Posture; of the first, we will produce some Examples.

* Lib. 3. Instit. Orat. c. 11

B

1. Epizeuxis

Ab ἐπιζεύ-
νυμι Conjun-
go to joyn to-
gether.

1. *Epizeuxis* ἐπιζεύξις, in Latine *Subjunctio*, is when the same word or sound is continued or repeated in the same Sentence, as *Exod.* 34. 6. *The Lord, the Lord, a God merciful and gracious, &c.* *Deut.* 23. 43. *The Stranger that is in the middle (or within thee) shall ascend above thee, &c., and thou shalt descend down, down, (so the Hebrew)* which denotes, that the Servants or Vassals of the sinning Israelites, above whom they bore such a sway, should become their Masters, and bring them into Thralldom. *2 Kings* 4. 19. *And he (the Son of the Shunamite) said to his Father (when he began to be sick in the Field) my Head, my Head, that is, my Head most grievously akes.* *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?* Which Repetition fervently denotes the overmuch cruelty of the Enemy, and the mournful Condition of Israel in Captivity: *Esa.* 6. 3. *Holy, holy, holy is the Lord God of Hosts*: This triple Repetition denotes the Mystry of the Trinity or three Persons in one Divine Essence; see *Jer.* 22. 29. *Ezek.* 21. 27. *Mat.* 23. 37. *Luke* 22. 31. & 23. 21. *John* 5. 24. *Act.* 9. 4. *Rev.* 18. 2. *Lev.* 24. 8. *2 Sam.* 18. 33. *Esa.* 28. 10. *Hos.* 2. 21. *Ezek.* 34. 17. where you have Examples of this Figure.

Ab ἀνά re, &
διπλαῖω, dupli-
co to double.

2. *Anadiplosis* ἀναδιπλωσις (called in Latine *Reduplicatio*, in English *redoubling*) is, when the last word of the former Sentence is repeated in the beginning of the next: as *Psal.* 121. 1, 2. *Psal.* 122. 2, 3. *Psal.* 98. 5. *Rom.* 8. 17. *Psal.* 115. 12. *Rom.* 9. 30. & 10. 17. *Phil.* 2. 8. *Jam.* 1. 3. *Psal.* 113. 8. This Figure helps to evidence and expound things, as in the alleaged Examples.

Viz. *Anadi-
plosis.*

3. *Climax* κλίμαξ, *Gradatio*, or a climbing by steps; this is a continuation of the former Figure * in more degrees, so as that the last of the antecedent Sentence, must be a part of the following; as *Hos.* 2. 21. *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the Heavens, and they (that is the Heavens) shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oil, and they (that is, the Corn and the Wine, and the Oil) shall hear Jezreel.* This Gradation may be fitly called an Epitome of Physical Theology, which by a fair *Prosopopeia* enumerates all the Causes of the Conservation of Universal Nature, and particularly of Man: See it at large expounded in our *Philologia Sacra*, Book 1. p. 95.

John 1. 1.

John 1. 1. *In the beginning was the Word, and the Word was with God, and God was the Word - this (Word) was in the beginning with God.* The true Divinity of Christ, and his distinct Subsistence from the Father, are most fairly exprest by this Gradation. In the third Proposition there is an inversion of the Terms, viz. (*God was the Word*) for (*the word was God.*) A like Climax, respecting his Office and Benefits, is subjoyned, ver. 4, 5, &c. See more Examples, *Joel* 1. 3, 4. *Rom.* 5. 3, 4, 5. & 8. 29, 30. & 10. 14, 15. *1 Cor.* 11. 3. *Jam.* 14, 15. *2 Pet.* 1. 5, 6, 7. *Matth.* 10. 40. *Rom.* 1. 30. *1 Cor.* 3. 23.

4. *Anaphora* ἀναφορά, from ἀναφέρω *refero*, to bring back, or rehearse, is when the same word, or more, is repeated in the beginning of divers Clauses or Sentences: as *Deut.* 28. 3. *Blessed shalt thou be in the City, and Blessed shalt thou be in the Field, ver. 4. Blessed shall be the Fruit of thy Belly, and the Fruit of thy Ground, and the Fruit of thy Cattel, &c. ver. 5. Blessed shall be thy Basket, &c. ver. 6. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.* The like *Anaphora*, respecting the Curses of God upon the wicked and rebellious, we read, ver. 16, 17, 18, 19. This Figure is very frequent in Scripture, take these few places instead of many; *Psal.* 3. 1, 2. *Psal.* 29. 3, 4, 5, &c. *Psal.* 67. 5, 6, 7. *Psal.* 115. 12, 13. *Psal.* 118. 8, 9, 15, 16. *Psal.* 148. 1, 2, 3, &c. *Psal.* 150. 1, 2, 3, &c. *Isa.* 2. 7, 8. *Jer.* 4. 23, 24, 25, 26. --- 5. 17. --- 50. 35, 36, 37. --- 51. 20, 21, 22, 23. *Micah.* 5. 9, 10, 11, 12. & 7. 11, 12. *Zeph.* 1. 2, 3. *1 Cor.* 13. 4, 7, 11. & 12. 8, 9, 10. *2 Cor.* 11. 26. And in the Repetition of Pronouns, and Particles, *Psal.* 94. 5. *Rom.* 8. 35, 38, 39. *2 Cor.* 7. 11. *Phil.* 4. 8, &c.

From ἐν pro-
pe, near to, and
ἐπέω verro,
to change.

5. *Epistrophe* ἐπιστροφή, *Conversion*, is a Figure when the same Word or Phrase, is repeated in the end of divers Sentences. Examples of the repetitions of single Words (among which, we reckon the *Hebrew Affixes*) are to be read, *Deut.* 32. 10. *Ezek.* 26. 23, 24, 25, 26, 27. *Rom.* 8. 31. εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς κατ' ἡμῶν; *If God be for us, who can be against us?* *2 Cor.* 11. 22. *Are they Hebrews? so am I; are they Israelites? so am I: Are they the Seed of Abraham? so am I, &c.* Examples of Phrases, or little Sentences are, *Psal.* 115. 9, 10, 11. where *their Help, and their Shield*, frequently concludes the Sentence. *Psal.* 136. 1, 2, &c. See *Deut.* 27. 15, &c. *Psal.* 24. 9, 10. *Joel* 2. 26, 27. *Ezek.* 33. 25, 26, 27. --- 36. 23, 24, 25, &c. *Amos* 4. 6, 8, &c. *Hag.* 2. 8, 9. *Lam.* 3. 41, &c. *Mat.* 7. 22.

6. *Symploce* συμπλοκή, *Complication*, the word is derived of συμπλέω, to wrap or couple together; and is a Figure, when the same Word or Phrase both begins and

and ends a Sentence, which joyns the two last Figures (*viz.* *Anaphora* and *Epi-strophe*) together; *Psal.* 118. 2, 3, 4. *Let Israel now say, that his Mercy endureth for ever; let the House of Aaron now say, that his Mercy endureth for ever, &c.* So *Psal.* 136. 1, 2, 3. *Fer.* 9. 23. *1 Cor.* 12. 4, 5, 6. & 14. 15. *2 Cor.* 9. 6, &c. *Psal.* 47. 6. *Rom.* 14. 8.

7. Ἐπαναλήψις, * *Epanalepsis, Resumptio*, a taking back, is when the same Word is repeated both in the beginning and end of a Sentence, as *Phil.* 4. 4. *Rejoyce in the Lord always, and again I say, Rejoyce:* See *Psal.* 53. 2. *2 King.* 18. 33. *1 Cor.* 21. 22. *2 Cor.* 4. 3. *1 Cor.* 12. 4, 5, 6. & 14. 15. *2 Cor.* 9. 6. *Psal.* 8. 1, 9. & 46. 1. ult. * From ἐπὶ after, ἀνὰ a gain, λαμβά- νω to take, and ἀνέψις, a sa- king.

8. Ἐπανάσδος, *Epanados*, Regression or turning back, (derived of ἐπὶ again, and ἀνάσδος, an ascending, or climbing, from ἀνω, upwards, and ὁδός, a Way,) is a Figure, when the same word is repeated in the beginning and middle, or in the middle and end, so as that there is an Inversion of them; as *Isa.* 5. 20. *Wo unto them who call good evil, and evil good; who put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter.* *Ezek.* 7. 6, 7. *Gal.* 2. 16. *2 Cor.* 2. 10, 15, 16. *John* 8. 47. *Ezek.* 36. 6. *Rom.* 7. 19. *Psal.* 114. 3, 4, 5, 6. *Ezek* 32. 16. *2 Thess.* 2. 4, &c.

Πολύπλωτον, *Polyptoton*, in Latine *Casuum varietas*, a variety of Cases, or the change of the Case or Termination (from πολὺ variously, and πλῶτον falling, derived from πλῶ to fall,) is when words of the same Root, Primitive, or Original, are used in a different Termination with respect to Mood, Tense, Person, Case, Degree, Gender, Number, &c. As, *Psal.* 68. 15, 16. *Isa.* 24. 16. *Hos.* 10. 1. *Mich.* 2. 4. *Rom.* 2. 21, 22, 23. & 4. 18. *2 Cor.* 9. 8. & 10. 12. *Gal.* 2. 19, 20. *Eph.* 1. 3, &c. There is an elegant *Polyptoton* in those Lines of the Learned *Picus*, Earl of *Mirandula*.

Namq; tua est nostris major Clementia Culpis ;
Et dare non dignis, res mage digna Dei.
Quanquam sat digni, si quos dignatur amare,
Qui quos non dignos invenit, ipse facit.

Gen. 50. 24. *The Lord when he visiteth, in visiting, will visit you; see Rom.* 11. 36. *Eccles.* 12. 8. *Dan.* 2. 37. *John* 3. 13. *1 John* 3. 7. *2 Tim.* 3. 13. *Heb.* 6. 14. *Joh.* 17. 25. *Isa.* 19. 2, &c.

CH A P. II.

Of a Paronomasia.

ΠΑΡΟΝΟΜΑΣΙΑ, *Paronomasia*, Agnomination, or Likeness of Words (of παρὰ, which in Composition, signifies with *Alteration*, and ὄνομα a Name, or from παρωνομάζω to change, or allude to a Name or Word) is when by the change of one Letter or Word, the Signification thereof is also changed. This Figure is frequent in the Latine, and is very ornamental, as *Nata solo, suscepta solo, patre edita Cælo-- ab exordio, ad exodium.* --- And the native Beauty of it being peculiar to the Original Languages can hardly be shewn in English. There are many in the *Hebrew*, of the *Old*; and the *Greek* of the *New Testament*, which the Learned may find in *Glossius*; take however a few English Examples, by which you may judge of the rest; as, *Friends turn'd Fiends. You are like to have a bare gain out of this Bargain. Bolder in a Battery than in a Battery.* --- *Wine is the Blood of the Vine.* --- *No stumbling but tumbling; Errors will cause Terrors.* Scripture-Examples are many, as *2 Cor.* 10. 3. *Though we walk in the Flesh, yet do we not war after the Flesh.* *2 Cor.* 6. 9. *As unknown; and yet known; see 2 Cor.* 4. 8, 9. and *Mat.* 8. 22. Examples in the *Hebrew* Text are, *Isa.* 57. 6. & 65. 12. *Gen.* 18. 27. *Exod.* 25. 27. and 32. 18. *1 Sam.* 13. 7. *Psal.* 69. 30, 31, 32. *Isa.* 5. 7. & 13. 6. *Joel* 1. 15. *Fer.* 1. 11, 12. *Fer.* 48. 43. *Isa.* 24. 17. *Gen.* 9. 27. *Isa.* 65. 11. In the *Greek* Text, *Mat.* 16. 18. *Tu es Πέτρος & super hac Πέτρα* *Mat.* 16. 18. *edificabo Ecclesiam meam, &c.* where there is an allusion to the Name of *Peter*, tho expounded. *Christ* speaks of himself; *Peter* having confessed him to be the Son of the Living God

Lib. I. de Pont.
Rom. c. 10.

God, 1 *Pet.* 2. 4, 5, 6. which plainly appears by the Context; -- As if Christ had said, The Name I give thee is not in vain, for thou hast acted conformable to it, when in thy Confession, thou hast exprest the *true Rock*, upon which thou (and all Believers) art to be built. *Erasmus* thus paraphrases it. -- 'I also, because I would not have so magnificent a Testimony unrequited, affirm, That thou art truly *Peter*, that is, a solid Stone, so fixt that thou shalt not waver hither and thither, according to the giddy humour of the Vulgar. And upon this Rock of thy Profession (*viz. my Self*) will I build my Church, that is, my House and Palace, as upon an immoveable Foundation, which all the open Violence, or private Stratagems of Hell shall not be able to destroy. *Satan* will employ his various Artifices to insnare you, and will stir up a wicked Generation to circumvent, trepan, and persecute you; but mine All-powerful Protection shall be your invincible Defence during your sound and solid Profession; the Church is my heavenly Kingdom, the unbelieving *World* is the Devil's, none of the former have need to fear the latter, if he be a *Peter*, that is, like thee. In the *Syriack* Tongue, in which Christ speaks, the same word כִּפְּא, signifies both *Peter* a Proper Name, and *Petra* a Rock, a Noun Appellative. Hence *Bellarmino* clamors, Saying, 'We have what we would *viz. that Peter* is that Rock of whom Christ speaks. If *Augustine* (says he) had considered that *Cephas* signifies nothing but a Rock, and that the Lord had said, thou art a Rock, and upon this Rock, &c. he had made no doubt of the Truth of our Sentence. But the *Jesuit* gains nothing by this כִּפְּא: as it is a Proper Name, has a different Signification from *Cephas* as it is a Common Name, as *Abel*, *Deborah*, *Rachel*, *Jona*, &c. signify one thing when they are Proper Names; and another when they are Common Names, altho there be no change in the Word or Denomination; the *Syriack* joyns a Masculine Pronoun הוּ he, to the first *Cephas*, and the Feminine הִיא, *hac*, this, to the latter *Cephas*, which is of the Feminine Gender when it signifies a Stone, as 1 *Cor.* 10. *Mat.* 23. 42. *Mark* 16. 4. Most faithfully therefore has *Matthew* expressed the Words of Christ in *Greek*, which alone is to be esteem'd Authentick: and 'tis certain, that the Holy Spirit did on purpose change the Speech in the authentical *Greek* Text, to make it perspicuous, lest any body through Error or Inadvertency should apply those things to *Peter*, which must be understood of the Doctrine and Confession of *Christ*, or Christ himself, proposed in that Confession. From the whole we may infer what a weak Foundation the *Pope's* Supremacy is built upon.

Mat. 11. 17. *We have piped, and ye have not danced; we have mourned unto you, and ye have not lamented.* In the *Syriack* Tongue in which Christ spake, there is a fair Allusion in those words [*Danced, Lamented*] for both are of the same Root, and differ only in Conjugation.

CHAP. III.

Of Antanacclasis.

Ab 'Αντανα-
κλάσις, Rec-
proco, Refrin-
go.

AΝΤΑΝΑΚΛΑΣΙΣ, *Antanacclasis*, which signifies *Refraction*, or *Reciprocation*, is a Figure when the word is repeated in a different, if not a contrary Signification; Examples in the *Hebrew* Text are *Judg.* 15. 16. where the same word signifies an *Ass*, and a *Heap*. 1 *Sam.* 1. 24. *And the Boy was a Boy*, (so the *Hebrew*) that is, as we render it, *The Boy was young*. See *Psal.* 141. 5. *Eccles.* 7. 7. *Psal.* 58. 9, 10. *Isa.* 37. 18. & 58. 10. & 66. 3, 4. *Jer.* 7. 18, 19. *Jer.* 8. 4, 14. & 34. 17. *Ezek.* 20. 24, 25. & 41. 24. *Mat.* 8. 22. *Follow me, and suffer the Dead to bury their Dead*; -- the first [*Dead*] denotes the wicked, who are spiritually dead in Sin; the second [*Dead*] such as are naturally dead, or departed from this Life. *Mat.* 26. 29. *I will not drink henceforth of this Fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom*: Here the first word [*Drink*] is properly understood; but the latter *Metaphorically*, denoting their partaking together of the Joys of Heaven. *Joh.* 1. 10. *The World was made by him, and the World knew him not*: The former [*World*] notes the whole Universe; the latter, *Unbelievers*, &c. see *Joh.* 2. 23, 24. and *Joh.* 4. 31, 32, 34. *Rom.* 2. 26, 28, 29. *Rom.* 3. 21, 27. *Rom.* 7. 23. *Rom.* 9. 6. *They are not all Israel which are of Israel*, that is, all who are born of *Israel*, according to the Flesh, are

are not true spiritual *Israelites*, Rom. 12. 13, 14. where there is an *Antanacasis* in the Verb *διώνευ*. 2 Cor. 11. 24. the first [*breaking*] is taken properly; the second [*breaking*] Metaphorically, for the Passion of Christ, as Luk. 22. 19. See Isa. 38. 13, &c. and 1 Cor. 15. 28. Mat. 5. 19. *Whosoever shall break one of these least Commandments, shall be called least in the Kingdom of Heaven*: the first (*least*) expresses the sense of the Pharisees, who esteemed some of the Precepts of Christ amongst the least; --- the second (*least*) alluding to the former, signifies the same with *none*, or not at all, viz. He shall be *none* in the Kingdom, or he shall not enter there at all.

Mat. 18. 1. *The Disciples say unto Jesus, Who is the greatest in the Kingdom of Heaven?* Mat. 18. 1. V. 4. Christ answers, *Whosoever shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven*: The first word [*greatest*] in the sense of the Disciples, signifies him that hath Preheminence over others; the second [*greatest*] alluding to the former, denotes a Participation of the Kingdom of God, without respect to inferiours; the sense is, whosoever humbles himself, shall injoy his part in the Kingdom of Heaven.

Mat. 19. 16. *The Young Man saith unto Christ, Good Master, &c.* Ver. 17. Christ answers, *Why callest thou me good? there is none good but one, that is God*: The first *good*, denotes any Goodness communicated to the Creature by the Lord, such as may be found in a meer Man (for such the Young Man judged Christ to have;) the latter [*good*] alluding to the first, expresses the Essential Goodness of God, who is the Fountain and Original of all the Good in the Creature: The sense therefore of the words of Christ, is, Either call me not *good*, or believe me to be the true God, and Θεὸς ὁ υἱ τοῦ Θεοῦ God-Man. See Joh. 4. 31. Joh. 6. 28. Acts 26. 28. Sometimes there happens an *Ellipsis* in this Figure, the latter being understood by the former, as Joel 2. 13. *Rend your Hearts, and not your Garments*; here is a double Proposition: 1. *Rend your Hearts*. 2. *Rend not your Garments*, the first is Metaphorical; the other Proper.

CHAP. IV.

Of the Figures of a Sentence in Logism.

What these are, we have before defined: They are distinguish'd thus; (1.) Such as are in *Logism*, or in a Sentence without *Collocution*, or talking together. (2.) Such as are in *Dialogism*, or by way of *Dialogue*, or mutual Conference.

There are five of the first sort, viz.

I. *Ἐκφώνησις*, *Exclamation*, is a pathetical Figure, whereby the Speaker expresses the Passion, or vehement Ardor of his Mind, by various Interjections expressed or understood, to move the Affections and Minds of those he speaks to; *O! Alas! Behold!* are Signs of it; this Figure is made in Scripture: Exclamation
ab ἐκφώνησι, το
exclam.

1. In way of *Admiration*, Psal. 84. 1. *How amiable are thy Tabernacles, O Lord of Hosts!* Psal. 133. 1. *Behold, how good, and how pleasant (it is) for Brethren to dwell together in Unity!* Rom. 11. 33. *O the depths of the Riches, and of the Wisdom, and of the Knowledge of God! How unsearchable (are) his Judgments, and his Ways past finding out!* see Psal. 8. 1. & 144. 15.

2. In a way of *Wishing or Praying*. 1 Chron. 11. 17. *O that one would give me Drink of the Water of the Well of Bethlehem, which is at the Gate!* Psal. 14. 7. *O that the Salvation of Israel were come out of Sion!* See Psal. 42. 2. Isa. 64. 1. Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death!* See Gal. 5. 12. Job 6. 8. Psal. 55. 6.

3. In *Praise*. Mat. 15. 28. *O Woman, great is thy Faith!* Mat. 25. 21, 23. *Well done good and faithful Servant!*

4. In a way of *Sorrow, and Complaint*. Psal. 22. 1. Mat. 27. 46. *My God, my God, why hast thou forsaken me!* Isa. 6. 5. *Wo is me, for I am undone!*

5. In way of *Commiseration or Pity*. Joth. 7. 7. *Alas! O Lord God, wherefore at all hast thou brought this People over Jordan, to deliver us into the hand of the Amorite, to destroy*

destroy us! Ezek. 9. 8. *Ah Lord God, wilt thou destroy all the Residue of Israel, in thy pouring out thy Fury upon Jerusalem!* Luke 13. 34. Lam. 1. 1.

6. In a way of Indignation, Detestation, and Reproof. Isa. 1. 4. *Wo to the sinful Nation, a People laden with Iniquity, a Seed of Evil-doers, &c!* Ezek. 16. 23. *Wo, wo to thee, saith the Lord God, &c.* See Mat. 11. 21. & 17. 17. Luke 24. 25. Jer. 44. 4. Acts 13. 10. *O full of all Subtilty and Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord!* Acts 7. 51. Rom. 9. 20.

7. In a way of Joy, and Exultation, as Psal. 57. 7. & 135. 21. *Blessed be the Lord out of Sion, which dwelleth at Jerusalem, Hallelujah, that is, praise ye the Lord:* See 1 Cor. 15. 55.

8. In a way of Obsecration or Beseeching. Psal. 118. 25. *Save now, I beseech thee O Lord; O Lord, I beseech thee, send now Prosperity!* Rev. 22. 20.

9. In a way of Reprehension. Gal. 3. 1. *O foolish Galatians, who bath bewitched you!* &c. See Acts 7. 51, 52, &c.

10. In a way of Derision, Mat. 15. 29. *Of Fear,* 1 Tim. 6. 11, &c.

From ἐπιφω-
νέω, *acclamo,*
to cry out.

Epiphonema (ἐπιφώνημα) signifies *Acclamation*, and is wont to be subjoyned to an *Exclamation*, as a certain *species* of it. It is a little Clause or apt Sentence added after the thing is expounded, exhibiting a certain *Emphasis* (and δεινότης) briefly and concisely, as Psal. 2. 12. Psal. 3. 8. Mat. 22. 14. Luke 10. 30. Acts 19. 20. Mat. 19. 27. Mark 7. 37, &c.

From ἐπανό-
ρθω, *corrigo,* to
correct.

II. Ἐπανόρθωσις, *Epanorthosis*, Correction or Amending, is the Reinforcement of the Clause last uttered, by what follows, or a re-calling of what one said, to correct it. It is stated in a threefold manner;

John 12. 27.

Rom 14. 4.

1. When that which was said is wholly disown'd, and corrected by a more apt, more proper, and significant Expression: as Mark 9. 24. when the *Father* of the Child that was possesst with a dumb Spirit, said, *Lord, I believe*, but recollecting himself and confessing his Infirmary, immediately subjoyns, *help thou mine Unbelief.* Joh. 12. 27. Christ prays to be saved from Death, *Father, save me from this hour;* yet immediately correcting that Prayer, which shews the reality of his human Nature, that prompted him to express himself so, he adds, *But for this Cause came I unto this hour* (see Mat. 26. 29.) Rom. 14. 4. *Who art thou that judgest another Mans Servant? to his own Master he standeth or falleth:* as if he had said, There is but one Lord of all, *Christ Jesus:* To him he stands, if he be firm in Faith; to him he falls, if he sins, as thou suspectest: He has the Prerogative and Power of judging in himself, but thou hast not, &c. And whereas he had made mention of his Fall, he immediately adds the Correction, *He shall be held up, for God is able to make him stand;* that is, to clear up all suspicion of Evil.

John 16. 32.

1 Cor. 7. 10.

1 Cor. 15. 10.

Galat. 2. 20.

2. So in those Phrases where the denial of the Affirmative is subjoyned, where nevertheless the Denial is rather to be understood comparatively, or respectively, as Joh. 16. 32. *Ye --- shall leave me alone;* the *Epanorthosis*, the Figure we speak of, follows, *and yet I am not alone, because the Father is with me:* Christ was alone, with respect to *Men*, but not with respect to *God.* 1 Cor. 7. 10. *Butto the married I command,--- the Correction follows, Yet not I, but the Lord.* Both commanded, the Lord principally, as the Sovereign Law-giver, and Paul, as his Servant and Minister. 1 Cor. 15. 10. *I laboured more abundantly than they all;* the Apostle subjoyns a Correction, lest it should favour of Arrogancy, in ascribing that to himself, which was the work God,--- *yet not I, but the Grace of God, which was with me.* He was set on work by Divine Grace, which was the primary Cause of all his Labour and Success. Galat. 2. 20. *I live, yet not I, but Christ liveth in me:* he speaks of Spiritual Life, which he attributes not to himself, but to Christ the Prince of Life, as the supream Author and Cause of it: see Gal. 1. 6, &c. Prov. 6. 16. Rom. 8. 34. Gal. 4. 9. 2 Tim. 4. 8. 1 Joh. 2. 2.

3. When a positive and affirmative Antecedent is corrected by the Particle [if] (which is very familiar and frequent in Cicero's Writings.) as Gal. 3. 4. *Have ye suffered so many things in vain? if it be yet in vain:* As if he had said, Ye have not only suffered in vain, but with Loss and Detriment also, &c.

III. Ἀποσιώπῃσις, *Aposiopesis*, *Reticentia*, a holding ones Peace, derived from ἀπο after, and σιωπάω *obticeo*, to be silent, is, when the course of Speech is so abrupt or broken off, that some part is concealed, or not uttered; yet by that means to aggravate it; This is used in Scripture;

1. In

1. In Promising, as 2 Sam. 5. 8. *Whosoever smiteth the Jebusites*— we are to understand (*he shall be Chief and Captain,*) as 1 Chron. 11. 6. see 1 Chron. 4. 10. Luk. 13. 9. And if it bear Fruit; you must understand (*well, or 'tis well*) which is not in the Greek, but supplied in our English Bible.

2. In Commination, Gen. 3. 22. *And now lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever.* In these words of the Lord, being angry with Man for his Sin, and violation of the Divine Law, we must by an *Apostrophe*, understand what is omitted, viz. *I will drive him out of the Garden, and forbid him my Presence*, which was done, as the next words declare: See Ezek. 34. 8. with ver. 10. Gen. 20. 3. *Behold thou art a dead Man, for the Woman which thou hast taken away*; that is, if thou dost not restore her, as is gathered from Verse 7: See Gen. 25. 22.

3. In Complaint, Psal. 6. 3. *My Soul is also sore vexed; but thou O Lord, how long?* that is, *wilt thou be averse to me, or delay Help.* Luke 19. 42. *If thou hadst known, even thou, at least in this thy day, the things unto thy Peace, so the Greek, we are to understand (which belong) unto thy Peace.*

4. In swearing, this Figure is frequently used; 1 Sam. 3. 14. Psal. 89. 35. Isa. 14. 24. & 62. 8, &c.

IV. *Ἀποστροφή*, *Apostrophe*, *Aversion*, or turning away, is a breaking off the course of Speech, and a sudden diverting it to some new Person, or thing. This is made;

Apostrophe
from and from;
and speaks to
turn.

1. To God, Neh. 4. 4. in the middle of his Discourse of the re-building of the City, *Nehemiah* converts his Speech to God, *Hear, O our God, for we are despised, &c.* See another Example, Chap. 6. 9. Psal. 33. the Psalmist in the third Person speaks of God, and his Works and Attributes, concluding Verse 22 with an *Apostrophe*, directed to God, *Let thy Mercy O Lord be upon us, according as we hoped in thee:* so Psal. 82. 8. Psal. 109. 21. Jer. 11. 18. and elsewhere frequently.

2. To Men, whether living or dead, 2 Sam. 1. 24. to the Daughters of Israel; and ver. 26. in that lamenting *Epicedium* of David, there is a passionate *Apostrophe*, to dead *Jonathan*: see 2 Sam. 7. 23. where there is an *Emphatical Apostrophe* of God, to the People of Israel, Psal. 2. 10, 11, 12. Esa. 7. 14. Psal. 6. 8. & 103. 24. Esa. 1. 5. Jer. 5. 10. Rom. 11. 13. Sometimes this *Apostrophe* is directed to some second Person, yet uncertain who it is, which by a *Synecdoche* of the species denotes any body, Psal. 27. 14.--- 34. 11, 13. Rom. 2. 17.--- 9. 19, 20.--- 12. 20,--- 13. 3. 14. 4, 10. 1 Cor. 7. 16. Gal. 4. 7.--- 6. 1. Sometimes to whole Cities, by which their *Inhabitants* are *Metonymically* to be understood, as Mat. 11. 21, 23. And to a Mans own Soul, Psal. 42. 5, 11. *Why art thou cast down, O my Soul?* Psal. 43. 5. Psal. 103. 1, &c. 104. 1.--- 146. 1, &c.

Note that an *Imperative, Commanding, or Exhortatory Apostrophe* is frequently *Indicative* and *Vaticinatory* or *Prophetical*, that is, such things as are to come to pass, are foretold by the Prophets in the form of commanding, Esa. 6. 9, 10. (see Mat. 13. 14. Act. 28. 26, 27.) Esa. 47. 1, 5. & 23. 16. *Take an Harp, go about the City thou Harlot that hast been forgotten;* upon which *Musculus* thus comments, '*Per formam Apostrophes, &c.* By the form of an *Apostrophe*, he expresses the care of restoring Tyre. He does not exhort her to do this, but under this Figure foretels what she shall do after her Restitution, seventy Years from that time,--- she shall act as an Harlot, who when released from any great Affliction, falls afresh to the practice of her Meretricious Arts, and Inticements, to allure the unwary Youth to her Snare; She takes her Harp, (for the Whores in those Countries were skilful in that sense-inticing Art of Musick) quavers her Notes, in consort with her charming Voice, gadding about the City to insinuate into the Affections of Young Men. So Tyre, when restored, will fall again to Merchandizing, in as brisk a manner as before its Devastation, &c. Jer. 6. 1, 6, 26.

Vid. Gram.
Sac. p. 339.

3. To Brutes, or things wanting Reason, Joel 2. 12. *Be not afraid ye Beasts of the Field; for the Pastures of the Wilderness do spring, &c.* See Psal. 148. 10.

4. To things mute and altogether void of sense, where, by a *Prosopopœia*, a Person is attributed to them; 2 Sam. 1. 21. *Ye Mountains of Gilboa, let there be no Dew, neither let there Rain be upon you, nor Fields of Offerings, because the Shield of Saul was cast away there,* upon which place, *Bremius* says excellently, '*This is a Prosopopœia, very familiar with such as are full of Indignation: For as such as are in a mad fit of Anger, snatch up the next thing that comes to hand for a Weapon, to annoy or assault their Adversary; so to such as are oppressed with a weight of Grief, whatsoever*

2 Sam. 1. 21.
Ye Mountains,
&c.

is obvious to them or in view, seems to be the cause of their Misfortune; yea such things as are insensible, and contribute nothing to it. So *Job* in his Affliction, cursed the day of his Nativity, and the night in which it was said, *a Man is born*: Wherein was the Day or Night guilty? in nothing surely. So the Mountains of *Gilboa* are cursed by *David*, when yet they did no hurt: For *Saul* might have tarried at home, and acted righteously, which would have hindered that Misfortune. But by this *Prosopopœia*, the Affection and Passion of him that grieves is denoted, who would have all destroyed, provided the thing he loves, be safe. Other Examples are, *1 Kings* 13. 2. *Psal.* 114. 5, 6. *Psal.* 148. 3, 4, 5, 6, &c. *Jer.* 47. 6. *Ezek.* 13. 11. (in the *Hebrew*) & 21. 16. & 36. 1, 4, 8, &c. *Joel* 2. 21. *Micah.* 6. 2. *Zeck.* 11. 1, 2. *Hos.* 10. 8. *Luke* 23. 30. *1 Cor.* 15. 55, &c.

Apostrophe to the Heavens and the Earth.

In *Specie*, an *Apostrophe* is directed sometimes to the *Heavens* and the *Earth*; *Deut.* 32. 1. *Esa.* 1. 2. *Jer.* 2. 12, 13, & 22. 29. upon which *Arias Montanus* in *libro Joseph. Cap.* 6. says, *Cœli aliquando testes adeo appellari solent*, &c. The *Heavens* are wont sometimes to be appealed to as *Witnesses* by *God*, because of their Integrity and Certainty. For nothing transacted on *Earth*, can be hid from the view of *Heaven*, which by its daily Motion perlustrates all things. *Heaven* lives, feels, hears, and sees to *God*, to whom all things live, &c. By the very Text and Parallel Phrases, *Deut.* 32. 19. *Psal.* 50. 1, 4. *Rom.* 8. 20, 22. it is evident that these *Apostrophes* were used for Conviction and Detestation of the Malice, Stubbornness and Ingratitude of Men, whose Duty it was to receive the gracious Invitations of a Merciful *God*, and sincerely to obey him.

* *Deut.* 32. 1.

Jerome in his Commentary on *Isa.* 1. 2. says, *Quia per Moysen Testes vocaverat Dominus Cœlum & Terram*, &c. Because the Lord by *Moses* called *Heaven* and *Earth* as *Witnesses*, when he prescribed *Israel* his Law after their Prevarication; * he calls them again as *Evidences*, that all the Elements may know, that the Lord had just Cause to be angry, and distribute Vengeance to the Infringers of his holy Commands: the meaning is, If *Heaven* and *Earth* were endued with Understanding and Reason, they would certainly accuse this People for their Wickedness. For they and all things contained in them, carefully observe their appointed Station, and do answer the end they were intended for: But *Man* alone, for whom all things were made, becomes refractory and disobedient.

Prosopœia from *πρόσωπον* a Person, and *ποιέω*, to make or feign.

V. *Προσωποποιία*, *Prosopopœia*, (signifying the feigning of a Person) is when an inanimate thing is introduced, as speaking like a rational Person. This *Prosopopœia* we have treated of in the first Volume, Book 1. p. 92. among *Metaphors*, but that differs from this Figure, (1.) With respect to *Subject*, for that relates only to certain things *inanimate*, which are not Persons; whereas these concern Men also. (2.) With respect to the *Predicate* and *Attributes*: For in that, such Attributes of all kinds, from animate things, chiefly Men, as are translated to inanimate things, are treated of; but in this what relates only to Speech, and when mention is made in that of Speech, attributed to inanimate Creatures, there is regard had only to its Action or Act; but in this, there is respect to the formality of Speech, or Words actually pronounced, &c.

* *De Repub.* 3.

Some distinguish this Figure into *Imperfect* and *Perfect*; the *Imperfect* they call that whereby the Speech of another is lightly and obliquely represented; or when one gives a short Narrative or Exposition of what another person spoke. The *Perfect* is, when the proper Person is wholly laid aside, and another Person or Thing is introduced as speaking; or when the very formal words of the Person introduced are recited, which from * *Plato* and *Aristotle*, *de Poetis*, is called *μίμναις*, or Imitation: In the Sacred Scripture either the true Person is introduced as speaking, or an inanimate thing; the first is done openly or covertly: Openly as when the Verb of saying is premised, and a clear Intimation given that another Person speaks. Covertly, when the Verb of saying is omitted; in an *Apert Prosopopœia*, the Speech is uttered of the thing it self; or else feigned and framed to signify another thing: the former is either good and true, or false and evil. Examples of these in order.

Psal. 2. 7.

1. A good and true Speech is proposed by the sacred Writers, whenever the Words of *God* himself, and our Saviour *Christ*, or of *Angels* and good Men are expressed: *Psal.* 2. 7, 8, 9. The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the Heathen for thine Inheritance, and the utmost parts of the Earth for thy Possession. Thou shalt break them with a Rod of Iron; thou

thou shalt break them in pieces like a Potters Vessel. Psal. 50. 16. But unto the wicked, God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth? Verse 17. Seeing thou hatest Instruction, &c. Isa. 66. 1. Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool. And so very frequently the Prophets introduce God himself speaking, not only that their Speech may have the greater Authority by it, but chiefly because (as 2 Pet. 1. 21.) The Prophecy came not in old time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost: 'Tis therefore doubtful, whether (speaking accurately) this kind of Speech belongs to this kind of Rhetorical *Prosopopœia*; because God is the real Author of the Scripture, and immediately both spoke and writ it by the Prophets, who were his Ministers and *Amanuenses*; Men do not introduce God as speaking, but God moves them by Inspiration to represent him; see Heb. 1. 1.

As for the Speech of *Angels* and *good Men*, we need not produce Examples, the Scriptures are full of them; in reading of which we are carefully to heed the *πρῆξις*s, or Circumstances of every Text, and the Speaker, that the Fallacy of Composition and Division may be avoided. Jer. 26. 17, 18, 19. the *Elders of Judea* Jer. 26. 17, &c. are introduced, as speaking for *Jeremiah*; but if any will attribute to them, Ver. 20, 21, 22, 23. he goes against their words, and the scope of the Prophetical Text: For these Verses have a coherence with the last, and continue the historical Relation of the Execution of the Sentence, and the deliverance of *Jeremiah* by a Just Judgment from the lawless Violence of the King, the Example of which is contained in those four Verses; on the contrary, the words of *Paul*, Act. 19. 4, 5. are to be joyned together to prevent Error.

Note:

2. A false and evil Speech is proposed, when the Devil and wicked Men are introduced as speaking; Psal. 3. 2. Many there be which say of my Soul, There is no help for him in his God. Psal. 12. 4. Who have said, With our Tongue will we prevail; our Lips are our own; Who is Lord over us? Isa. 14. 13. For thou hast said in thy Heart, I will ascend into Heaven; I will exalt my Throne above the Stars of God, &c. Mat. 23. 16. Wo unto you ye blind Guides, which say, Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the Gold of the Temple, he is a Debter, &c. Of this kind of Speech we will give some useful Observations.

1. An Historical Narration, altho most true, yet all things therein said, are not believed to be true.--- For when a Canonical Writer treats of a thing, and speaks of what is falsely or foolishly done or said by another, he does not approve of it, but only relates it: The things in Scripture are of two sorts,--- some are *ιστορικῶς*, by way of narrative, or recital; and some *ἐξεγνητικῶς*, by way of Assertion, and Approbation; things related of the latter kind are always true; but not of the former. Here likewise we must distinguish between the History it self, and the Speech introduced by him that speaks; the first is always true, the latter not, &c.

Observ. 1.

2. When the wicked or false Speech of another is related, a true Sentence, or Word of the holy Spirit is intermix'd, as 1 Kings 21. 10. the words of Jezebel, writing to the Citizens of Jezreel are thus related; Set two Men, Sons of Belial, before him, to bear witness against him, &c. the words (Sons of Belial) are not Jezebel's, who would fain destroy Naboth by a colour and pretext of Right and Justice; but they are the words of the holy Spirit, which Exegetically and according to Truth, describe those suborn'd Wretches that would testify against the innocent, as Ver. 13, &c. Isa. 28. 15. Because ye have said, We have made a Covenant with Death, and with Hell, are we at Agreement; when the overflowing Scourge shall pass through, it shall not come unto us, for we have made Lies our Refuge, and under Falshood have we hid our selves. It was not they that called it Lies and Falshood, but the Prophet so intitles their Hope. The words of the false Prophets are hereby to be understood, who lyingly advised them to hope well: Isa. 30. 10. Which say to the Seers, see not; and unto the Prophets, prophesy not unto us right things; speak unto us smooth things, prophesy Deceits: It is not those Unbelievers, but the holy Spirit that calls those Vilions which they sought for, De-lusions, for such indeed they were, &c. *Brentius* upon Isa. 44. thus speaks of this Scripture-way of Expression, and brings more Examples. 'Tis usual for ingenious Men to paint out Impiety of words in colours, and obtrude it upon Men as true Piety. But the holy Spirit acknowledges not, nor owns, such things as are framed and pretended to cloak and excuse Impiety; but sees (because there is nothing invilible to him) into the most private recesses of the Mind; and judges according to what he finds in the very secrets of the Heart. Deut. 29. 19. the wicked

Observ. 2.

R. Kimhi in Loc.

Pag. 360. Usitatum est, quod ingeniosi Homines, &c.

wicked blesses himself in his Heart, saying, *I shall have Peace tho I walk in the stubbornness of my Heart, to add Drunkenness to Thirst.*-- Who would be so impudent as publicly to say that his ways are wicked, and that he would persevere in them : See *Psal. 14. 1. Isa. 28. 15. & 44. 17. Jer. 18. 12.* the holy Spirit recites the words of the wicked, not the words of their Mouths, but the words of their Hearts : For the ungodly do not call their own Ways evil, but in regard they are really so, the Spirit so calls them as his own Sentence.

Observation 3.

3. *Yet all things, which the Devil and wicked Men are said to speak, are not in themselves evil and false, altho pronounced with a fallacious and fraudulent Intention---* this may be seen in the words of unclean Spirits; *Mar. 1. 24. I know thee who thou art, the holy One of God:* See *Luke 4. 34. Acts 16. 16, 17.* In the words of Caiphas the Jewish High-Priest, *John 11. 49, 50, &c.*

Gregor. Lib.
23. Moral.
cap. 3.

Whatsoever is related in Scripture, may be reduced to these four ways, viz.

When { good
 { evil
 { good
 { evil } Things are { well
 { ill
 { ill
 { well } spoken.

1. Good Things are well spoken, when righteous and holy Things are well preached; as *Mat. 3. 2. Repent, for the Kingdom of Heaven is at hand.*

2. Evil Things are ill spoken, when a perverse or wicked Action is perswaded to; as *Job 2. 9. Curse God, and die.*

3. Good Things are ill spoken, when something is not pronounced with a right Mind and Understanding; as *Job. 9. 28.* the Pharisees say to the blind Man that had his Sight restored,--- *Thou art his Disciple;* which was true; but they spoke it maliciously, and by way of Contempt. *Job. 11. 49, 50. It is expedient for us that one Man should die for the People, that the whole Nation perish not:* This was good (yea the greatest Good in the World) but he spoke it out of spite to Chriit, and a greediness to destroy him, without any respect to the Grace of Redemption, of which he was ignorant.

4. Evil Things are said well, when by the Mouth of the Speaker Vice is expressed so, as to condemn and confute it.

3. Speeches prudently feigned and composed to signify another thing, are to be read in Scripture-Parables, especially the Writings of the Evangelists, which shall be treated of at large in this Work, in the Chapter of Parables, to which we refer you. To this belongs when a Speech is attributed to persons, to be a sign of the very state of Things, and is figured as the thing signified by that Speech; as is intimated, *Isa. 3. 6. When a Man shall take hold of his Brother, of the House of his Father, (saying) Thou hast cloathing, be thou our Ruler, and let this Ruine be under thy hand: Ver. 7. In that day shall he swear, saying, I will not be a Healer; for in my House is neither Bread nor Cloathing; make me not a Ruler of the People:* The rareness or fewness of Governours capable to exercise that Dignity, is denoted in this Dialogism, or feigned Speech: *Isa. 4. 1. And in that day seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name, to take away our Reproach.*-- This is a Prophecy of the want of Men, because of the frequent Slaughters that were to come, and the Desolation of Women. See other Examples, *Mat. 23. 39.* with *21. 15, 16.*

Isaiah 3. 6.

Isaiah 4. 1.

Vid Gram.
Sacra. 263,
264.

4. A Covert *Prosopopœia*, when the Verb of saying is omitted, called *μίμνσις*, (or Imitation) 'tis either simple or connex; the simple are such as are without Collocation: *Isa. 21. 3. Therefore are my Loins filled with pain, Pangs have taken hold of me, as the Pangs of a Woman that travelleth; I was bowed down at the hearing of it, I was dismayed at the seeing of it: Ver. 4. My Heart wandereth, Horror affrights me, he hath made my amiable Night terrible, (so the Hebrew.)* After that Divine Oracle which foretels the Destruction of Babylon by the Medes and Persians, this *Mimesis* of the King of Babylon is subjoyned, by which he expresses his Anxiety and Terror, as if the thing was then a doing: You may find the fulfilling of this described, *Dan. 5. 6, 9, 10, 30.* Other Examples you may read, *Jer. 49. 10, 11, 14. Psal. 2. 3. Psal. 82. 8, 9. & 89. 3. Eccles. 4. 8. Prov. 23. 35. Isa. 14. 16. & 22. 13. & 33. 18. & 56. 12. & 58. 3. Jer. 3. 17. & 6. 4, 5, 6. & 8. 14. & 11. 19. & 20. 10. & 30. 17. & 31. 3. Lam. 3. 42. & 2 15. Micah 2. 11. Acts 1. 4, 5. & 15. 5. & 17. 3. 1 Cor. 15. 32. Col. 2. 21, &c.*

5. There

5. There is a connex *Mimesis* in a *Dialogism*, or the Discourse of two or more; as *Psal.* 118. 19, &c. which is an eminent Example of this, and is thus expounded by *Junius*, *Parall.* 1, 37. 'Open to me (says the godly Man) the Gates of Righteousness, being entred at them, I will praise (Jah) the Lord; to this Petition an Answer is annexed, as if the Church, who is the Mother, were teaching her Children the Causes or Ways of Salvation,-- *Ver.* 20. *This is the Gate of the Lord, into which the Righteous shall enter, viz. Christ, who is the Way, the Truth, and Life.* This Entrance being shewn or expounded, the Godly congratulate, saying *Ver.* 21. *I will praise thee, &c.* as if they had said, When we behold this Entrance which the Lord has opened, we cannot but praise and admire the greatness of his Favour and Goodness; especially when we consider, that all good things bestowed upon Mankind, proceed from the Benignity of the Deity, tho' unthought of by them. Pray therefore what is this Gate? *Ver.* 22. *The Stone which the Builders refused, is become the * head Stone of the Corner* (that is, not only the support of the Building, but what gives Entrance into it,) which, *Ver.* 23. *is the Lord's doing*, and exceeds the Capacity of humane Art, or Understanding. But when will this be? *Ver.* 24. *This is the Day which the Lord hath made*, not by constant Labour or Artifice. Therefore it is just, that we should place all our Joy and Comfort in him alone, and in an assured Confidence of our Deliverance proclaim his Glory, because he hath vouchsafed us so glorious a Redemption: *Ver.* 25. *Save now, I beseech thee, O Lord, &c.* that is, grant full Salvation to the Members of thy Church, and prosper the ways of thine Anointed, whom we celebrate with this joyful Acclamation: *Ver.* 26. *Blessed be he that cometh in the Name of the Lord*: not only in himself, or in his own Person, but transfusing Divine Benediction by the Voice of the Gospel into those who believe in his Word; saying, *We have blessed you out of the House of the Lord*; that is, from Heaven, or the highest Places, as the House of the Lord is frequently called in Scripture.

Dialogism.
Psal. 118. 19,
&c.

* *Ἀγρογωνία*,
Angularis, ab
ἀγρῶ, sum-
mus chiet, &
γωνία, angu-
lus, a Corner.

To this we may refer the whole Book of *Canticles*, which is a continued *Dialogism*, or Dialogue; and the 63 Chapter of *Isaiah*, wherein there is a Conference between *Christ* and his Church, respecting the glorious Triumph of *Christ* over Death and Suffering, manifested in his Resurrection. See also *Jer.* 47. 6, 7. [So much of the speaking of a real Person.]

6. *Speech* is also attributed to a mute or inanimate thing: as *Judges* 9. 8. and the following Verses, where *Trees* are represented as Persons, speaking and reasoning amongst themselves in the Parable of *Jotham*; as also *2 Kings* 14. 9. By the same Reason, *Speech*, or certain Words are attributed to *Destruction and Death*, *Job* 28. 22. to *Fir-trees*, *Isa.* 14. 8. to the *Dead*, *Verse* 10. See *Ezek.* 32. 21. to the *Righteousness of Faith*, *Rom.* 10. 6, 7, 8. See also *Rom.* 9. 20. *1 Corinth.* 12. 15, 16, &c. some refer hither, *Prov.* 1. 20, &c. and 8. 1, &c. to Chap. 9. 7. where *Wisdom*, commending it self, and inviting Men to partake of it, is introduced. But the soundest Divines do rightly understand *Christ* by this *Wisdom*; which Chap. 1. 20. & 9. 1. is called *חכמות*, in the *Plural* by way of Excellency; as if it were said, He is the very *Wisdom* of the most wise God, and the very Author of it. Chap. 8. 14. he attributes *Counsel, Strength, and Prudence* to himself, *Ver.* 17. *and to love them that love him*; *Ver.* 24, 25. *that he was brought forth before the Depths, &c.* *Ver.* 22, 27, 30. *That he was Existent before the Creation of the World.* *Ver.* 23. *Anointed, or set up from everlasting*, viz. to be a King and Governour. *Ver.* 30. *Sporting always before him*, viz. the Father,-- All which, and other things there written, must of necessity be attributed to a true Person: See *Matth.* 11. 19. *Luke* 7. 35. & 11. 49. (as also *Matth.* 23. 34.) *1 Cor.* 1. 24, 30. *Collos.* 2. 3. Therefore this *Prosopopœia* is to be referred to the first Class, not to this latter.

*Speech attri-
buted to a
mute or inani-
mate thing.*

C H A P. V.

Of an Ἑρώτις, (Erotesis) or Interrogation.

Ab ἑρώτις,
to ask, or que-
stion.

TO the foregoing five, we may add this Figure in *Logism*, viz. Ἑρώτις, which signifies *Interrogation*, or asking a Question; which because it is peculiar to the Idioms of the *Hebrew* and *Greek*, of the Old and New Testament; we will briefly and particularly treat of, (1.) With respect to its *Force*, *Energy*, or peculiar *Emphasis*. (2.) With reference to its *use*. The first we will consider according to the order of *Interrogative Words*.

The Interrogative Particle [Who] besides its ordinary Grammatical Signification, which simply denotes *asking*, (*Psal.* 15. 1. & 24. 3. *Isa.* 42. 24. & 63. 1, &c.) sometimes signifies an *absolute Negative*, when the Speech is of Persons; as *Psal.* 94. 16. *Who will rise up for me against the Evil-doers? or, who will stand up for me against the workers of Iniquity?* as if he had said, No Man can help me; so have I been dealt withal: It is only God can relieve me, as *ver.* 17. *Psal.* 106. 2. *Who can utter the mighty Acts of the Lord? who can shew forth his Praise?* that is, None can do it; yet *Psal.* 9. 14. David says, *That I may shew forth all thy Praise in the Gates of the Daughter of Sion:* which Text R. Kimhi thus reconciles; viz. In the former Text we are to understand the Praise of God, with reference to those great things which he had done for his People in general: In the latter, what he had done for David in particular. We may add, that the first place may be meant of the most perfect Praise of *Jehovah*, in the celebrating of which, no Proportion can be stated so as to correspond with it: The latter, an earnest endeavour to return Thanks and Praise to the very utmost of humane Faculty: See *Psal.* 40. 5. *Psal.* 113. 5. *Who is like unto the Lord our God?* that is, there is none amongst Men, who can so really condole your Case, and so mightily help you; for God was, and is, both willing and able. He speaks here of a Divine Grace, Aid, and Help: There is his gracious Encouragement given for our Hope in the next Verses.

Isa. 58. 3. *Who can declare his Generation?* that is, none can, because he is eternal. *Heb.* 1. 5. *For unto which of the Angels said he at any time, Thou art my Son, &c.* *Ver.* 13. *But to which of the Angels said he at any time, Sit on my Right-hand, &c.* That is, he never said so to any of the Angels: See *Isa.* 40. 13, 14. *Luke* 14. 5. *John* 8. 46. *Rom.* 8. 31, 33, 34, 35. & 11. 34, 35. *1 Cor.* 9. 7, &c.

Sometimes it does not *absolutely* deny, but *restrictively*, so that the Particle *quis*, *who*, is put for *quotusquisq;* how many, which denotes fewness, or paucity; as *Psal.* 90. 11. *Who knoweth the power of thine Anger?* that is, they are indeed but few, to wit, the Servants of the Lord; as *Ver.* 13, 16. *Isa.* 53. 1. *Hosea* 14. 10, &c. Sometimes it denotes the *Difficulty* of the Question asked: *1 Sam.* 2. 25. *If a Man sin against the Lord, who shall intercede for him?* That is, how difficult is it to appease the Lord, when he is angry for our Sins? *Prov.* 31. 10. *Who can find a Woman of Strength?* (or *Activity*, viz. a vertuous Woman?) this does not signify that such are no where to be found, but that they are rare: See *Mat.* 19. 25, 26. *Mark* 10. 26. with *ver.* 23, &c.

The *Interrogative* [*an*, *nunquid*, whether] besides its common Signification, which simply and affirmatively asks a Question; *Gen.* 18. 21. *Numb.* 13. 19. *Rom.* 3. 3, 5, 6, &c. sometimes denotes an *absolute Negation*, as *Gen.* 18. 14. *Whether is there anything too hard for the Lord?* that is, there is nothing too hard for him: *Ver.* 17. *Whether shall I hide from Abraham the thing I am about to do?* that is, I will not hide it from him; *Gen.* 30. 2. *Whether am I in God's stead, who hath withheld from thee the Fruit of the Womb?* as if he had said, Can I arrogate that to my self, which is the Work of God? (that is, I can by no means do it) *He made thee barren, and he only can make thee fruitful.* See *Gen.* 50. 19. *Job* 40. 20, &c. *Joel* 1. 2, &c.

A Negative
Interrogative.

On the contrary, a *Negative Interrogative*, as [*is not*] is to be understood affirmatively, as *Gen.* 13. 9. *Is not the whole Land before thee?* that is, the whole Land is before thee; *Gen.* 37. 13. *And Israel said unto Joseph, Do not thy Brethren feed (the Flock) in Shechem?* that is, they do so: *Exod.* 4. 14. *Is not Aaron the Levite thy Brother,* whom

whom I know to be eloquent? that is, I know that he is so: See *Deut.* 11. 30. *Josh.* 10. 13. *Ruth.* 2. 9. & 3. 1. *1 Chron.* 21. 17. (see *2 Sam.* 24. 17.) *Job* 7. 1. *Psal.* 56. 8, 13. *Eccles.* 6. 6. *Isa.* 50. 2. (with 59. 1.) *Jer.* 23. 24. *Joel* 1. 16. *Amos* 2. 11. & 5. 20. *Obad.* 5. 8, 9. *Jonah.* 4. 11. *Mat.* 7. 22. *Mark* 12. 24. (see *Mat.* 22. 29.) *Joh.* 4. 35. & 6. 70. & 11. 9. *1 Cor.* 10. 16. *Heb.* 1. 14, &c.

We are specially to note, that there are some Places, which affirmatively ask, in which there is an affirmative Sense, or in which the Negative Particle (*No*) is to be understood; as *2 Sam.* 15. 27. The King said unto Zadok the Priest (art not) thou a Seer? that is, thou dost perfectly see how things go; see *Ezek.* 8. 6. *1 Sam.* 2. 27. *1 Kings* 16. 31. *Jer.* 31. 20. & 23. 23.

The Interrogative [*πῶς*, *quomodo*, how,] sometimes absolutely denies; *Exod.* 6. 12, 30. *Deut.* 7. 17. *Judg.* 16. 15. *Psal.* 73. 11. & 137. 4. *Mat.* 12. 26, 34. & 23. 33. *Mark* 4. 13. *Luke* 6. 42. *Rom.* 10. 14, 15. *1 Cor.* 14. 7, 9, 16. *1 Tim.* 3. 5. *Heb.* 2. 3, &c.

[*Why*, wherefore, *למה*,] is often put for Prohibition; *Gen.* 27. 45. Why should I be deprived of you both in one day? that is, let me not be deprived of both: *1 Sam.* 19. 17. Why should I kill thee? that is, let me not kill thee: See *2 Sam.* 2. 22. *2 Chron.* 25. 16. *Psal.* 79. 10. *Eccles.* 5. 5. & 7. 17, 18. *Jer.* 27. 13, 17. & 40. 5. *Ezek.* 33. 11. *Dan.* 1. 10, &c.

The use of Interrogations is various, and almost serves every Affection: There is,

1. An Interrogation, which denotes Absurdity in a way of exploding it; as *Joh.* 3. 4. How can a Man be born when he is old? can he enter the second time into his Mother's Womb? as if he had said, This is absurd, and in my Judgment, cannot be; *Joh.* 6. 52. How can this Man give us his Flesh to eat? as if he had said, This is most absurd: See *Ver.* 60. and *Chap.* 12. 34.

2. Admiration, *Gen.* 17. 17. Shall a Child be born unto him that is an hundred Years old! and shall Sarah that is ninety Years old bear! This is an Interrogation, admiring the Divine Power, and comparing it with his own and his Wives Impotency; as *Rom.* 4. 19, 21. More Examples, see *Gen.* 27. 20. & 42. 28. *Cant.* 3. 6. *Psal.* 133. 1. *Isa.* 1. 21. & 63. 1. *Ezek.* 16. 30. *Mat.* 21. 20. *Mark* 6. 37.

3. Affirmation, of which we have given Examples in the foregoing Pages.

4. Demonstration of a certain Subject, of which some thing is affirmed or predicated, *Ezek.* 8. 6. Son of Man, seekest thou what they do? as if he had said, Behold, thou art *αὐτοπῆτης*, a Spectator, or Witness of their Impiety, Idolatry, and Abomination. *Mat.* 11. 7, 8, 9. there are certain Interrogations proposed by our Saviour, the scope of which is to shew who John was, and in his Commendation to affirm or deny some things. And sometimes in this manner the Question and Answer are joyned; both which are equipollent to a connexive Enunciation, whose Antecedent is taken from the Question, and the Consequent from the Answer: as *Psal.* 25. 12. What Man is he that feareth the Lord? him shall he teach in the way that he shall chuse. *Ver.* 13. His Soul shall lodge in Goodness, and his Seed shall inherit the Earth: that is, these things shall be conferred on him that fears the Lord: So *Psal.* 34. 12, 13. *Psal.* 107. 43. *Jer.* 9. 12. *Hos.* 14. 10. See also *Prov.* 22. 29. with 29. 20.

5. In a matter of Doubt; *Gen.* 18. 12. Therefore Sarah laughed within her self, saying, After I am waxed old, shall I have Pleasure? these words denote diffidence and doubt, and the unlikelihood in her Judgment of what was promised, as the following words of the Lord manifest. *Rom.* 10. 6. But the Righteousness which is of Faith, speaketh on this wise, Say not in thy Heart, who shall ascend into Heaven? *Ver.* 7. Who shall descend into the Deep (or Abiss?) These Interrogations of Doubt, are brought to denote the uncertainty of self-Righteousness, which Righteousness by Faith wholly takes away; consult the next Chapter.

6. Exaltation and Extenuation. *Rab. Kimhi* in his Comment on *Jer.* 22. 23. says, that the Interrogative Particle *מה* (*quid vel quam*, what, or how,) is used in a double Signification, viz. to exalt a thing, as *Psal.* 31. 19. O how great is thy Goodness? *Psal.* 139. 17. How precious also are thy Thoughts unto me, O God? Or to extenuate a thing, as *Psal.* 8. 4. What is Man, that thou art mindful of him? that is, how inconsiderable, and unworthy is he of thy Grace and Favour? So *Psal.* 144. 3. See also *Isa.* 2. 11, to 22. with *Psal.* 146. 3, 4. *1 Sam.* 9. 21. *2 Sam.* 7. 18. *Gen.* 23. 15. *Exod.* 3. 11. *1 Kings* 9. 13, &c.

7. Expostulation, Accusation or chiding.] *Gen.* 12. 18. Pharaoh chid Abram, What (is) this (that) thou hast done unto me? why didst thou not tell me that she was thy Wife? *Ver.*

Observation.

How.

The use of Interrogations.

Absurdity.

Admiration.

Affirmation.

Demonstration.

Doubt.

Exaltation.

Expostulation.

- Ver. 19. *Why saidst thou, She is my Sister?* So Gen. 31. 26, 27, 30. & 44. 4, 15. Other Examples are, Psal. 11. 1. Psal. 50. 16. Isa. 5. 4. & 58. 3. Ezek. 12. 22. Dan. 3. 14, &c.
- Indignation. 8. *Indignation*] as Psal. 2. 1. *Why do the Heathen rage, and the People meditate vain things?* That these are words of Indignation, appears, Ver. 5. *Mat. 17. 17. O faithless and perverse Generation, how long shall I be with you? how long shall I suffer you?* this was an *Apostrophe* to the Apostles by way of Indignation, as appears from Ver. 10.
- Insultation. 9. By way of *Insultation* and *Irony*,] as Psal. 42. 3. *While they continually say unto me, Where is thy God?* So Psal. 79. 10, &c. More Examples see Jer. 22. 23. & 23. 33. with Ver. 36. Job. 18. 38.
- Lamentation. 10. By way of *Lamentation*,] as Psal. 3. 1. *Lord, how are they increased that trouble me?* (or, Lord, how numerous are my Enemies?) Psal. 22. 1. Lam. 2. 20. Psal. 77. 7, 8, 9. Hab. 1. 17.
- Miseration. 11. By way of *Commiseration* or *Pity*,] as Lam. 1. 1. *How doth the City sit solitary that was full of People, &c.* Lam. 2. 1. *How hath the Lord covered the Daughter of Sion with a Cloud in his Anger?* &c. so frequently in the *Lamentations*.
- Negation. 12. By way of *Negation*, concerning which we refer you where we have spoke a little before of the *Emphasis* of an Interrogation.
- Optative or wishing. 13. By way of *Wishing*,] as 2 Sam. 23. 15. *Who will make me drink of the Water of the Well of Bethlehem?* That is, O that some body would make drink: See Rom. 7. 24.
- Prohibition. 14. By way of *Prohibition*, or *Dissuasion* from a thing, of which you may see the fourth and fifth Paragraphs before going.
15. By way of *Rejection* or *Refusing*,] as Numb. 23. 8. *How shall I curse him, whom God hath not cursed? and how shall I defy (or detest,) him whom the Lord hath not defied (or detested?)* As if he had said,-- Neither can, nor dare do this thing; see Judg. 11. 12. 2 Sam. 16. 10. 1 Kings 17. 18. 2 Kings 3. 13. Hosea 14. 9. Joel 3. 9. Matth. 8. 29. Mark 5. 7. Luke 8. 28. Job. 2. 4.

C H A P. VI.

Of the Figures of a Sentence in Dialogism.

- Figures in a *Dialogism*, of which we have given a Description before, are five in Number, which we will briefly expound and illustrate with Examples; as,
- Aporia*, ab ἀπορία, animi pendeo, &c. 1. Ἀπορία or διαπόρευσις, *Doubling* or *Deliberation*, is a Figure when we deliberate, or reason with our selves, what we ought to say or do; as Psal. 139. 7. *Whither shall I go from thy Spirit? or, whither shall I fly from thy Face (or Presence)?* &c. See the four following Verses. Other Examples are, Lam. 2. 13. Luke 16. 3, 4. 1 Cor. 11. 22. Phil. 1. 22, 23, 24. Rom. 7. 24, 25, &c.
- Anacænosis*, ab ἀνα, with, and κοινῶς, to communicate. 2. Ἀνακοίνωσις, *Anacænosis* (which signifies *Communication*, or an imparting of a thing to another) is a Figure, when we deliberate or consult with those things, with whom we argue for, or against; as Isa. 5. 3, 4. *Now therefore, O Inhabitants of Jerusalem, and Men of Israel, judg I pray you, betwixt me and my Vineyard, &c.* so Luk. 11. 19. Acts 4. 19. 1 Cor. 4. 21. & 10. 15, 16. & 11. 13, 14. Gal. 3. 1, 2, 5. & 4. 21, &c.
- Prolepsis*. 3. Προλήψις, *Occupation*, is when that which may be objected, is anticipated and avoided:--- this is done either covertly, or tacitely; or open and plainly. Of the first sort we reckon, when the Objection is not mentioned, but only the Answer; Rom. 9. 6. *It cannot be that the Word of God should take no Effect; for they are not all Israelites, that are of Israel* (so the Greek:) This obviates an Objection, viz. If Israel be rejected, the Word of God will be ineffectual; *I will be thy God, and the God of thy Seed, &c.* An open or plain *Prolepsis*, is when the Objection is stated and answered: this is often joyned with a *Prosopopœia*,-- the parts of this are ὑπόφορα, *Hypophora*, and ἀνθυπόφορα, *Anthupophora*: The first is the Adversaries Reason, or Objection; the latter, the Solution or Confutation of it. Examples are, Isa. 49. 14. *But Sion said, The Lord hath forsaken me, and my Lord hath forgotten me: The Answer of this* Objection

Objection follows, *Ver. 15. Can a Woman forget her sucking Child, &c.* See also *Mat. 3. 9. Rom. 3. 1, 2, 3, 4, 27, 29, 31. & 4. 1, 2, 3. & 6. 1, 2. & 7. 7. & 9. 14, 19, 20. & 10. 18, 19. & 11. 1, 11, 19, 20. 1 Cor. 15. 35, 36, &c.*

4. Ἐπιτροπή, *Permission*, is when we seriously or ironically permit or grant a thing, and yet object the Inconveniency or Unreasonableness of it: Examples of a serious *Epitrope* are, *Rom. 2. 17. Behold, thou art called a Jew, and reatest in the Law, and makest thy boast of God, ver. 18. And knowest his Will, &c.* as if he had said, I grant it is so; but why is thy Conversation so disagreeable to that outward Profession? *Ver. 20.* and the following Verses shew this to be the meaning. See also *Rom. 9. 4, 5. Gal. 4. 15, 16.*

An Ironical *Epitrope* is, when we seem to grant a thing, which is indeed a Prohibition of the contrary. Of this *Illyricus* says, *Clave Script. Part. 2. Col. 302.* 'It is a species of *Permission*, when we grant what is unjust to any, not as judging what he says right, but as it were giving way to his Obstinacy, Malice, or Fury. As angry Fathers use to say to their dissolute Sons,--- I see you will ruine your self; take your Course, run on headlong to destruction. Examples you may read, *Jud. 10. 14. Prov. 6. 32. 1 King. 22. 15. Eccles. 11. 9. Isa. 29. 1. Jer. 2. 28. & 7. 21. Lam. 4. 21. Ezek. 20. 39. Amos 4. 4, 5. Mat. 23. 32. & 26. 45. Joh. 2. 19. & 13. 27. 1 Cor. 15. 32. 2 Cor. 11. 19. Rev. 22. 11.*

5. Συγχωρησις, *Synchorexis*, Concession, is when a certain Saying is granted, yet withal declared to be unprofitable or of no advantage; *James 2. 19. Thou believest that there is one God, thou dost well; the Devils also believe and tremble.* See *Rom. 11. 19, 20, &c. 1 Cor. 4. 8. 2 Cor. 10. 1, 2, 11. & 12. 16, &c.*

CHAP. VII.

Of other Schemes of Sentences and Amplifications.

I. Schemes taken from Causes.

Ἀιτιολογία, *Ætiologia*, according to its Signification, is the rendring of a Reason of a Word or Deed; as *Rom. 1. 13, 14. Now I would not have you ignorant, Brethren, that oftentimes I purposed to come to you, (but was let hitherto) that I might have some Fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and the Barbarians, &c. Ver. 15, 16. — I am ready to preach the Gospel to you that are at Rome also: For I am not ashamed of the Gospel of Christ; For it is the Power of God unto Salvation, to every one that believe, &c.* See *Rom. 3. 20. & 4. 14, 15.*

μεταστάσις, signifies *Translation*, and is when the Cause or Blame is transferred from one to another, as *Rom. 7. 8. Paul says, that the Law augments Sin; yet Ver. 14. following, shews that it is the fault of our corrupt Nature.--- See Rom. 8. 3. 1 Cor. 4. 6, &c.*

II. Schemes taken from Adjuncts and Circumstances.

τοπογραφία, *Topographia*, that is the Description of a Place, is, when a Place is accurately described, exhibiting it, as it were to our view; as the Description of *Hell, Isa. 30. 33. Luke 16. 24, &c. the New Heaven, and the New Earth, in the Elect, which shall be eternally glorified, Isa. 65. 17, &c. Rev. 21. 1, &c. of Sin, or the Church environ'd with broad Streams, Isa. 33. 20, &c. By which Description, its Safety and divine Defence from Enemies is noted. Of the New Temple and the Admirable City, Ezek. 40.--- See *Psal. 42. 6. Psal. 60. 7, &c. Psal. 89. 12. with Ver. 11.**

Here note, That the *Climates* or distinct parts of the Earth, as the *East, West, North, and South*, when mentioned in Scripture, are to be understood with respect to the *Situation of Judea, Jerusalem, and the Temple*, where the Prophets lived in the Land which God gave the *Jews*: only we must except some Places in *Ezekiel*, who lived and wrote in *Babylon*. Note also * that the *Sea* signifies the *West*. viz. The * *Mediterranean Sea*, which is on the West of *Judea*, *Numb. 2. 18. Josh. 16. 3. Ezek.*

Ezek. 42. 19, &c. Jerom on Ezek. 46. says, 'Tis a customary way of speaking in Scripture, because of the Situation of Judea, to call the Sea the West. We may except Psal. 107. where in the Hebrew Text, the Sea signifies the South, viz. the Red Sea, which was on the South of Judea: See Psal. 72. 8. Exod. 23. 31, &c.

Chronographia χρονογραφία, *Chronographia*, a Description of Time, πραγματογραφία, *Pragmatographia*, a Description of a Thing or Action, and προσωπογραφία, *Prosopographia*, a Description of a Person, are rather the Circumstances (περιστάσεις) of an historical Speech simply and plainly delivered, than Schemes; tho by some accounted as such.

Hypotyposis. ὑποτύπωσις, *Hypotyposis*, signifies Representation, and is, when a thing is so represented to the Eye, so as that it may seem not to be told, but to be acted; as in that Description of the horrible Desolation of the Earth, Isa. 1. 6, &c. the whole 34 Chapters. Jer. 4. 19, 20, 21, 23, 24, 25, 26, 31. Of Idols, Isa. 44. 9. & 46. 6. The Humiliation and Passion of Christ, Isa. 53. Of Famine or Hunger, Lam. 4. 8, 9. Of the Triumph of Christ, Col. 2. 14, 15, &c. The Holy Spirit not only exhibits verbal but real *Hypotyposes*; of which see our Treatise of Types, Article 3. To this Head, some refer εἰκὼν, an Image, or Representation of a thing, viz. When the glorious or illustrious Figure, Picture, or Species of a Thing or Person is produced: as when Christ is represented by the Sun, Mal. 4. 2. also when God is likened to a Gyant, or mighty Man, scarce sober after drinking hard, and quarrelling with all he meets with, to denote his Wrath against wicked Men, and how severely he will punish them, Psal. 78. 65, 66. When Christ is expressed by a Spouse and a Warriour, Psal. 45. When the prosperous wicked Man, is proposed as a green Bay-tree, Psal. 37. 35, 36. So that this is only an illustrating Similitude.

Pathopoeia. παθοποιία, *Pathopoeia*, an Expression of Affection, is when Affections are clearly expressed by a plain Speech: As of God, Isa. 49. 15. Jer. 31. 20. Hos. 11. 7, 8. of the Apostle Paul, 1 Cor. 4. 14, 15. 2 Cor. 2. 4. Gal. 4. 19, 20. See Luke 18. 9, 10, 11, 12, 13, 14. Isa. 3. 16, 17. Jer. 48. 3, &c.

Syllogism. συλλογισμός, *Syllogismus*, *Ratiocinatio*, Reasoning, specially so called, (which is also called ἐμφάσις, *Emphasis*) is, when the greatness of a thing is manifested by some certain Sign; as when the Stature and Strength of Goliath, is set forth by his Armour; 1 Sam. 17. 4, 5, 6, &c. When Rehoboam the Son of Solomon, said that his little Finger would be thicker than his Fathers Loins; 1 Kings 12. 10. The grievousness of the Burden or Yoke laid upon the People, is noted, when by the Signs of external Peace, the greatness of inward and spiritual Peace is denoted, as Isa. 2. 4. See also Isa. 4. 1. & 49. 20. Mat. 10. 30. & 24. 20. Luke 7. 44, &c. But speaking more accurately, either these things belong to a simple historical Narration, or the Tropes and their Affections of which we have treated, *Volume 1. Book 1.*

III. Schemes taken from disparates or different things.

παρέκβασις, *Parecbasis*, Digression, is, when something is added besides the purpose, or exceeds the intended Narration. Gen. 2. 8, to 15. where there is a Digression, respecting the Habitation which God provided for the Man he created. Gen. 38. throughout is a Digression, as also Chap. 36. In the Epistles of Paul, there are many neat Digressions, which are fairly, tho with different Reasons, brought to serve his present scope, returning by a circle of Sentences to his first original purpose. Rom. 1. 1, to ver. 8. the Apostle from his Name, digresses to his Vocation, ver. 1. then to define the Gospel, ver. 2. then to describe Christ, ver. 3, 4. again he comes to his own Vocation, v. 5. at length he greets the Romans with Grace and Peace, and so ends the Circle. His Scope runs thus, Paul the Apostle of the Gentiles, separated unto the Gospel, ver. 1. the Gospel is the Doctrine of the Son of God, ver. 2, 3. the Son of God is true God and Man, ver. 3, 4. By this Son of God and Man, Paul was called to the Apostleship, to preach among the Gentiles, ver. 5. the Romans are Gentiles, ver. 6. therefore let Grace and Peace from God the Father, and our Lord, Jesus Christ, be to the Romans, ver. 7. See 1 Cor. 1. 13, &c. Eph. 3. 1, &c. Col. 1. 3, to the end. There are many of these Digressions in the Epistles of Peter, and in his Sermons, as they are described by Luke in the Acts, &c.

μετάβασις, *Metabasis*, Transition, is, when the thing, or things, to be spoken, is briefly hinted or pointed at; as 1 Cor. 12. 13. But covet earnestly the best Gifts; and yet shew I unto you a more excellent way. The first Words respect what went before, and

and is their ἀνακεφαλαιώσις, or Sum; the latter prepares them with the Argument of what follows.— See 1 Cor. 15. 1, 2. & 11. 17.

IV. Schemes taken from Opposites, or Contraries.

Ἀντιθέσις, *Antithesis*, Contention; is, when a thing is illustrated by its contrary opposite:— As when the Fortune of the wicked is opposed to the Fortune of a good Man. *Psal.* 1. & 37. See also *Isa.* 1. 21. & 5. 3. & 43. 32, &c. 59. 9. *Lam.* 1. 1. *Ezek.* 16. 33, 34. *Rom.* 5. 6, 7, 8. & 8. 13. 15. 2 Cor. 4. 17, 18. *Phil.* 3. 7, 8, 9, 14. 2 Pet. 2. 19, &c.

Ἀντιμεταβολή, *Antimetabole*, Commutation or Inversion, is a kind of a delicate Permutation (or Change) of Contraries one to another, as *Mark* 2. 7. *The Sabbath was made for Man, and not Man for the Sabbath.* More Examples, see *Joh.* 15. 16. *Rom.* 4. 1, 2, 3. & 7. 19. 1 Cor. 11. 8, 9. 2 Cor. 12. 14, &c.

Ἀντικατηγορία, *Anticategoria*, adverse Accusation, or a transferring to the Adversary, is, when we fasten that upon our Adversary which another was accused or suspected of: as *Ezek.* 18. 29. & 33. 17.

Ἀντιστροφή, *Antistrophe*, Inversion, is, when we retort any thing proposed as granted into the contrary. It is also called βίασις, violent: We have an Example in the Answer of *Christ* to the Woman of *Canaan*; *Mat.* 15. 26, 27. which bears this Sence,--- Because thou art a Dog (says *Christ*) the Children's Bread must not be thrown to thee;--- Yea but (says she) because I am a Dog, you ought not to deny me the Crumbs which fall from the Table, &c.

Ὀξύμωρον, *Oxymoron*, signifies one that is wittily foolish, and is, when Contraries are acutely joyn'd, which seem at first sight to be non-sense, but upon better view to be Elegant; as *Job* 22. 6. *To strip the naked of their Cloathing.* Now the naked have no Cloaths, and so cannot be stripped,--- so that naked by a *Synecdoche*, signifies to be ill habited. *Jer.* 21. 19. *He shall be buried with the Burial of an Ass:* that is, with an unburied Burial, viz. not at all: See 2 *Chron.* 36. 6. and *Josephus* Lib. 10. Ant. Cap. 8. *Acts* 5. 41. *Rejoicing that they were counted worthy to suffer Shame for his Name;* ἀξιωματικὸν to be worthy, and ἀτιμωμένον to be disgraced, or contumeliously used, are Contraries, but the Apostle joyns them by a most elegant *Oxymoron*,--- denoting, that it is the greatest Dignity to be treated unworthily for the sake of *Christ*; because the Ignominy of the Godly in this World will be their Glory in the Presence of God.

1 *Tim.* 5. 6. *The Widow that lives delicately, (or in Pleasure) ξῆσα τεθνῆκε, vivens mortua est, living she is dead, or as we render it, she's dead whilst she liveth.*--- By *Life* in the former part, is meant temporal Life, by the latter, spiritual Life, viz. Dead in Sin. Profane Writers much use this Figure, sometimes in a single Word, as θρασύδειλος, a faint-hearted Bragger, πτωχόπλοιστος, a rich Beggar, that is, a covetous Man; γλυκύπιπρον, bitter-sweet, (as in *Wedlock*) μαρόσοφος, a wise Fool, that is, a Simpleton, that conceits himself wise. Sometimes in two or more words, as *Sophocles* says, ἐχθρῶν ἀδωρεὰ δῶρα, the Gifts of Enemies are not Gifts; ἀβιωτική, a lifeless Life, a living Carcase. So *Epiphanius* says of *Joseph*, ἀνὴρ τῆς μαρίας, the Husband and not the Husband of Mary. *Cicero* --- If they are silent they say enough,--- so *Harmonious discord*, he is mad with Reason, poor in the midst of Riches.--- Hence *Scipio Africanus* said, *Nunquam se minis otiosum esse, quam cum otiosus, nec minis solum, quam cum solus esset, &c.* *Vossius* says, that in the very word *Oxymoron*, there is an *Oxymoron*, because it is compounded of Words that signify *Acuteness* and *Folly*, as if a Man could speak simply and wisely at the same time.

Ἀποδῶξις, *Apodioxsis*, Rejection or Detestation; is, when any thing is rejected with Indignation, as extremely absurd and intolerable; *Psal.* 50. 16, &c. God rebukes the wicked that presume to preach his Word,--- so *Christ* rebukes *Peter*, that would prevent his Passion, *Mat.* 16. 23. and his Disciples, *Luke* 9. 55. that would have Fire from Heaven to consume the inhospitable *Samaritans*; so *Peter* deals with *Simon Magnus*, that would purchase the Holy Ghost for Money; *Acts* 8. 20.

Ἀνθυποφωρά, *Anthypophora*, a contrary Inference; is, when the Objection is refuted or disproved by the opposition of a contrary Sentence. It is also called ἀντιεπισαγωγή, *Antieisagoge*, and ἀντικατάλεξις, *Anticatalexis*, Compensation, because it takes away the Question, by opposing a stronger Argument; as *Mat.* 21. 23, &c. this differs from that *Antipophora* Chap. 6. for that answers a tacit, this an express Objection.

V. Schemes taken from Comparates.

Σύνκρίσις, παράθεσις, *Syncrisis*, *Parathesis*, Comparifon; is an Amplification of the Sacred Speech by the comparifon of fuch things as are like and unlike, greater or lefs,-- as in a Proposition and its Answer, or the Proposition only, leaving the Answer to be found out, of which fort there are many Examples in the Parables of our Saviour; of which fee *Gram. Sacr.* p. 483, &c. and *Illyricus* Part 2. *Clavis Script.* 4. Tract in the Titles of Similitudes, as also our Treatise of Parables.

VI. Schemes taken from Division.

Μερίσμος, *Merismos*, Distribution, is when the Whole is largely expounded by a Deduction from the Parts (properly or analogically, so called) as *Isa.* 24. 1, 2, 3. *Ezek.* 36. 4. *Rom.* 2. 6, 7, 8. *Joh.* 5. 28, 29.

Synathroismos. Συναθροισμος, *Congeries*, a Heap or Pile; is when things of several Species are piled or huddled together; *Isa.* 1. 11, 13, 14. & 3. 16. *Rom.* 1. 29, 30. *Gal.* 5. 19, 20, 21, 22.

Ανάβασις, *Anabasis*, Increase; is when the Speech ascends by degrees from the lowest to the highest,-- or when the latter Words increase in Vehemence beyond the former, still adding the Vehemence to the Oration: See *Psal.* 2. 1, 2, 3. (*Acts* 4. 25, 26, 27.) *Isa.* 1. 4. *Psal.* 7. 5. *Psal.* 18. 37, 38. *Ezek.* 2. 6. *Dan.* 9. 5. *Hab.* 1. 5. *Zech.* 7. 11, 12. *1 Cor.* 4. 8. *1 Joh.* 1. 1. Sometimes there is a progress from the highest to the lowest; *Ezek.* 22. 18. in the names of Metals; see *Phil.* 2. 6, 7, 8.

VII. Schemes taken from Definition.

Επεξηγησις, *Epexegetis*, Interpretation, is when Words of the same Signification are joyned to illustrate a Sentence, as *Psal.* 17. 1. *Psal.* 35. 1, 2, 3. *Psal.* 18. 1, 2. *Jon.* 2. 3, 4, 6. *Zech.* 6. 12, 13. to this they refer επιμονή, *Epimone*, Commoration, viz. When one persists in his Speech, changing only the Words or Sentences; *Mat.* 7. 21, 22, 23. & 12. 31, 32. *Col.* 2. 13, 14, 15. *1 Cor.* 7. 36, 37, &c.

When that which was before obscurely delivered, is in the same Sentence more clearly expounded, they call it ἐρμηνεία, *Hermeneia*, which signifies Interpretation; *Isa.* 1. 22, 23, &c.

Gen. 20. 16. Περὶφρασις, *Periphrasis*, Circumlocution; is, when a thing is pronounced or described with many Words. Some say that the Reason of this, is, because Truth may be proposed more splendidly, or that which is unseemly may be avoided. Some Interpreters say, That the Phrase *Gen. 20. 16. To be a covering of the Wives Eyes*, is a *Periphrasis* of a Husband, because she was really his Wife, and because it was his Duty to protect her (hence it is said *Ruth* 3. 9. *Spread thy Skirt over thine Handmaid*; that is, receive me into thy Protection in a way of Marriage) then from the Duty of the Wife, who is to reverence and obey her Husband; for the Women were to be veiled, to betoken Subjection, *Gen.* 24. 65. *1 Cor.* 11. 5, &c. The intire words of *Abimeleck* to *Sarah*, *Gen. 20. 16.* runs thus, *Behold, I have given thy Brother a thousand pieces of Silver: Behold, he is to thee a covering of the Eyes unto all that are with thee, and with all other, and be thou advised*, (so the Hebrew) as if he had said, Thou didst tell me *Abraham* was thy Brother, to whom (so falsely represented) I have given a present of a thousand pieces Silver, for a Recompence of what he suffered—. But he is thy Husband, not thy Brother, and is so acknowledged by all thy Family: Therefore let him be so known to all Strangers, and let this Passage forewarn you, by which you have wilfully put your self in hazard, and dissemble no more that way, &c. So a *parting* or double way is called the *Door of Eyes* in the Hebrew, *Gen.* 38. 14.

It is said by a *Periphrasis* (they are the words of *Vossius*, lib. 4. *Instit. orat.* cap. 13.) that when mention is made τῶν περὶ κολλιολυσίων ὄντων, of Mens retiring to a place of Ease, they covered their Feet, *Judg.* 3. 24. *1 Sam.* 24. 4. For the Hebrews, Greeks, and Romans wore (not Breaches as we do, but) long Gowns or Coats, which covered their Feet at that time. This may be an Instance of the Modesty of the sacred Stile. See more Examples; *Judg.* 5. 10. *2 Sam.* 3. 29. *2 Kings* 18. 37. *Esa.* 36. 12. *2 Chron.* 26. 5. *Job* 10. 21, 22. where there is a *Periphrasis* of Death: See *Job* 16. 22.

So

So Job 18. 14. Death is called, *The King of Terrors*; that is, which terrifies the wicked; ver. 13. it is called, *The first born of Death*; that is, most cruel and funest, the Metaphor being taken from the Right of Primo-geniture, to which belong'd a double Portion, and other Prerogatives; and therefore from these, whatever was excellent and chief in its own kind was by the Hebrews called the *first-born* (other Phrases respecting Death: See Gen. 15. 15. & 25. 8. & 42. 38. 2 Kings 22. 20. Psal. 94. 17. Psal. 115. 17. Esa. 14. 15. & 38. 10. 2 Cor. 5. 1 Phil. 1. 23. 2 Pet. 1. 13, 14, &c.) Job 26. 13. the *Whale* is called a *Serpent like a Bar*, or oblong, because of his immense Length: See other Examples, Eccles. 12. 1, 2, &c. Prov. 30. 31. 2 Sam. 5. 9. with Josh. 15. 8. 2 Sam. 5. 6. Ezek. 1. 22. where there is a Periphrasis of Christal: Ezek. 24. 16. & 21. 15. a Wife is called the *desire of the Eyes*, as ver. 18. Ezek. 26. 9. there is a Periphrasis of a battering Ram; --- a Periphrasis of Gems of a bright Lustre; Ezek. 18. 14. as a *Carbuncle, Ruby, Chrysolite*, &c. See more Examples, Ezek. 31. 14. Micah 7. 5. Zeph. 1. 9.

In the New Testament Men are called γεννητοὶ γυναικῶν, *born of Women*; Mat. 11. 11. See also Luke 21. 35. Job 1. 9. Luke 2. 23. 1 Theff. 5. 3. Mat. 1. 18, 23. & 24. 19. Mark 13. 17. Luke 1. 31. & 21. 23. Rev. 12. 2. There is a Periphrasis of Rest; Psal. 132. 3, 4, 5, &c. the meaning of which, that he would not rest till it be done, &c.

VIII. Schemes taken from Testimony.

Γνώμη, a Sentence, is a certain general, brief and seasonable Saying, of the Manners or Affairs of this Life, without the allegation or citing of an Author (Prov. 1. 2. they are called *words of Prudence or Understanding*.) But if an Author be quoted, it is called χρεία Chria, (that is, a profitable Saying) as Seneca says, *ita vivendum esse cum Hominibus, tanquam Deus videat, sic loquendum cum Deo, tanquam Homines audiant*: that is, *We must so live with Men, as if God had seen us; and we must so speak with God, as if Men heard us.* And as Cræsus in Xenophon says, τέχναι πηγαὶ τῶν καλῶν, *Arts are the Fountains of good Things.* Demosthenes says, πόλις ψυχὴ εἶναι τῶν νόμων, *The Laws are the Soul of a City*, &c.

But if an Allusion only be made to a Sentence or famous Saying, or if it be accommodated to a certain Person, it is called νοήμα (Noema) that is, Cogitation, or thinking; which is frequent in prophane Rhetoricians. But,

Concerning the sacred Scripture, It abounds with the most sweet and useful Sentences in the World: John 6. 68. *Lord, to whom shall we go? thou hast the Words of Eternal Life.* A fair description of which, we have Eccles. 12. 11. *The words of the Wise (are) as goads, (by which Men are prick'd forward to their Duty, as Oxen are prick'd forward to go on, or labour) And as Nails (which keep Men within the bounds of Duty, as Planks are fixt when they are nail'd through) fastened by the Masters of Assemblies,* (he speaks Metaphorically of Divine Preaching, as 1 Cor. 3. 6. Jam. 1. 21. For the Masters of Assemblies are such as founded or instituted Colledges, or such as in the publick Assemblies of the Church taught the Word of God, as the Prophets and Priests in the Old Testament did) *which are given from one Shepherd,* (that is, God, the only Pastor of his People; Psal. 23. 1. that is, the supream Governour and Protector. He alone is the Author of his written Word, speaking immediately by his Prophets, &c.

More especially and by way of brief Analogy, we will make some Observations of the Quotations of the Old Testament quoted in the New, (1.) *Quoad formam internam*, with respect to the *internal Form*, which is the sense of Scripture Oracles. Citations of the Old Test. in the New.

(2.) The *external Form*, which is the Manner or Character of speaking, and the Mode or Way of Allegation.

1. The *internal* or inward Form, with respect to which, the Allegation is made either according to the sense intended by the Holy Spirit; or its *Analogical Accommodation*. (1.) The Sense intended by the Holy Spirit, is either literal, or typical and mystical. In an immediate literal Sense, there are frequent Quotations which concern Christ, of whom the Prophets prophesied, καὶ τὸ ἔντὸν, word for word; as Esa. 7. 14. *Behold, a Virgin shall conceive, and bear a Son, and thou shalt call his Name Emanuel*; which in the proper and proximate sense is cited with respect to Christ; Mat. 1. 23. --- compare also Deut. 18. 15. with Act. 3. 22. Psal. 2. 7. with Act. 13. 33. Heb. 1. 5. & 5. 5. Psal. 8. 2. with Mat. 21. 16. Psal. 22. 18. with Mat. 27. 35. John 19. 24. Psal. 40. 6, 7, 8. with Heb. 10. 5, &c. and Psal. 45. 6, 7. with Heb. 1. 8, 9 and

and *Psal.* 68. 18. with *Eph.* 4. 8. and *Psal.* 69. 9. with *Rom.* 15. 3. and *Psal.* 102. 25. with *Heb.* 1. 10. and *Psal.* 110. 1. with *Mat.* 22. 24, 45. *Mark.* 12. 36. *Luke.* 20. 42, 43, 44. *Acts.* 2. 34, 35. *1 Cor.* 15. 25. *Heb.* 1. 13. *Psal.* 110. 4. *Heb.* 5. 6. and 7. 17. *Psal.* 110. 22. with *Mat.* 21. 42. *Mark.* 12. 10. *Acts.* 4. 11. 1. *Pet.* 2. 7. So *Esa.* 11. 10. with *Rom.* 15. 12. and *Isa.* 28. 16. with *1 Pet.* 2. 6. and *Isa.* 42. 1, &c. with *Mat.* 12. 17, &c. and *Isa.* 45. 23. with *Rom.* 14. 11. and *Esa.* 61. 1. with *Luke.* 4. 18, 21. and *Amos.* 9. 11. with *Acts.* 15. 15, 16. *Mic.* 5. 2. with *Mat.* 2. 6. and *Zech.* 9. 9. with *Mat.* 21. 5. *John.* 12. 14, 15. and *Zech.* 11. 12. with *Mat.* 27. 9. and *Zech.* 12. 10. with *John.* 19. 37. and *Zech.* 13. 7. with *Mat.* 25. 31. *Mal.* 3. 1. with *Mat.* 11. 10. *Mark.* 1. 2, &c.

Junius and *Tremellius*, *Tarnovius* and *Rivet*, refer to this place, *Hof.* 11. 1. *Out of Egypt have I called my Son*; which *Mat.* 2. 15. is cited and applied to Christ.

2. There are Citations in a mediate and typical Sense out of the Old Testament, respecting Christ and his Mystical Body the Church: As *Exod.* 12. 46. about the *Paschal Lamb*, applied to Christ, *John.* 19. 26. the *Brazen Serpent*, *Numb.* 21. 8, 9. with *John.* 3. 14, 15. *Jonas* Chap. 2. 1, 11. with *Mat.* 12. 39. *Adam* and *Eve*, *Gen.* 2. 23, 24. with *Eph.* 5. 31, 32, &c. To this Head also may be reduced those Allegations, which are Expositions of an Allegorical Speech, as in *Phil. Sacr.* p. 375.

An *Analogical Accommodation* (which *Cajetan* called a transumptive sense) is when the words of the Old Testament are used in the New, and accommodated to the Event, and for Conveniency or Similitude are attributed to a Person or some certain thing, extending it beyond the scope the first holy Writer; as *Mat.* 13. 35. the saying, *Psal.* 78. 2. *I will open my Mouth in a Parable, I will utter dark Sayings of old*; is analogically said to be fulfilled in Christ: For, as God the Father by the Prophets opened the Mysteries of the Kingdom of Heaven to his People at all times; so Christ who was, *ὁ λόγος ὑποστατικὸς*, the hypostatical Word of the Father, thought meet to express himself in Parables. Yet in the 78 *Psalms*, true Examples are given; but Christ uses feigned Narrations, *μυθώδεις ἢ ἀλληγορεμαί*, both which agree in this, that they are called *Parables*, that is, Similitudes, viz. such as are brought in by Christ, and recited by the *Psalmist* on purpose to admonish the People by those Examples, of what they were to expect from God by their Perseverance in, or Apostacy from the Faith: See *1 Cor.* 10. 6, 11, &c.

The words *Esa.* 53. 4. viz. *He hath born our Grievs (or Infirmities) and carried our Sorrows (or Diseases)* are cited *Mat.* 8. 17. Now if you respect the Person or adequate Subject of whom the Prophet speaks; the Allegation or Citation is, *κατὰ τὸ ῥητὸν*, according to the word, or literally to be understood: but if you will have respect to the thing of which *Matthew* treats; it must be only by way of Analogy and Accommodation. For here there is an account given of Christ, with respect to his healing divers Diseases, in which he is said to accomplish what was foretold by the Prophetical Oracle, and in a literal sense to bear our Spiritual Infirmities in his Passion and Death, as it is expounded *1 Pet.* 2. 24, 25. More Citations you may find, *Deut.* 30. 11. with *Rom.* 10. 6. in the description of the Righteousness of Faith; see also *Esa.* 43. 19. compared with *Rev.* 21. 5. *Mat.* 2. 17, 18. with *Jer.* 31. 15. *Mat.* 13. 14. with *Esa.* 6. 9. *Mat.* 15. 8. with *Esa.* 29. 13. *Luke.* 23. 30. *Rev.* 6. 16. with *Hof.* 8. 10. *Acts.* 13. 40, 41. with *Habak.* 1. 5. *Rom.* 9. 27, 28. with *Esa.* 10. 22. *Rom.* 9. 29. with *Isa.* 1. 9. *1 Cor.* 1. 19, 20. with *Isa.* 29. 14, & 33. 18. *Rev.* 1. 7. with *Zech.* 12. 10. & *Rev.* 11. 4. with *Zech.* 4. 14, &c.

2. As to the external Form.

* *In quest. Heb. super Gen. To. 4. fol. 102.*

As to the external Form, or the kind of speaking, or the manner of Citation, the following things are observable. (1.) The frequent Quotation of the *Septuagint*, or the ancient Greek Translation of the Old Testament, of which, as *Hierom* notes, ** Hoc generaliter observandum, quod ubicunq; sancti Apostoli aut Apostolici viri loquantur ad Populos his plerumq; Testimoniis abutuntur, quae (per Translationem Septuagint. Interpretum) jam fuerant in Gentibus divulgata*; that is, *This is to be generally noted, that wheresoever the holy Apostles or Apostolical Men spoke to the People, they did for the most part use these Testimonies, which (that is, the Translation of the Seventy Interpreters) were now published to the Gentiles.* And that even in those things where there is a manifest difference between that Translation and the Original Hebrew Text, as *Luke.* 3. 36. wherein, the Genealogy of Christ, the Name *Cainan* is put in which is not in the Original Hebrew, but in the version of the Seventy, of which more hereafter.

The words (*καὶ τοφλοῖς ἀνάβλεψεν*, restoring Sight to the blind) as it is cited, *Luke.* 4. 18. are not in the Hebrew Text of *Isa.* 61. 1. but in the *Septuagint*: Compare *Zech.*

Zech. 9. 9. with Mat. 21. 8: and Psal. 8. 2. with Mat. 21. 16: Upon which * Illyricus ^{*Part 2. Clavus} thus says, *In septuaginta Interpretum versione citanda notandum est, Apostolos in Novo* ^{Script. p. 103:} *Testamento non immerito aliquid dedisse imbecillitati Christianorum, & communi consuetudini, quod non aliter aliquoties dicta Scriptura citaverint, quam sicut jamdudum apud vulgus ex illa versione innotuerint sic enim illi pusillis Christi lac præbentes, ac ad eorum captum sese accommodantes, loqui non dedignati; sic videmus etiam Parentes aliquando cum Infantibus balbutire; that is, In the Citations of the seventy Interpreters in the New Testament, we are to note, That the Apostles yielded much to the Weakness of Christians and common Custom, and that seasonably, in not quoting those Places otherwise than the Capacity of the Vulgar could reach: For they giving as it were Milk to those tender Babes of Christ, and accommodating themselves to their Understanding, disdained not to speak after that manner. So we see Parents sometimes lisp to their little Ones.*

Rivet says thus * They (viz. the holy Pen-men of the New Testament) followed this Interpretation in those things only, which did no way prejudice the Truth of Faith, ^{* In Illyric. Scrip. cap. 10. p. 138.} especially when they had occasion to discourse of any dangerous departure from that very version received among the Greeks; or, as he adds, The Apostles and Apostolical Men used that common Version by a Liberty no way dangerous, to win upon the Greeks or Gentiles, who had great Veneration for it, tho not in every part perfect. Yet we must carefully note, that the Apostles did not always quote the Septuagint, as by the comparing of divers places may appear; as Esa. 25. 8. for the Hebrew word there, which signifies in sempiternum, for everlasting, the Septuagint has it *ἰχθυσας*, prevailing or overcoming; but St. Paul translates it *ἐν νίκῃ*, in Victory: Matthew and John, as Jerome witnesses in his Comment on Esa. 6. made their Quotations from the Hebrew, whereas Luke was very skilful in the Art of Medicine, and better read in Greek; therefore his Stile is elegant both in his Gospel, and in the Acts of the Apostles, favouring more than they of human Eloquence, and more using Greek than Hebrew Citations. Examples from John and Matthew are Zech. 12. 10. which the Septuagint renders *ἐπιβλέψουσαι πρὸς με ἀνθρώποι καὶ ἡγεμῶνες αὐτοῦ*, They will look upon me, because they have insulted (for *קָרַךְ* transfixed or pierced) but John 19. 37. cites it out of the Hebrew, *ὁ ἰσχυρὸς ἐξ ἐκέντησάν*, They shall see him whom they pierced: compare the Version of the Seventy, Hos. 11. 1. with Mat. 2. 15. Mic. 5. 1. with Mat. 2. 6. Esa. 42. 1, 2, 3, 4. with Mat. 12. 18, 19, 20, 21. these and other Passages are to be opposed to such as do overmuch extol that Greek Version, and attribute divine and authentick Authority to it, because the Evangelists and Apostles sometimes made use of it, which kind of reasoning might carry a shew of Validity had they always used it, which 'tis certain they did not, and the Reason why they cited it sometimes is given before.

2. Testimonies, and Prophecies of the Old Testament, are alleadged and produced in the New, not always according to the Letter, or word for word, but frequently by change of the Phrase in divers Respects; as, ^{Citation from sense, not word for word.}

1. Sometimes words are left out, which are not for the present purpose, as appears, if you compare Deut. 24. 1. with Mat. 5. 31. and Deut. 25. 5. with Mat. 22. 24. and Esa. 9. 1. with Mat. 4. 15. and Esa. 42. 4. with Mat. 12. 21. Some observe more especially that the sacred Writers when they make Allegations, do for brevity and perspicuity sake, cite the first and the last, and cut off the middle, as Esa. 28. 11, 12. with 1 Cor. 14. 21. and Esa. 40. 6, 7, 8. with 1 Pet. 1. 24, 25. and Zech. 9. 9. with Mat. 21. 5, &c. ^{Detraction 1.}

Sometimes words are added for Illustration or Exposition's sake, as Gen. 2. 24. with Mat. 19. 5. where (*οἱ δύο*, they two) are emphatically added, *And they two shall be one Flesh*: So Deut. 6. 13. compared with Mat. 4. 10. where the exclusive word is added with great evidence, viz. *Thou shalt worship the Lord [thy God] and him [only] shalt thou serve*: See also Esa. 64. 4. with 1 Cor. 2. 9. where these words are added, *Neither hath it entred into the Heart of Man*. ^{Adjection 2.}

There is sometimes a Transposition of Words, which nevertheless diminishes not, nor varies the sense, as Esa. 64. 4. compared with 1 Cor. 2. 9. where the hearing of the Ear, and the seeing of the Eye are transposed; so the Destruction of Altars and the killing of the Prophets, are transposed; 1 Kings 19. 14. with Rom. 11. 3. ^{Transposit. 3.}

There is sometimes a change of the words themselves, and sometimes of their Accidents: The change of words themselves happens, (1.) From the diversity of reading in the Hebrew Text, especially when the Quotation is from the Septuagint; who having made use of Bibles not pointed, did frequently read and expound it otherwise then, 'tis in the Hebrew; Gen. 47. 31. *And Israel bowed himself upon the Head* *הִמָּטָה*, ^{Change 4.}

* Et adoravit
Israel super
summitatem
virgæ suæ
Heb. 11. 21.

of the Bed (he worshipped or adored his Lord God, so as that he bowed his Body to his Beds-head) but the Septuagint have it *καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*, * And Israel worshipped upon the end or top of his Rod or Staff; for they read it as if it had been *המטה*, which signifies a Rod or Staff, the difference being only in the Points. This Version the Apostle exactly follows, Heb. 11. 21. And whereas there is a different reading even in the Greek, some Copies having *αὐτοῦ*, ejus, of his; some *αὐτοῦ*, suus, his: There arises a double Interpretation here, viz. That Jacob through Age being in Bed, leaned upon his Staff, and thanking God for the promise of a Sepulture with his Fathers; hence say some, it should be thus, *Et inclinavit se Baculo suo innixus*; And he bowed himself, leaning upon his Staff, or, that he bowed himself to the Scepter which Joseph held, and honoured his Son in his Office; that that Dream might be fulfilled which Joseph had of the Obedysance of the Sun and Moon, mentioned Gen. 37. 9. which the vulgar Version, and that of Erasmus will have rendred, *And he adored, leaning on the top of his Rod, &c.* Another Example you have Psal. 40. 7. *Mine Ears hast thou opened*; of which Metaphor, see our sacred Philology, Book 1. Vol. 1. cap. 7. But the Septuagint render it *σῶμα δὲ κατηρτίσω μοι*, But a Body hast thou prepared for me; which Version the Apostle cites, Heb. 10. 5. This reading may be explained two ways: First of Christ's human Body; hence the Syriac elegantly translates it; *But with a Body hast thou cloathed me*: and so the Version agrees excellently with the original Hebrew. Because thou hast prepared a Body for me, and hast made me an obedient Servant (which is symbolically noted by the digging or boring of the Ears) that I may offer the self-same Body as a Sacrifice to thee for the Sins of Mankind.

* VVesthemerus lib. de Tropis Sac. Scrip. p. 148.

Secondly; as a Body, in opposition to Figures and Shadows, as Westhemerus says, * *Sacrificium & Oblationem noluit, id est, Ceremonias illas V. T. repudiasti, sed Corpus aptasti mihi, &c.* That is, *Sacrifice and Offering thou wouldest not; that is, thou hast abrogated the Ceremonies of the Old Testament, but thou hast prepared a Body for me; that is, the Truth, of which, those Sacrifices were only Shadows; a Figure thou wouldest no longer, the time coming wherein the Body, that is, the very thing it self, and Truth was to be made manifest, Col. 2. 9, 17. Humnius in his Comment says, That these words from the Greek Translation are by a very good Reason retained, because that Body provided or fitted for Christ, or taken in the Incarnation, is to be opposed (as a thing adumbrated, and the true propitiatory Sacrifice) to the Rites of the Law, which contained only a Shadow, not the absolute Image or Substance of things.*

ἐξηγούμενος.

2. Exegetically, that is, by way of Illation or Inference, as Psal. 68. 18. *Thou hast received Gifts among Men* (so the Hebrew) which Eph. 4. 8. is thus quoted, *καὶ ἔδωκε δόματα τοῖς ἀνθρώποις*, And gave Gifts unto Men; both are true, and the one is the Consequence of the other, or an Illation from it. Esa. 1. 9. *Except the Lord of Hosts had left us a Remnant* (שׁריר, reliquum) this Rom. 9. 29. is called σπέρμα, Seed: So from the Septuagint, Esa. 10. 22. *If thy People be as the Sand of the Sea, &c.* it is said Rom. 9. 27. *Si fuerit ἀριθμὸς τῶν υἱῶν Ἰσραὴλ*, If the number of the Children of Israel, &c.

Esaiah 28. 16.
Rom. 9. 27.
1 Pet. 2. 6.

It is said, Esa. 28. 16. *He that believeth shall not make haste*, which Rom. 9. 27. is quoted, *Whosoever believeth on him, & καὶ ἄλγουν θήσεται*, and 1 Pet. 2. 6. *καὶ μὴ καταγυνθῇ*, shall not blush, be ashamed, or be confounded: the latter follows from the former; He that believes makes no haste, but patiently expects the fulfilling of Divine Promises; and therefore he will certainly partake of them; whence it follows, that he has no cause to be ashamed of his hope, &c.

Amos 5. 27.

Amos 5. 27. *I will cause you to go into Captivity beyond Damascus*: this is quoted, Acts 7. 43. thus, *I will carry you away beyond Babylon*. Both were fulfilled: for the Israelites were not only carried away into Syria only, whose Chief or Metropolitan City Damascus is, but also beyond Babylon, into Persia and Caspia, as appears, Esd. 8. 17.

Micah 5. 2.

Mic. 5. 2. *And thou Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be a Ruler in Israel*. This Text is thus cited Mat. 2. 6. *And thou Bethlehem in the Land of Juda, art not the least among the Princes of Juda; for out of thee shall come a Governour, that shall rule (or feed) my People Israel*. In the former Text it is called Bethlehem Ephrata, of which you may read Gen. 35. 16, 19. and 48. 16. In the latter, it is called, The Land of Juda, by a Synecdoche, for a City seated in the Land of Juda: For at that time the Epithet of Juda was more used, and to Herod himself better known then the Surname of Ephrata, which perhaps at that Season, grew out of use, or was less known

to the Vulgar: In the former Text *Bethlehem* is called *little*, with respect to external Splendor and Eminency: But in the latter it is called *not the least*, because of that singular Honour which accrued to it by the Nativity of the *Messiah*. In the former 'tis said, *among the thousands of Juda*, but here *among the Princes of Juda*, of which, see our first Book, Chap. 3. Sect. 3. there the *Messiah* is called a *Ruler in Israel*, but here a *Captain* (or Governour), *who shall feed the People*: which eminent *Metaphor* is elsewhere expounded as it respects the Office of Christ.

So much for a change in Words themselves, the like may be found in their *Accidents*, such as respect, (1.) *Number*, as that which is said, *Psal.* 32. 1. in the singular Number, viz. *Blessed is he whose Transgression is forgiven, whose Sin is covered*, is cited, *Rom.* 4. 7. in the plural; so *Esa.* 52. 7. with *Rom.* 10. 15. in both places the sense is the same, for the singular is put for the plural *synecdochically*. Compare *Deut.* 6. 16. with *Mat.* 4. 7, &c. (2.) *Person*, of which Examples are given elsewhere. (3.) *Mood and Tense*, of which there is an eminent Example in the Citation from *Esa.* 6. 10. which is made *Mat.* 13. 14, 15. *John* 12. 40. *Acts* 28. 26, 27. where there is an *emphatical Change* of the *Imperative* Mood into the *Indicative*, and of the *Present Tense* of the *Subjunctive* into the *Future Tense* of the *Indicative*.

Gram. Sacr.
p. 680.

Now before we proceed it is to be noted, That sometimes there is such a Change made in the Quotation, that we cannot clearly shew from what place of the Old Testament it is taken, as *Eph.* 5. 14. wherefore he saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light*; which some refer to *Esa.* 60. 1. and others to *Esa.* 26. 19, 21. But it seems to agree most with the first place, because of the likeness of the Scope.

Not.

Another sacred Sentence of a doubtful Original we meet with, *Jam.* 4. 5. *Do ye think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to Envy?* which words are thought to be cited from *Gen.* 8. 21. others think them to be rather taken from *Numb.* 11. 29, &c.

3. The Writers of the *Old Testament* are wont from two or three alledged Testimonies to make up one intire Citation, or, as *Salmeron* says, *Tom.* 1. p. 109. To produce one Testimony from divers Prophets put together, as *Mat.* 21. 4, 5. of which the first part is taken from *Esa.* 62. 11. and the latter from *Zech.* 9. 9. The Evangelist calls it the Prophet, in the singular Number, to denote the Harmony and Agreement that is betwixt the Prophets. Compare *Mat.* 21. 13. with *Esa.* 56. 7. and *Jer.* 7. 11. and *Mark* 1. 2, 3. with *Mal.* 3. 1. *Esa.* 40. 3. and *Acts* 1. 20. with *Psal.* 69. 25, 26. and *Psal.* 109. 7, 8. *Rom.* 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. which are taken from *Psal.* 14. 2, 3. *Psal.* 53. *Psal.* 5. *Psal.* 140. *Psal.* 10. *Esa.* 59. 7, 8. and *Psal.* 36. Compare *Rom.* 9. 33. with *Esa.* 28. 16. *Esa.* 8. 14. and *Rom.* 11. 26. with *Esa.* 59. 20. or 27. 9. or 4. 4. or *Jer.* 31. 34. and *1 Cor.* 15. 54, 55. with *Esa.* 25. 8. *Hos.* 13. 14. and *1 Pet.* 2. 7. with *Psal.* 118. 22. and *Esa.* 8. 14. *Heb.* 9. 19, 20. with *Exod.* 24. 6, 7, 8. and *Numb.* 19. 6.

Testimonies are not only cited from the Scriptures of the Old Testament, but also from the Books of the ancient *Rabbies*, as we have already touched upon. In *2 Tim.* 3. 8. there is mention made of *Jannes* and *Jambres*, upon which *Schikard* * says, *Hæc nomina Magorum Egypti nuspiam in Scripturis, at in Targum, &c. These names of the Egyptian Magicians are no where to be read in Scriptures, but in the Targum, of Jonathan Ben Uziel, upon Exod.* 7. 11. they are expressly found: *Paul* therefore quotes this famous Paraphrase of the Law: Yet others say, that this *Targum* of *Jonathan*, is of too late a Date, if we consider the Stile and Matters treated of, than that *Paul* could peruse them; but that he and the Author of the *Chaldee Paraphrase*, rather received it from common Opinion or Tradition: And *Schindler* affirms, that the Names *Juhanes* and *Mambres* were expressed in the *Talmud tract. Sanhedrim*. *Pliny* in his *Natural History*, lib. 30. cap. 1. speaks of Names something like these, and represents them as a Faction that opposed *Moses*, &c.

* In præfat.
Be. hinath
Happeruschin

To this we may refer what we read in the 9th Verse of the Epistle of *Jude*, concerning the Controversy between the Archangel *Michael* and the Devil, about the Body of *Moses*; and also the Prophecy of *Enoch* concerning the coming of the Lord to Judgment; ver. 14, 15. of which *Junius* says, that the former is taken from *Zech.* 3. 1, 2. where that Divine Rebuke is read; And that by *Michael* we are to understand *Christ*, called the Archangel, because he is the Prince of Angels: See *Dan.* 12. 1. But the Body of *Moses* is not to be understood properly but figuratively of the Truth and Complement of the Law given by *Moses* (see *Col.* 2. 17.) of which

Comple-

Zech. 3. 1.

Complement (which is in Christ) he was a Type; And he shewed me Joshua the High Priest standing before the Angel of the Lord, and Satan standing at his Right-hand to resist; Zech. 3. 1, &c.

Acts 17. 28.

* 5 Stromat.
fol. 123.

We meet with three Citations from prophane Writers, quoted by the Apostle Paul, as (1.) Acts 17. 28. For in him (that is the Lord God) we live, move, and have our being, as certain also of your own; Poets have said; For we are also his Offspring, τὸ γὰρ ἡμεῖς γένος ἐσμεν, which piece of a Verse Clemens Alexandrinus * says, is taken from Aratus in Phanomenis, and recites the intire place of Aratus consisting of some Verses. In Aratus this is attributed to, or spoken of Jupiter, which Paul took notice of, as perversly and altogether unjustly ascribed to that imaginary, false, and phantastical God, and therefore restores that Sentence to the only true God. This Aratus flourished in the time of Ptolomy Philadelphus, and was illustrious in the Court of Antigonus the Son of Demetrius, who governed the Macedonian Monarchy in the 105 Olympiad: Mac. 2. 1. see Sextus Senensis, lib. 2. Bibliothec. sanctæ, Tit. Aratus. In the Golden Verses of Pithagoras, there is the like Sentence, θεῶν γένος ἐστὶ βροτοῖσι.

1 Cor. 15. 33.

2. φθίγγουσιν ἡ δὴ χρηστὴ ὁμιλία κακάαι, Corruptunt Mores bonos colloquia (vel consortia) prava; Bad (or evil) Discourse (or Society) corrupts good Manners. This Sentence consisting of a Senary Iambick, some attribute to Menander, therein following Jerome in his Epistle to the Orator Magnus. Others ascribe it to Euripides: However it is, the Verse is made Canonical by the Apostle. And the word ὁμιλία (rendered Communication) really signifies a Fellowship, or keeping Company with impious and leud Persons, from ὁμιλος, cetus, a Congregation or gathering together: See Esa. 22. 13.

596. l. 7.

* Divus Hieronimus in Commentariis, quos in hanc scripsit Epistolam, &c.

3. Tit. 1. 12. one of themselves, a Prophet of their own, said κῆρες αἰεὶ ψεύσονται κακὰ θηρία γαστέρες ἀργαί, The Cretans are always Liars, evil Beasts, slow Bellies; ver. 13. This Witness is true. There is a most elegant Oxymoron, in these words of Paul; The Cretans are always Liars; but he that said this was a Cretan, therefore (it may be concluded) he was a Liar; yet says Paul, his Testimony is true: And hence perhaps he calls him Prophet; this Greek Verse is thus rendred in Latine (Cres semper Mendax mala Bestia, venter iners est. Erasmus Adag. 12, 29. says thus, * Jerome in his Commentaries written upon this Epistle, intimates that this Verse is found in the Works of Epimenides, in a Book, whose Title was, De Oraculis, of Oracles. Hence Paul calls him a Prophet, whether by way of Irony, or because of the Subject he treated on, we will not determine. The beginning of this Verse κῆρες αἰεὶ ψεύσονται, was made bold with by Callimachus a Poet of Cyrene, in a Hymn, wherein he celebrates the Praises of Jupiter, and lampoons the Cretans very satyrically for their Vanity and Boasting that he was buried among them; whereas (as this Heathen Zealot fancies) Jove was immortal: Hence Ovid said, Nec fingunt omnia Cretes, the Cretans do not always lye; hence also rose the Proverb, κηρίζειν, (to play the Cretan) was put for to lye. The occasion of this Discourse was, that the Cretans had a certain Sepulcher with this Epitaph, εἰ δὲ δὲ κείναι, ἐν Διὶ ἐπιχαλᾷσι, that is, Here lies one whom they call Jupiter. Because of this Inscription, the Poet charges them with a Lye, in these words, κῆρες αἰεὶ ψεύσονται, κακὰ θηρία γαστέρες ἀργαί, τάφον ἄνα σεῖο κῆρες ἐλευτήναίτο: Σὺ δὲ δὲ δὲ δὲ ἐσοὶ γὰρ αἰν; that is, The Cretans are always Liars, evil Beasts, slow Bellies: Therefore, O King, the Cretans have built a Sepulcher for you: But thou hast not died, for thou always livest, &c.

* Epist. ad Magnum Orationem Romanorum Tom. 3. operum, f. 148.

4. To conclude, we will only add the Passage we read, Acts 17. 22, 23. Ye Men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and contemplated on what ye worship, (or beheld your Worship) I found an Altar with this Inscription, ἄγνωστο θεῷ, To the unknown God: Whom therefore ye ignorantly worship, him declare I unto you, &c. Upon which Jerome excellently says * (after he had recited some sayings of learned Ethnicks, quoted by the Apostle) This Leader of the Christian Host, and this invincible Orator, pleading the Cause of Christ, discreetly urges that accidental view of the Inscription of that Heathenish Altar, as an Argument to prove the true Faith. He learn'd of the true David, to snatch the Sword from the Enemies Hand, and chop off his Head with his own Weapon, &c. Of this

* In lib. 7. de Civit. Dei cap. 17.

ἐπιγραφῇ, or Inscription on that Altar Ludovicus Vives says, * 'That in the Attican Fields there were very many Altars dedicated to unknown Gods, hinted at by the Evangelist Luke, Acts 17. as also by Pausanias in his Atticks, θεῶν ἀγνωστων βωμοί, (the Altars of unknown Gods) which Altars were the Invention of Epimenides 'the

* the *Cretan*. For when that Country was visited with a sore Plague, they consulted the Delphian Oracle, whose Answer is reported to be, That they must offer Sacrifices, but named not that God to which they should be offered. *Epimenides*, who was then at *Athens*, commands that they should send Beasts (intended for the Sacrifice) through the Fields, and that the Sacrificers should follow with this Direction, that wherever they should stand, there they must be sacrificed to the unknown God, in order to pacify his Wrath. From that time therefore to the time of *Diogenes Laertius*, these Altars were visited. More of this may be seen in *Sixtus Senensis*, lib. 2. *Biblioth. Tit. Ara Atheniensis Inscriptio*. See also *Wolffius Tom. 1. Lætionum Memorabilium*, p. 4. v. 20, &c. So much of Schemes or Figures.

Schema hujus Mundi citius prolabitur Undis.

In $\left\{ \begin{array}{l} \text{Jesu} \\ \text{Cælo} \end{array} \right\}$ solo spes rata, firma quies.

1 Cor. 7. 31. Παράγει το κῆμα τῆ ζωῆς τῆς τῆς.

Præterit hujus Mundi Figura.

F I N I S.

A

T R E A T I S E

Of all the

T Y P E S.

PARABLES and ALLEGORIES of the *Old* and *New-Testament*, with the Expositions of the Learned upon such as are obscure, &c.

I N treating of a *Type*, we are to remark, 1. Its *Definition*, and that (1.) With respect to its *Name*. (2.) With respect to the *Thing* it self. 2. Its *Division*. 3. Its *Canons*, or Rules: of which in order.

Article I.

Of the Definition of a Type.

I N the Definition, (1.) We are to respect its *Etymology*. (2.) Its *Homonymy*, or various Acceptations. The Greek word τυπος (*Typos*) which generally is used in this Affair, is derived of τυπω, (which signifies to beat or strike, and is formed of its mean *Præter-Tense*) has various Significations. As,

E

1. In

1. In a general Signification $\tau\upsilon\pi\omega$, a Type, is called the Print or Mark, which is made by beating, as *John* 20. 25. what we call, the print of the Nails, is in Greek, $\tau\upsilon\pi\omega \text{ ἡλῶν}$, the Type of the Nails; that is, the Impression or Holes left by the Nails beaten or driven through his Hands.

2. More particularly, It denotes an Example or Exemplar, which, in certain Actions we imitate, this goes before, and is to be imitated; see *Phil.* 3. 17. 1 *Thess.* 1. 7. 2 *Thess.* 3. 9. 1 *Tim.* 4. 12. *Tit.* 2. 7. 1 *Pet.* 5. 3. 1 *Pet.* 2. 21. *Acts* 23. 25. *Rom.* 6. 17. What we translate Form of Doctrine, in the Greek, is $\tau\upsilon\pi\omega \text{ διδασκῆς}$, that Type of Doctrine; that is, in which God has prescribed the Rule, Form and Example of Obedience, and Life to us, viz. to believe the Gospel, and live according-ly, *Phil.* 1. 27.

Arist. Eth. I.

c. 3. & l. 2. c. 7.

3. In another Signification $\tau\upsilon\pi\omega$, a Type, is called a Description not very exact, viz. that which is made summarily, briefly, and less compleatly.

4. It has also another Signification with Physicians, who call that Form and Order observed or noted in the Increase or Abatement of Diseases; $\tau\upsilon\pi\omega$, a Type, denoting the Symptoms of the Disease, and what it is: Hence *Galen* writ a Book entitled, περὶ τῶν τυπῶν , of Types. As to other Senses wherein Lawyers and Politicians take it, consult *Stephanus in Thesaur. Græcæ Linguae*, Tom. 3. Col. 1691.

5. But to approach nearer to our Scope and Business, $\tau\upsilon\pi\omega$, a Type, denotes a Figure, Image, Effigie, or Representation of any thing, and that either painted, feigned, or engraven or expressed by any other way of Imitation. *Acts* 7. 43. So, *Isocrates* in *Evag. encom.* calls $\tau\upsilon\pi\omega$ s, the Images of Bodies, ($\tau\upsilon\pi\omega \text{ σωμάτων εἰκόνας}$.)

6. Divines understand nothing else by Types, but the Images or Figures of things present, or to come; especially the Actions and Histories of the Old-Testament, respecting such as prefigured Christ our Saviour in his Actions, Life, Passion, Death, and the Glory that followed. In which Sense some judg this Appellation to be $\epsilon\gamma\gamma\epsilon\alpha\phi\omega\nu$, written or inscribed, and refer *Rom.* 5. 14. to it, where Adam the first Man, is called $\tau\upsilon\pi\omega \text{ τοῦ μέλλοντος}$, *Figura futuri*, the Figure of him that was to come, (viz. the last Adam, 1 *Cor.* 15. 45.) and 1 *Cor.* 10. 6. $\tau\alpha\upsilon\tau\alpha \text{ τυποὶ ἡμῶν ἐγένθησαν}$, now these things were our Types; and ver. 11. $\tau\alpha\upsilon\tau\alpha \text{ πάντα τυποὶ συνέβαινον ἐκείνοις}$, now all these things happened to them for Types. These two Texts we translate Examples, or Ensamples. But in the former place (*Rom.* 5. 14.) a Type seems not properly to denote what we here intend, for there is a certain Comparison made between Adam and Christ, which carries rather a Disparity than a Similitude in it. The *Protasis*, or Proposition, is in v. 12. As Adam conveyed Death together with Sin to all that were born of him (*ut Adamus omnibus ex se natis cum peccato mortem communicat.*) The *Apodosis*, Rendition, or Return, is not expressly set down, but insinuated in the foregoing words, as if he had said, So Christ conveys or communicates Life to all those that by Faith are given to, and implanted in him. A Type therefore in the said place denotes a Similitude generically, and relates to the fifth particular. In the latter Example $\tau\upsilon\pi\omega$, a Type, signifies an Example, Shadow, or Umbrage of things to come, as the words annexed make out, yet not properly relating to the Types in hand. To this some refer *Heb.* 8. 5. *Acts* 7. 44. where $\tau\upsilon\pi\omega$, a Type, is taken for the Pattern and Image shewn to Moses in the Mount [*Exod.* 25. 40. in the Hebrew 'tis called בְּנֵי־תֵבֶנֶת , an Exemplar (Pattern) Figure or Form] denoting that the Structure of that Levitical Tabernacle, was a Type or Prefiguration of the Truth, which was to be expected under the Gospel-Dispensation: So *Gregory Nazianzen* says, * That the Universal Law was a shadow of things to come, as the Apostle declared, and as God commanded Moses to do all things, κατὰ τὸν τύπον , according to the Example shewed him in the Mount, viz. of things obvious to sense, which afterwards were to be discovered by Faith. *Piscator* says that by $\tau\upsilon\pi\omega$, a Type, *Heb.* 8. 5. the ἀρχέτυπον , or Arch-Type, is to be understood; that is, the principal or primitive Exemplar or Pattern of those heavenly and spiritual things, which were prefigured by the Tabernacle, and the Ceremonies relating to it, as Anti-Types, viz. the Death of Christ upon the Altar of the Cross, and his Entrance into the heavenly Sanctuary, which things were spiritually revealed to Moses.

* Orat. 42.

ἐκ τῶν ἀποστόλων

πρὸς Ῥωμ., p. 683.

But we may be satisfied that by Type (or Example) in the aforesaid place, we are to understand the Disposition and Form of the future building of God's House under the Evangelical Dispensation, (and so it belongs to the fifth Signification) according to the Signification of the Hebrew word בָּנָה (*Banah*) *edificavit*, he hath built.

II. *Synonymous Terms*, (1.) The word *Typos* used by the Seventy, answers to מַשְׁלָל, *Exod.* 25. 40. and מַשְׁלָל *Amos* 5. 26. but neither of these concern us in this place: yet we may refer to this that general Appellation, מַשְׁלָל (*Masbal*) which denotes a Similitude, or the Comparison of one thing to another: Also a Parable, Proverb, Axiome, dark or figurative Speech: See *Ezek.* 24. 3. In the *Arabic* Tongue we meet with the word שִׁבְחָה (*Schibh*) which denotes a Similitude, Type, or Parable, from שָׁכַח, he was like, &c. (2.) From *Greek* Writers, as well Canonical, as Ecclesiastical, we may mention some Synonymous Appellations; as from the New-Testament, we find that the Types of things to come are called, (1.) *Σκιά*, a shadow of things to come, *Heb.* 8. 5. σκιά τῶν ἐπουρανίων, shadow of heavenly things, and *Heb.* 10. 1. σκιά τῶν μελλόντων ἀγαθῶν, the shadow of good things to come; because *Christ*, with his Blessings and Works performed for the Salvation of Mankind, was proposed to the Godly in an obscure Way, or a shadowy Description of his Lineaments in the Old-Testament. Hence some think that *Rom.* 13. 12. the Old-Testament is represented by Night (or Darkness) and the New-Testament by Day (or face to face.) (2.) ὑπόδειγμα, an Example or Pattern; the Priests of the Old-Testament are called * λατρεύοντες ὑποδείγματι ἐπουρανίων, to serve to * *Heb.* 8. 5. those things (that is to be exercised in those parts of Divine Worship) which were Types and Figures of things to be expected in the New; here there may be an *Ellipsis* of the Preposition ἐν, and so the sense is, that their Priesthood or Ministry expired ἐν ὑποδείγματι in the Exemplar or Shadow of heavenly things, because by their Priesthood, the Celestial and Spiritual Priesthood of *Christ* was prefigured as in Types; the like Appellation we have *Heb.* 9. 23.

3. *Σημεῖον* a Sign, *Mat.* 12. 39. where *Christ* applies the three days stay of *Jonas* in the Whales Belly, as a Type of himself, σημεῖον τῷ Ἰωνᾶ τῷ προφῆτῃ, the Sign of the Prophet *Jonas*. Here *Christ* accommodates his Speech to the words of the Scribes and Pharisees, who asked a Sign of him; otherwise a Sign and a Type differ in Signification, the one being of a larger, the other of a narrower Signification: Every Type is a Sign, but every Sign is not a Type: Every Sign may represent the thing signified altho unlike; but the condition of a Type, is that it must bear a Parity, Proportion, or Likeness to the thing typified.

4. *Παράβολον*, a Parable, *Heb.* 9. 9. which Term in the Hebrew Books of the Old-Testament frequently answers the word מַשְׁלָל, but is put in this place for such typical or prefigurative Things, and Actions, as are related in the Old-Testament: So *Heb.* 11. 19. the Phrase of *Abraham's* receiving his Son in a Figure, (which Son was by him adjudged as good as dead) ἐν παραβολῇ in a Parable or Similitude, is well expounded, that he was a Type or Similitude of *Christ*. In Ecclesiastical Writers we meet with the same Appellations, or such as are very near, only we are to take notice, (1.) That they confound the Allegory with the Type frequently: So *Augustine* *Tom.* 1. *oper.* lib. *de vera Relig.* cap. 56. says, an Allegory (under which Term undoubtedly he comprehended Types) is fourfold, viz. respecting History, Fact, Preaching, and Sacraments. (2.) *Gregory Nazianzen* puts the Antitype for the Type, *Orat.* 42. εἰς τὸ ἀγῶν πάχα; *Pag.* 692. his words are, ὁ δὲ καλῶς ὁρίσιν κρεμάται μὲν ἡ τῆς δακνόντων ὀφείων, οὐκ ὡς τύπος δὲ τῷ ὑπὲρ ἡμῶν παθόντι, ἀλλ' ὡς ἀντίτυπος; that is, Yet really the Brazen Serpent was not hanged up to prevent the biting of Serpents, nor yet as a Type of *Christ*, who suffered for us, but as an Antitype. (3.) In the *Latine* Tongue the words Exemplar, Figura, Praefiguratio, are much used, that is; a Pattern, Figure, or representing a thing to come. But the word Type was most usual to denote Privileges to come, by the donation of Patents to such as were Denizens of the City of *Rome*, when it was Imperial.

The Correlative, or that which answers a Type, is the Antitype, that is, the thing represented by the Type, or that which answers to it; as *1 Pet.* 3. where when the History of eight Souls saved by Water (in the Deluge) *Gen.* 6. 7. & 8. is mentioned, the Apostle subjoins *ver.* 21. ὁ ἀντίτυπον νῦν καὶ ἡμᾶς σώζει βάπτισμα, (i. e.) to which the Antitype Baptism doth now also save us; so the Greek, by which the Apostle denotes, that Baptism which is a Medium, or means of Salvation in the Gospel-Dispensation, is the Antitype, or Answers to the Type, of that great Preservation of those few faithful Persons that were saved in that Universal Deluge, commonly called *Noah's* Flood.

This Antitype, or thing prefigured, has other Appellations in the New-Testament, as first, *Col.* 2. 17. where it is called σῶμα a Body, which is opposed to τῇ σκιά a Shadow, and signifies only the very thing or genuine Essence, whose ἀποσκίασμα, Obumbration

Obumbration, or Shadow, or Picture was prefigured in the time of the Old-Testament; hence 'tis said *ver. 9.* of the same Chapter, *that in him* (viz. Christ) *dwelleth all the fulness of the Godhead*, *σωματικῶς bodily*. In the time of the Old Testament God dwelt in the Temple of *Jerusalem*, and upon the *Ark* of the Covenant, in the Mercy-Seat, but it was *τυπικῶς typically*. But when the Fulness of Time was come, the whole Fulness of the Deity dwelt bodily, truly, and in a most eminent manner personally in Christ's Humane Nature.

2. Consult *Heb. 10. 1.* where you will find a *Metaphor* taken from Painters, who first with a *Charcoal* are wont to draw a *σκιαγραφία*, that is, a rude Adumbration or Delineation of the thing they intend to paint, and afterwards perfect it with true and lively Colours, till they make a fair Picture. By the Frst of these, the Apostle in this place, means the *σκιάι*, or *Shadows* of the Old Testament; by the latter, the Truth and Complement of the Old Testament Types, which the Apostle calls *εἰκοναί*, *Images*.

Heb. 9. 23.

Heb. 9. 23. τὰ ἐν τοῖς οὐρανοῖς, *things in the Heavens*, or, (as the Explication subjoyned has it τὰ ἐπεσφάνια) *heavenly things*, are called such things as are understood to typify the heavenly Priesthood of Christ, and other things mentioned in the Old Testament: So *ver. 24.* they are called τὰ ἀληθινὰ, *true*, by which is hinted, that the Images, Prefigurations, or Adumbrations of those good things, were but exhibited only in the Old Testament: See *John 1. 17.* where 'tis said, *That Grace and Truth came by Jesus Christ*: In which place, *Grace* is opposed to the *Curse* of the Law, and *Truth*, to the *Ceremonies, Shadows* and prefigured Types thereof.

The Definition of the thing as thus: A *typical sense* is when things hidden (or unknown) whether present, or to come (especially when the Transactions recorded in the Old Testament prefigure the Transactions in the New) are exprest by *External Actions, or Prophetical Visions*. The Division of Types follows.

Article II.

Of the Division of Types.

Here we shall wave the wranglings of Criticks, who spent many words to confute each other, and give the best account we can of the real *Division* of Types, which may be reduced to two sorts. (1.) *Prophetical Types*. (2.) *Historical Types*; of which in Order.

Article III.

Of Prophetical Types, and Typical and Symbolical Actions.

Prophetical Types are such, whereby the Prophets who were divinely inspired by External Symbols, figured or signified things present, or to come, in their Speeches, or Writings, either by way of Warning, Admonition, or Prophecy. This must be considered, (1.) with respect to *Actions*. (2.) *Visions*.

Esa. 20. 2.

Jer. 13. 1, &c.

1. Prophetical *Actions* are typical, when some thing mystical and hidden, is adumbrated or shadowed by those things which the Prophets by Divine Command acted; as for Instance; *Esa. 20. 2.* *The Prophet goes out naked*; (that is, without his Prophetical Garments) to prefigure the fatal Destruction of the *Egyptians* and *Ethiopians*: *Jer. 13. 1.* and the following Verses, the Prophet by Divine Command gets himself a linen Girdle, puts it upon his Loins, hides it in a Rock by *Euphrates*, afterwards takes it from thence, but 'tis putrified, or marr'd, or rotten: By which Type the Blessings God gave the People, their Ingratitude and Wickedness, and the Destruction that was to come upon them, are prefigured, as by the Context appears. *Chap. 16. 2, 5.* There is a Command to abstain from *Matrimony, Procreation of Children, mourning Feasts for the Dead*: By which Type God denounces most woful Calamities which were to come upon his People for their Sins: See *Chap. 18. 2, 3, &c. ver. 6, & 11.* And *19. 12, 13. & 27. 2. & 51. 63. Ezek. 2. 8, &c.* The Prophet eats the *Volumn, Book, or Roll* reached to him, to witness, the Gift of Prophecy, divinely

divinely inspir'd into him, which afterwards he was strenuously to exercise against the Rebellious People : See *Chap.* 4. 2. & 13. 3. & 24. 3, 16, to 22. where you have Instances relating to this Head, *Hof.* 1. 2. and the following Verses, gives the Names of *Wife of Whoredoms, and Children of Whoredoms*, to a lawful Wife, and lawfully begotten Children ; by which Type he denotes and taxes the spiritual Idolatry of the People of *Israel* ; See *Tarnovius Exercit. Bib.* largely upon the place. The like Symbolical Action we read *Chap.* 3. to this we may also reduce the typical Action of the Prophet, which is described, *1 Kings* 20. 35. We may add likewise to these, that Action of Christ, when he cursed the *barren Fig-tree*, which presently withered. For that Curse was not produced from any rash, or unseasonable Malice, or a desire of Revenge ; but by it, our Saviour would typically shew, (1.) The Destruction that was to come upon the People of *Israel*, considered as such obstinate Persons, who by no Admonitions, or Threats, would suffer themselves to be amended or reformed : See the Parable *Luke* 13. 6, 7. (2.) The power of Faith, whose Analogy, or deep Mystery, Christ himself expounds.

To this Head we may also refer the Action of the Prophet *Agabus*, in *Acts* 21. 10, &c. who took *Paul's Girdle*, and bound his own Hands and his Feet, to intimate *Paul's Captivity at Jerusalem, &c.*

Article IV.

Of Prophetical and Typical Visions.

These may be thus distinguished, viz. such as were shewn to Men sleeping, or waking : To Men asleep their Dreams have been sent from Heaven. In these there is a twofold difference, some are mere, or naked Sight or Views, which without Figures, and the mystery of Types, represent deep things, and future Events : such was the Dream of *Joseph*, *Mat.* 1. 20. & 2. 13. of the *Wise Men*, *Mat.* 2. 12. But these concern not this Head ; some are *ὄνειρα συμβολικά*, or such Dreams, which are hidden or involved in Figures and Types ; these Dreams came sometimes to *Believers*, sometimes to *Unbelievers*.

To the former Class belongs ;

First, The Dream of the Patriarch *Jacob*, *Gen.* 28. 12. *And he dreamed, and behold, a Ladder set upon the Earth, and the top of it reached to Heaven ; and behold, the Angels of God ascending and descending upon it : Verse 13. And behold, the Lord stood above it, and said, I am the Lord, &c.* Certain Interpreters, by reason of the Antitype, refer this Vision to the Patriarch *Jacob* himself, making the Ladder to signify the Journey of *Jacob* ; the ascending Angels his Keepers when he travell'd, and the descending Angels, when he return'd ; they say, that God stood on the top of the Ladder, since he is the Moderator or Governour of the whole Affair, because by his Providence *Jacob* is taken from his Parents, led in his Journey, entertained by his Father-in-Law *Laban*, and led back again. This Interpretation, they say, is made by God himself, *ver.* 15. But Christ is a more sure Interpreter, who, *Joh.* 1. 51. makes himself the Antitype of that Vision. *Verily, verily, I say unto you, hereafter ye shall see Heaven opened, and the Angels of God ascending and descending upon the Son of Man : That is, from day to day, ye shall more and more understand, that I am he who is prefigured in that Vision of Jacob's Ladder. That Vision holds forth,*

1. The Personal Union of two Natures in the *Messiah*, which is prefigured by the Ladder standing upon the Earth, whose top reached Heaven, denoting the Union of the Divine and Humane Nature, by the Symbol of the Ladder touching Heaven and Earth.

2. The Fruits, Benefits, or Blessings (*τὰ λόγια*) of the incarnate Word, or the Word made Flesh, exprest by the Ladder's touching Heaven ; because through Christ, the Ascension or Entrance into Heaven, is open to all Believers, *Joh.* 3. 14, 15, 16. and by him only, *Acts* 4. 12. As the Patriarch saw but one Ladder ; so the going up and coming down of the Angels, denotes, that they were no longer to be hurtful to Mankind, but most friendly : (See *Luke* 2. 9, 13.) For they come down as *Ministring Spirits* for the help of the Saints, *Heb.* 1. 14. and go up again, carrying their Souls into *Abraham's Bosom*, *Luk.* 16. 22. Here is also a Blessing annexed by the Lord, *ver.* 14. *And all the Families of the Earth shall be blessed in thee ; that is,*

in thy Seed. This is that *Blessing* which comes upon us through *Christ*, *Eph.* 1. 3. *Gal.* 3. 8, 9.

3. Here is the principal *End* for which the Land of *Canaan* was delivered into the Possession of the Posterity of *Abraham* and *Jacob*, viz. That there may be a certain Seat or Habitation for that People, of whom the *Messiah* was to be expected.

2dly, The double Dream of the Patriarch *Joseph*, *Gen.* 37. 5, &c. which was expounded by *Joseph's* Brethren, *ver.* 8. and his *Father*, *ver.* 10. very agreeable to the Event of the thing, as *Chap.* 41. and the following Chapters.

3dly, The Dream of *Daniel* of the four Beasts that came out of the Sea, *Dan.* 7. 3, &c. which were Types of the four Monarchies of the World, viz. the *Babylonian*, *Persian*, *Grecian*, and *Roman*, &c.

To the latter Class belong,

1. The Dream of *Pharaoh* King of *Egypt*, *Gen.* 41, of the fourteen Cows and the fourteen Ears of Corn, by which the future State of *Egypt*, and the neighbouring Country, with respect to Fertility, and the scarcity of Corn, is prefigured, as *Joseph* himself expounds it, *Chap.* 41. 25, &c. and is evidenced by the Event *ver.* 47, 54, &c.

Dan. 2. 29.

2. The double Dream of *Nebuchadnezzar*; the first is described, *Dan.* 2. 29, &c. viz. of the great, large, splendid, terrible Image of a Man, whose Head was Gold, his Breast and Arms Silver, Belly and Sides Brass, Legs Iron, Feet part Iron, part Clay, and of the Stone hewn out without hands, which brake them to pieces; becoming afterwards a great Mountain. By which typical and symbolical Image: the four universal Kingdoms or Monarchies of the Earth are again shadowed, or adumbrated, as the Prophet himself expounds it, *Dan.* 2. 37. and the following Verses.

But by the Stone cut or hewn out without hands, the spiritual Kingdom of the *Messiah* is denoted, which when these Monarchies were in being, began to lift up, or erect it self; but at length whatsoever shall remain of the said Kingdoms, he will break in pieces and consume, *ver.* 44.

So much of *Visions* which appeared to Men asleep. Such as appeared to Men awake are of a twofold kind, (but of the manner of Appearance, viz. whether with *Ecstasy*, or without, is not our work to dispute at present) viz. some have the Exposition or Interpretation of the Types and Symbols, annexed, and some have not.

Prophetical
Visions appearing
to Men
awake.

Jer. 24. 1, 2, &c.

Visions of the first sort are to be also differenced, forasmuch as the Interpretation of the Vision is taken either from the thing it self, or from its Appellations or Terms, and so it is by an allusive Reason.

Of the first sort are the Visions of *Jeremy*, *Chap.* 24. of the two Baskets of Figs, good and bad; by the good Figs, the Restauration of the Jewish and Christian Church which was to come, is prefigured; and by the bad Figs, the carrying away of *Zedekiah* and the People of *Israel* into Captivity, is also prefigured, as it is expounded in the fifth and the following Verses.

Ezek. 8. 9, 10, 11.

The 8, 9, 10, and 11, Chapters of *Ezekiel* agree in the Description of the same Vision of the Prophet, which had four parts; the first part of the Vision obumbrates the Wickedness of the Jews which remained at *Jerusalem*, *Chap.* 8. The second figures out the Destruction of the Citizens in the very City, except those whom God had mark'd, as *Chap.* 9. The third prefigures the Fire, by which is denoted the flaming Anger and Indignation of the Lord, who by Plague and Famine afflicted the Inhabitants before the taking of the City, and after its taking, utterly burnt and destroyed the whole City, with the Temple; and hence the Glory of the Lord departed, as *Chap.* 10. The last denotes the Persecution and Ruine of those that escaped the Burning and Destruction of the City, as *Chap.* 11. So *Chap.* 37. *ver.* 1. and the following Verses, there is a Vision of Bones made alive again, and reduced to their former State, by the Immission of the Spirit; by which the Restitution of the Jews, and the Deliverance of the Universal Church, its Resurrection from Death, and its eternal Glory is adumbrated or shadowed forth, as appears *ver.* 11, & 23. with the Verses immediately following both places. The Vision in the 8th of *Daniel*, of the two horned Ram, and of the He-Goat with one horn, is expounded by *Gabriel*, *ver.* 19. to relate to the Kings of *Media*, *Persia*, and *Greece*, &c.

Amos 7. 1, 4, 7. is a relation of certain Visions, by which, as by Types and Symbols, a Famine to come, Warlike Devastations, and the Captivity of all the *Israelites* after

after the Extinction of *Jeroboam's* Family is denoted, as it is expounded in the same Chapter; see *Chap. 9. 1.* where you have a Vision, that denotes God's departure from the Temple, his forsaking the Jews, and his most sure Judgments against them.

Zechary 1. 8, &c. there is a Vision of a Man riding upon a red Horse, standing among the Myrtle-trees in the bottom, and behind him, red Horses, bay, and white, (so the Hebrew); by which is figured our Saviour Christ, dwelling in the Church among the godly, and Angels ministring to him, as *Chap. 1. ver. 18.* The four Horns denote the Enemies of *Israel* who invaded them, as the *Syrians, Assyrians, and Babylonians* on one side, viz. the North; the *Ammonites and Moabites* from the East; the *Edomites and Egyptians* from the South, and the *Philistines* from the West. The four Carpenters, ver. 20. which cast out the Horns aforesaid, do figure out those Instruments which God shall make use of, and gather from all parts, to destroy the *Babylonians*, and those Enemies of the Church, who hindered the building of the Temple, and the City *Jerusalem*. *Chap. 2. ver. 1.* there is represented a Man, holding a measuring Line in his hand, to measure *Jerusalem*; by which the rebuilding of the City in time to come is denoted, *Chap. 3. ver. 1.* *Josbua* the High-Priest is represented as a Type of Christ, as is plainly intimated, ver. 8.

Chap. 4. 2. there is mention of a Golden Candlestick, which is a Type of the Church, and most precious in the sight of God, the Explication of which, with reference to each individual Member, is given by our Saviour himself.

The flying Roll, *Chap. 5. 1.* denotes the Judgments of God against the impenitent, and unmannerly Jews. More Examples may be read in this and the following Chapter.

To the latter Clauses belong the Visions we read of, *Jer. 1. 11, 12, 13, 14. Amos 8. 2.* *Lib. 1. p. 285.* of which we have spoke before.

We have treated so far of Visions, whose Antitypes are expounded in the very Text; but there are others which are not so expounded: Therefore we must take their Exposition either from the Circumstances of the Text, or from other places of Scripture; or from the Event, Complement, or fulfilling of the Prophecy; such are *Isa. 63. 1, &c.* where there is a Dialogue proposed by the Prophet, between Christ and the Church, respecting his own most blessed Passion and Merit. And altho there is in that place no direct mention of such a Vision, yet the Circumstances do fairly intimate it, viz. That such a Vision appeared to the Prophet.

Pag. 421 l. 1.

In *Ezekiel* the 40th to the end, we have a Typical Description of the Temple and City: The Antitype of which, is not the City and Temple rebuilt by *Zerubbabel* and *Nehemiah* after the Captivity, (as the Hebrew Rabbies, and others have dreamed) but the Mystical Temple of God, his true Church, and the heavenly and spiritual City, as the Learned Doctor *Hassenrefferus* most learnedly expounds it. Lastly, the Revelations of *John*, in which the future State of the Church, by divers Visions, both symbolical and typical, is represented (the Explication or fulfilling of which the Event must shew) is properly reduced under this Head. So much for Prophetical Types.

Article V.

Of an Historical Type, and its first Division.

AN Historical Type is the mystical Sense of Scripture, whereby things acted or done in the Old Testament, (especially what respected the Priesthood and Worship of the Jews) prefigured and adumbrated things acted in the New Testament-times, with respect especially to Christ the Antitype, who is, as it were, the Kernel inclosed in all those Shells of Old-Testament-Ceremonies, Types or Actions, &c.

This may be thus distinguished, (1.) that like an Allegory, it is either innate, (or natural) or, *inferred*. The Innate is that which is expressly delivered in the Scriptures, or when the Scripture it self shews or intimates, that some Ceremony, or thing transacted, does adumbrate the things related or done in the New-Testament, especially

especially Christ in a mystical sense. This is done, either *expressly* and implicitly, or *tacitely* and implicitly; or, which is all one, the Scripture either shews it *expressly*, or *tacitely* insinuates the thing transacted to be a Type of Christ: Of the first kind we have many Examples.

Examples of
Types.

The Prophet *Jonas* was swallowed into the Whales Belly, and vomited out after threedays (as *Jonah* 1. 17. and 2. 10.) this is a Type of Christ, who lay three days in the Grave, and of his glorious Resurrection, as Christ himself expressly says, *Matth.* 12. 40. & 16. 4. *Luke* 11. 29, 30.

The Brazen Serpent which *Moses* by Divine Command lifted up in the Desert, against the bitings of Serpents, as *Numb.* 21. 8, 9. is expressly said to be a Type of Christ, who was lifted up upon the Cross, and healing Believers of the biting of the Infernal Serpent; *John* 3. 14, 15.

The Constitution and Sacrifice-Offerings of the Levitical Priesthood in the Old Testament, did typically prefigure Christ the High-Priest, as *Heb.* 5. and the following. More Examples may be found upon a diligent search and Meditation of the Scripture.

Mercy-Seat.

Examples of the latter sort are these: The Mercy-Seat, or the Covering of the Ark of the Covenant, *Exod.* 25. 17. which typified Christ, *Rom.* 3. 25. so you may compare *Josh.* 1. &c. with *Heb.* 4. 8. that the Manna was a Type of Christ is told us, *John.* 6. 32, 33, &c. The Paschal Lamb, *Exod.* 12. 3, &c. was a Type of Christ, as *1 Cor.* 5. 7. *John* 19. 36.

Manna.

Paschal Lamb.

The Scape-Goat, *Lev.* 16. 10, 21. was a Type of Christ, as *John* 1. 29. *1 Pet.* 2. 24. — So was *Isaac*, *Gen.* 22. 2, 12. with *Rom.* 8. 32. and *Heb.* 11. 19. So *Sampson*, *Judg.* 13, &c. compared with *Matth.* 2. 23. where that which is spoken of *Sampson*, *Judg.* 13. 5. is accommodated to Christ the Antitype: Yet the Phrase *Ναζωραῖος κληθήσεται*, (he shall be called a Nazarene) not used as some say, respecting the words concerning *Sampson*, but to other Sayings of the Prophets, *Isa.* 60. 21, &c. * in which the Messiah is called נֵצֶר, Netzer, Surculum, a Branch, whence *Nazareth* is derived; hence the Syriack has it נַצְרַת Natzerath, or Notrath, † *Matth.* 2. 23. and the Reason they give is, that it is said it was written, διὰ προφητῶν by the Prophets, in the plural Number, &c.

* *Isa.* 11. 1.
Zech. 6. 12.

† See Piscal-
tor upon the
place, and Ju-
nius in Paul-
lellis.
Solomon.
First-born Son.

That King *Solomon* the Son of *David*, was a Type of Christ, appears *Heb.* 1. 5. *Acts* 2. 30. & 13. 12. where the Promise made to *David*, spoken in a literal sense of *Solomon*, *2 Sam.* 7. 12. *1 Chron.* 17. 11. is referred to Christ.

The first-born Son of the Lord, as the People of *Israel* are called *Exod.* 4. 23. when they were to go out of *Egypt*, is a Type of Christ, the only begotten Son of God, *Mat.* 3. 17. who is said to be called from his Exile in that Nation, *Mat.* 2. 15. where that which is literally said of the *Israelites*, *Hos.* 11. 1. is accommodated to Christ the Antitype, &c.

An illated or *inferred* Type is that which is consequentially gathered to be such by Interpreters; this is either by fair Probabilities agreeable to the Analogy of Faith — or extorted, and without any Foundation in, or shadow of Sense, from the literal Sense of the Text.

Judg. 13. 14,
15, 16 Chap-
ters.

Of the first sort, the Homily-writers and Expositors produce a great many. As the doings of *Sampson* in marrying a strange Wife, and destroying his Enemies by his Death; altho no where in Scripture applied to Christ, yet it is expounded as a Type of Christ, who was spiritually (as it were) married to the Gentiles, and conquered his Enemies by Dying. More Examples are, *Gen.* 37, &c. respecting *Joseph*, *Numb.* 16. 47. respecting *Aaron* (See *Isa.* 59. 2. & *Gen.* 2. 22, 23. *Dan.* 6. 22. *Judg.* 16. 2, 3. *1 Sam.* 17. 49. *1 Sam.* 22. 2. with *Luke* 15, 1, &c.

* *2 K.* 1. sum-
mar cap. 90.

Of the latter sort, are the wild fantastical Conceits of Papists, and some others, who make Types where there are none. For Instance, * *Turrecremata* makes the Son of *David*, yea, Christ himself, a Type of the Pope of Rome: For he expounds the words *2 Kings* 7. 13. thus — I will establish the Throne of his Kingdom for ever: that is, says he, I will cause the Supremacy, or Kingdom of the Pope, always to endure, with several other things of the same ridiculous Tenor; which we omit as useless to our undertaking.

Article VI.

Other Divisions of an Historical Type.

ANother Division of an *Historical Type* is this; some immediately respect Christ; 2.
and some, the Things that belong to Christ. Of the *first* Sort are such Things
as prefigure, and lively set forth his most holy Life, his most bitter Death, his most
glorious Resurrection and Exaltation, as in the Examples before recited. Of the
latter Sort are, the *universal Flood*, in which, by the peculiar Blessing of God,
Noah and his Family were saved, which is called a *Figure or Type of Baptism*, 1 Pet. 3.
21. (to which *Psal.* 29. 10. may be applied) which, by the Power and Efficacy of the *Noah*.
most precious Blood of Christ, saves Men, and is to them the Laver of Regenera-
tion and Renovation of the Holy Spirit. The Parallel of this Type, with the Anti-
type, may be read in the learned *Gerhard*, Tom. 4. loc. de Bapt. Sect. 8.

The Bodily *Circumcision* is a Type of Heart-*Circumcision*; the former is called περιτομή
χειρῶν, the *Circumcision made without Hands*; the latter, περιτομή
καρδίας, the *Circumcision of Christ*, Col. 2. 11.

So our Divines propose some Types of the Lord's Supper, as the *Tree of Life* in
the midst of Paradise, *Gen.* 2. 9. see *Rev.* 22. 14. *John* 6. 53, 54, 55. The *Bread* *Tree of Life*.
and *Wine* brought forth by *Melchizedek*, and given to *Abraham*, *Gen.* 14. 18, 19. The *Bread and*
Paschal Lamb eaten yearly (in ἀνάμνησιν) in Commemoration of the Deliverance of *Wine*.
the Israelites from literal Egypt, *Exod.* 12. 27. with 1 *Cor.* 5. 7. & 1. 26. the *Manna*, *Manna*.
Exod. 16. 15. the *Water* that came out of the Rock, *Numb.* 20. 11. the *Blood of the*
Covenant, *Exod.* 24. 8. *Heb.* 9. 20. the *Shew-bread*, *Exod.* 25. 30. the *live Coal*, *Isa.*
6. 6. the Explication of which, amongst other Types, may be read in *Gerhard*, tom.
3. de sacr. Euch. sect. 12.

The Types of the New Testament Church (as learned Men say) are *Paradise*,
Gen. 2. 8. *Noah's Ark*, *Gen.* 6. 14, &c. the *Calling of Abraham*, *Gen.* 12. 1. *Joshua*
24. 2. See more Examples, *Exod.* 26. 1. *Josh.* 2. 18. & 6. 23. *Psal.* 87. 1. *Gal.* 4. 22.
Mal. 3. 3. Yet some of these are reputed *Allegories* rather than Types.

Types are either of *Things*, or of *Ceremonies*: the Types of *Things* done are, when
some Actions of holy Men in the Old Testament prefigured some Things done in
the New. Thus *Abraham's* offering his Son, in Obedience to God's Command; and
Love to him, typified God the Father, delivering his Son to Death for the Love of
Mankind, *Rom.* 5. 8. & 8. 32. So *Joseph's* being sold into *Egypt*, and afterwards ad-
vanced, typified the Humiliation and Exaltation of Christ, *Phil.* 2. 6, &c. *Cere-*
monial Types are, when the Ceremonies, and whole Constitution of the Levitical
Worship in the Old Testament, prefigured Things in the New; an evident Expi-
cation of which the Epistle to the Hebrews gives.

Article VII.

Canons or Rules expounding Types.

Canon I.

IN *Prophetical Types* we must exactly take notice where Christ manifests himself
with respect to his Office and Merit; and where he sets forth other Divine
Things, as Judgments, and Blessings.

The Reason of the Canon is; Because the Son of God, before the Fulness of Time
was come, *Gal.* 4. 4. did at sundry Times, and in divers Manners (πολυμερῶς καὶ πο-
λυτρόπως) adumbrated and made himself manifest; with his Merit and Passion, to
the Fathers and Prophets of the Old Testament, partly by plain Promises, and
partly by Typical Visions; and thus he rejoiced in the habitable Parts of the Earth;
Prov. 8. 31. In which respect he is said to be a Lamb slain from the Foundation of the
World;

World, Rev. 13. 8. For the general Understanding of these Types, the Learned give this Rule: Whatsoever Text of the Old Testament treats of the Grace of God, of Propitiation, Redemption, Benediction, and Destruction of Enemies, so that the Light and Explication of it may be found in the New Testament, or that the Circumstances and Emphasis of the Words themselves discover it; that Text is to be expounded of Christ, together with his Merit and Passion.

Gen. 28.

Thus the Vision of *Jacob's Ladder*, prefigures Christ, the true Ladder, by which the Saints ascend into Heaven, as appears by the Circumstances of the Text, which treats of the Propitiation of God, his Divine Protection, and his Blessings upon the faithful Posterity of Believers; Besides, Christ applies this to himself, *John 1. 51.*

Isa. 63. 1.

Isa. 63. 1, 2, 3, 4, 5, 6. There is a Prophetical Colloquy, which respects not only Christ, but also his most bitter Passion, and most glorious Victory; for, (1) the Text discourses of the Propitiation of God, the Redemption of Men, and the Destruction of Enemies. (2) The three foregoing Chapters expressly treat of the Merits and Blessings of Christ. (3) 'Tis expounded of Christ, *Rev. 19. 11, 13, 15.* (4) The Circumstances of the Text, and the Emphasis of the Words clearly evidence it to be as before expounded: of which more in another Place.

Canon II.

There is oftentimes more in the Type than in the Antitype.

I *Reneus lib. 2. chap. 40.* says thus: *A Type and Image (of a Thing) is sometimes different from the Truth, according to its Materiality and Substance: But according to the Habit and Lineament it ought to keep a Similitude, and to shew by Things present, Things which are not present.* The Reason of the Canon you have *Art. 6.* God designed one Person or Thing in the Old Testament to be a Type or shadow of Things to come, not in all Things, but with respect to some particular Thing, or Things only; hence we find many Things in the Type, which are not to be applied to the Antitype (which it typifies in some certain Thing only, not in all) especially the Failings and Sins of the Saints of the Old Testament, who did typify Christ, are by no means, neither ought they to be attributed to the most holy and unspotted Jesus. For as a Picture may represent all the Lineaments of the Party pictur'd exactly, altho there may be some accidental Spot in it, that is not in the Person. So the Life of the Saints may be a Type and Image of Christ, altho they are lyable to Frailties and Infirmities incident to humane Nature, which are no Representations of any thing in Christ. The Use of this Canon is shewn in the *Epistle to the Hebrews*, where the Priesthood and ritual Sacrifices of the Old Testament are fairly accommodated to Christ the Antitype, yet that there were many Things in that Priesthood, which do not quadrate; as that the Priest was to *sacrifice for his own Sins*, *Chap. 5. 3.* which does not quadrate with Christ, *Chap. 7. 27.* that Priesthood was *ἀδυνάτως καὶ ἀνεπρόφελος*, *weak and unprofitable*, *Chap. 7. 18.* and there were many Priests, neither of which can be apply'd to Christ, who made all perfect and unchangeable, *Chap. 7. 24, 25.*

Canon III.

There is oftentimes more in the Antitype than in the Type.

Oportet Figuram minus habere quam Veritatem, quia, &c.

C *Hrysoftom, Homil. 61. on Gen.* says: *It is necessary that the Figure have less in it than the Truth, because otherwise it would not be a Figure of Things to come.* The Reason of this Canon is the same with the foregoing. For since no one Type can express the Life and particular Actions of Christ, therefore there is altogether more in the Antitype, or other Thing adumbrated, than can be found in Types. And when we say that there is more in the Antitype than the Type, it is to be understood, not only with respect to the Thing, but also with respect to the Manner. Of this *Moses* and *Joshua* were Examples, each of which was a Type of Christ.

Moses

Moses typified *Christ* as a *Redeemer*, and *Joshua* typified him, as he brings his People to Heaven, their true Country. But the Manner varies in both Places, and in that respect there is much more in the *Antitype* than in the *Type*. In the *Type* there is only a *bodily* or humane Deliverance; in the *Antitype* an *heavenly* and a *spiritual*. In the *Type* there is only a simple or *single Redemption*; in the *Antitype* such a *Redemption*, as is made (*intercedente λυτρώ*) by a redeeming Price, viz. the Blood of *Christ*, *Rom.* 3. 24. The *Redemption* in the *Type*, and the Introduction into the Land of *Canaan* is made by *Moses* and *Joshua*, as by the Ministers of God, *Heb.* 3. 5. In the *Antitype* our *Redemption* and *Salvation* is wrought by *Christ*, as (*per αἰτιον τ' σωτηρίας*) by the principal Author or Cause of *Salvation*, *Act.* 3. 15. & 4. 12. *Heb.* 5. 9. So *Moses*, when he is called *μειστής*, *Mediator*, *Gal.* 3. 19. may be term'd a *Type* of the *Mediatorial Office* of *Christ*, with respect to the Thing it self; although there be an eminent Disparity in the Manner. *Moses* is called a *Mediator*, because of his Office of Interpreting and Teaching, *Exod.* 19. 3. *Dent.* 5. 5. But *Christ* is not only a *Mediator* in that respect, but for the great Blessing and Benefit of his Satisfaction, *1 Tim.* 2. 5, 6. &c.

Canon IV.

There must be a fit Application of the Type to the Antitype.

THIS Application; besides other Things, (if it be infer'd) comprehends this also, that there may be a Comparison made betwixt the *Type* and the *Antitype*, as far as the Scripture and the Analogy of Faith will bear it. Here *Bellarmino* faults egregiously, *lib.* 1. *de Missa*, *cap.* 9. where going about to prove that there is a true Sacrifice offer'd in their Mass, he wrests the *Type* in the Old Testament, *Gen.* 14. in the History of *Melchizedek*. For whereas this is a Figure of *Christ* in a peculiar respect, *Psal.* 110. 4. *Heb.* 7. 17. and that he truly sacrificed Bread and Wine, *Gen.* 14. 18. he concludes it necessary, that *Christ* also sacrifice Bread and Wine, &c. But besides this, that Articles of Faith are not to be proved by Typical Accommodations, (if not in the Scriptures, as this is not) but by certain and illustrious Evidences of Scriptures, which *Bellarmino* * himself grants. We will encounter this *Papistical* Quibble, and affirm, that this Application of the *Type* to the *Antitype* is not only in the least little consonant to Scripture, (For the Parallel is quite otherwise proposed, *Heb.* 7.) but quite contrary to it, and a Disparagement to, if not a justling out the only Sacrifice of *Christ* and his everlasting Priesthood.

* *Lib.* 3. *de*
V. D. cap. 30.

Canon V.

When there are many partial Types of one and the same Thing, then we are to judge not from one Antitype, but of all jointly taken.

THE Reason of this Canon depends upon the foregoing Canons. For in as much as the Things of the New Testament are prefigured in the Old, *πολυμερῶς*, at sundry Times, and in divers Manners, *Heb.* 1. 1. Therefore if a right Judgment of the Thing prefigured ought to be made by Types, we must not examine or meditate upon one Type singly, but many of them together. Here *Socinus* and his Followers err, when he parallels the Redemption and Mediation of *Moses*, with that purchas'd and done by *Christ*. But besides that *Moses* is here a Type of *Christ* only with respect to the Thing, (*ratione rei*) but not (*ratione modi*) with respect to the Manner, as we said *Can.* 3. For we may alledge that we bring our Judgment according to the Canon concerning our Redemption by *Christ*, and his Mediatorial Office, not from that single Type of *Moses*, but from others join'd with it. For the Manner of our Redemption, which consists in the appeasing of divine

Wrath and Satisfaction for our Sins, was more proximately and immediately (though not fully) adumbrated by the Sacrificial Types, chiefly the *Scape-Goat*, Lev. 16. 21. The *Redheifer*, Numb. 19. 2. Nevertheless you are to note here, that the grand Foundation of our Belief in this Point, is not built upon Types, but upon clear Scripture Texts, that unfold the Mystery of our Redemption.

Canon V I.

In expounding the Types of the Old Testament we are to examine accurately, whether the Shadow, or the Truth, represented by a Shadow, be proposed: That is, whether the Prophets prophesy of Christ under the Umbrage or Shadow of Types, or in express Terms (viz. speaking of our Saviour in a literal Sense.)

THE Reason depends upon that Custome of Prophetical Speech, yea of God himself, speaking by the Prophets, by which they are wont to make a sudden Transition from the *Type* to the *Antitype*, from a corporeal to a spiritual Thing; and when the Speech is of another Thing, to turn themselves to Christ, the *Kernel* (as it were) of the Scripture, and prophesy of him not under the Shadow of Types, but in express Terms. As for Instance, it is said *Psal. 2. 7. Thou art my Son, this Day have I begotten thee.* Calvin, in his Commentary upon this Psalm, says, that it is to be understood Literally of David, but Typically of Christ. So the Place *Micha 5. 2. But thou Bethlehem Ephrata, &c. out of thee shall come forth unto me a Ruler, (or Captain)* this the same Calvin expounds not literally of Christ, but of some Politick Governour, as a Type of Christ. When yet these, and all Texts of the same Purport are to be understood of Christ literally, which the Coherence and Scope of the Text does clearly prove, &c.

Canon V II.

The Wicked, as such, are by no means to be made Types of Christ, &c.

THE Adultery of David, and what is related of the two Harlots, and the Incest of Amnon and Tamar were accommodated by certain Writers to Christ, as Azorius the Jesuit †, and Cornelius a Lapide *. But these are impious and groundless Conceits, as the most of the Learned affirm. Gretzer the Jesuite lib. 1. de Cruce cap. 6. affirms, that the Oak, in which Absalom did hang by the Hair of the Head, is a Figure or Type of the Cross of Christ; and that Absalom prefigured Christ. This Man is certainly a very daring and Non-sensical Type-maker, to make such an impious Typical Explication. For Absalom received just Punishment for his Rebellion against his Father, &c.

† Lib. 8. cap. 2.
Instit. Moral.
* In prefat.
Fent. Can. 40.

Respectu animæ
sive rationis
addita Cere-
monia.

It cannot be denied but that the Punishments of some Malefactors are accommodated to Christ, as an Antitype. Gal. 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree.* In which Words he gives (not obscurely) the Typical Sense of Deut. 21. 23. (which is with respect to the Fact it self, or the civil Punishment, or with respect of the Cause or ceremonial Reason added.) In the said Place of Deuteronomy the Body of the Person hanged, is commanded to be taken down and buried, for this Reason, because he that is hanged, is accursed of God. For otherwise neither according to the Law of Nature, nor according to the Civil Law, neither of himself, is he that is hanged, accursed or execrable to God. Doubtless therefore by this Ceremonial or Levitical *Ætiology* (viz. a rendring a Reason) [in respect of which the Person hanged, is said to be accursed in the Sight of God, as Things of old were according to the Levitical Ministrations.] Respect is had by Moses to Christ the Mediator, as the Apostle expounds it in the aforesaid Place, *He is made*

made a Curse and Sin for us, 2 Cor. 5. 21. For tho the Reason, or Occasion of hanging, in the Old Testament, be vastly different from Christ (for they that were hanged then, were hanged for their own Crimes; but Christ bears the Punishment of other Mens Sins imputed to him); yet, *in hoc ipso tertio*, in this very third, or meaning, they are Types of Christ, in as much they were accounted Ceremonially accursed by God. See 1 Pet. 2. 24. Deut. 21, &c.

Canon VIII.

One Thing is sometimes a Type and Figure of two Things, even contrary Things, but in divers respects.

Thus the *Deluge*, wherein *Noah* was saved, was to Believers a Type of Baptism. But in regard the Wicked were drowned in it, it typified the Damnation of Reprobates at the Great Day. To this Head some refer the Places where Christ, who is called a *Rock* and a *Corner-stone*, is said to be to the Godly a Rock or Stone of Salvation, but to the Wicked a Rock of Offence. So *Christ* is called a *Lion* for his Strength; but the *Devil* is so called for his Cruelty. But the two later are rather a different Explication of one Metaphorical Appellation with respect to different or divers Things.

Canon IX.

In Types and Antitypes an Enallage, Permutation or Change sometimes happens, as when the Thing figured and adumbrated takes to it self the Name of the Figure, shadow or Type: and on the contrary, when the Type and Figure of the Thing represented takes to it self the Name of the Antitype.

Examples of the first Sort may be read Ezek. 34. 23. & 37. 24. Hos. 3. 5. where Christ is called *David*, who in many Things was a Type of Christ. John 1. 29, 36. Christ is called a *Lamb*, because the *Paschal-Lamb* was an eminent Type of him: Thus he is called our *Pasover*, 1 Cor. 5. 7. Rom. 3. 25. Christ is called *ἱλαστήριον*, the *Propitiatory* or *Mercy-seat*, not because of the Propitiation he made for our Sins, 1 John 2. 2. but because the Covering of the Ark of the Covenant (which the 70 render by *ἱλαστήριον* *) was a Type of him.

* Which Moses calls כפרת

The New Testament Church is frequently called *Sion*, Isa. 2. 2, &c. *Jerusalem*, Gal. 4. 26. Rev. 21. 2. because these were Types of it. The Ministers of the Gospel are called the *Sons of Levi*, (say some) for the same Reason, viz. that they typified these; but this is disputed. Of the later Kind you may read Examples (1) in *Prophetical Types*, when the Name of a Person or Thing (which properly agrees with the Antitype, for which the Type is proposed) is given or attributed to any, as Esa. 7. 3. and 8. 1, 3. So the honest Wife of *Hosea* the Prophet, and his Children born in lawful Wedlock, by the Command of God, are called a *Wife of Whoredoms*, and *Children of Whoredoms*, Hos. 1. 2. Because of the *Israelites*, who were the Antitype, and guilty of this (viz. spiritual) Whoredom. See ver. 4, 6, 8.

In *Historical Types*, as when hanging was called in the Old Testament the Curse of * the Lord; because it was a Type of Christ, who was made a Curse for our Sins, Gal. 3. 13. See Esa. 45. 1. with 8. verse.

* קללת אלחם

To conclude with a general Canon, κατ' ἀνάλογiam, *Imagines gerunt nomina sui Prototypi* —, that is, Pictures or Figures are call'd by the Names of the Persons they represent; as, *Cesar's* Statue or Picture is called *Cesar* —: and so of others. See Gen. 41. 26. Dan. 8. 20, &c.

OF PARABLES.

Wherein shall be given (1.) the Definition of the Word, and Thing.
(2.) Its Division. (3.) Canons respecting it.

Παράβολη.

Collatio.

Comparison.

* Tom. 3.

Epist. 151. ad

Algasium q. 6.

P. 359.

* מִשְׁלַּח

A Parable is called so παρὰ τὸ παρὰβαλεῖν, which, besides other Significations, which this Subject is unconcern'd in, (for it signifies *obicere*, *conijcere*, *detorquere*, *committere*, *appropinquare*, *transmittere*, &c.) denotes conferring, comparing, or the Collocation of different Things. *Jerom* * calls it a *Similitude*, because, as a previous Shadow of Truth, it represents it. *Tossanus* says, that it denotes the Comparison of Heavenly Things with Earthly; It answers to the Hebrew * *Maschal*: Properly and strictly it signifies an artificial Narrative of a Thing done, to signify another Thing. So *Glossius* says.

2. As to the different Significations of the Word, it is (first) used to denote any Similitude or Comparison whatsoever, *Mat. 24. 32. Mark 3. 23.* where the Word (παράβολη) a Parable is used. (2.) 'Tis used to signify any Thing obscurely and figuratively expounded, as *Mat. 15. 15.* where *Peter* calls the Words of Christ a Parable, (παράβολην) *ver. 11.* which is expounded *ver. 17, &c.* (3.) 'Tis used to denote a Proverb or Adage, as *Luk. 4. 23.* where that vulgar and overworn Saying of the common Proverb, *Medice cura teipsum, Physician heal thy self,* is called a Parable. (4.) For a Type of the Old Testament, prefiguring a Thing in the New, *Heb. 9. 9. & 11. 19.* where the Word, which we translate Figure, is in the Greek παράβολη, Parable. (5.) For special Doctrine, which yet is to be understood more universally, and extended more largely, so *Luke 14. 7.* (6.) It is taken properly and strictly for an artificial Narration of a Thing (as it were) transacted, to signify another Thing, as *Mat. 13. 3, 10, 13, &c. Chap. 21. 33, 45. & 22. 1.* with several other Places, of which you may read more in the first Volume.

3. As to its συνομίαι, the Appellations of a Parable are Hebrew and Greek. The usual Word in the Hebrew is מִשְׁלַּח, *Maschal* (according to the Syriack and Chaldee מַחֲלָה, the Letter ש being changed into ח, as *Mat. 13. 18, 24, &c. & 15. 15. & 21. 33, 45. & 22. 1. Mark 3. 23.*) from the Root מִשַּׁח, which signifies to rule or liken (or assimilate) that so the original Signification of מִשְׁלַּח might be *ἐξ ἀγνώμης*, a ruling Sentence, viz. an eminent and authentick Saying, or a Similitude and Comparison. This Hebrew Word denotes (1.) the Comparing of one Thing with another, as *Ezek. 24. 3.* (2.) A famous or received Saying, as *1 Sam. 10. 12. Ezek. 18. 2.* (3.) An obscure Saying that needs Exposition, *Ezek. 20. 49.* See *21. 5.* (4.) A Thing gravely spoken, and comprehending great Matters in a few Words, *Job 27. 1. Num. 23. 7, 18. Chap. 24. 3, 15.* so *Psal. 49. 5. & 78. 2.* (5.) That which is sad and complaining, (or grievous Mourning and Lamentation.) *Mich. 2. 4.* (6.) That which is Ironical and insulting, as *Esa. 14. 4. Jer. 24. 9. Dent. 28. 37. 1 King. 9. 7.* So *Hab. 2. 6. Prov. 1. 1.* with *ver. 6.* See *Jer. 24. 9. Dent. 28. 37. 1 King. 9. 7. Hab. 2. 6.* The Sentences of Solomon are called מִשְׁלֵי, Parables or Proverbs, *Prov. 1. 1, &c.* As for New Testament Instances, peruse *Mat. 20. 1, &c. John 10. 6, &c.*

In these Texts
the Hebrew
Word signifies
Parable.

ὁμοία.

2. The Nature and Definition of a Parable.

1. **S**ome say that a Parable is a continued Metaphor, or an Allegory of Words (λέξεως,) which is a Continuation of Tropes, especially Metaphors; of this Mind is *Azorius, Gillius, Morton;* but this is not right, for several Reasons shewed by the learned *Glossius*, p. 440. to which we refer. A Parable, according to *Jerome*, is a Comparison made of Things differing in Nature under a certain Similitude. *Varinus* describes it, παρὰ τὸ παρὰβαλεῖν ὁμοιωματικὴν ἐπὶ σαφινείᾳ καὶ ὑποκειμένῳ: i. e. A Parable is a Comparison, signifying a Similitude in order to explain, or make the Things treated of perspicuous.

We define or describe a Parable thus: A Parable is a Similitude or Comparison, by which some certain Affair or Thing is feigned, and told, as if it were really transacted, and

and is compared with some spiritual Thing, or is accommodated to signify it. A Parable differs from an History, (1) with respect to the Object: for History is a Narrative of Things really done, but a Parable only of a Thing feigned, and adapted to instruct, which yet is not a Lie, as *Augustine* well says, *lib. 2. Quest. Evang. q. 41. Non omne quod fingimus mendacium est, sed quando id fingimus quod nihil significat, tunc est mendacium. Cum autem fictio nostra refertur ad aliquam significationem, non est mendacium, sed aliqua figura veritatis. Alioquin omnia, quae a sapientibus & sanctis Viris, vel etiam ab ipso Domino figuratè dicta sunt, mendacia deputabuntur, quia secundum usitatum intellectum non subsistit veritas in talibus dictis.* Hence *Horace* says,

Ficta voluptatis causa sunt proxima veris.

And if Fables, accommodated to teach or instruct, are not Lies, much less are Parables.

2. They differ with respect to use; An *History* gives you a plain simple Narrative. A *Parable* does not only tell a Thing as if really done, but has withal some reference to some other Thing in order to instruct, either implicitly or explicitly.

A *Parable* differs from an *Example*, which the Greeks call *ὑποδείγμα*. For an *Example* is but Part of an History, when a Thing, rightly done, is defended or justified from Instances or Practice of the like Thing done before: or when a Thing ill done is demonstrated by a like Example. Thus Christ excuses his Apostles when accused for plucking the Ears of Corn on the Sabbath, *Mat. 12.* by the Example of *David's* eating the Shew-bread, *1 Sam. 21. 6.* compare *Mat. 12. 41, 42. Luk. 14. 1, &c. & 10. 29, 30, &c.* where you have the Parable of him that fell among the Thieves. See also *Luk. 16. 19.* the Parable of the Rich Man and Lazarus, &c.

The Division of Parables is thus. In a Parable there are two Parts. The first is the Thing brought as a Similitude: the second is the Application of that Thing, which is (as it were) the Marrow, Kernel or Mystical Sense of it. In Scripture we find three Sorts of Parables. (1) Some relate a Thing done and produced as a Similitude, as the Parable of the Leaven. (2) Some relate to a Thing not done, but of which there may be a Possibility or Probability; as the Parable of the Householder, *Mat. 20.* (3) Others relate to a Thing impossible; as when the Trees went to annoint (or chuse) themselves a King, *Judg. 9. 8.*

More Examples of Parables read in *Mat. 13. 3, &c. Luk. 8. 4, &c. Mat. 22. 2, &c.* respecting the fourfold Seed —; the Tares —; and Marriage of the King's Son, *Mark 13. 34. The Man taking a far Journey.*

Canons of Parables.

1. Parables are more frequently used in the New than in the Old Testament. In the Old Testament are these Parables, *Judg. 9. 8.* applied *ver. 16. 2 Sam. 12. 1.* The Parable of *Nathan* to *David*, *Esa. 5. 1.* The Parable of the Vineyard expounded, *ver. 7. Ezek. 17. 2, &c.* The Parable of the two Eagles explained, *ver. 12. Ezek. 33. 2.* Of the Watchman, applied to the Prophet, *ver. 7.*

In the New Testament are these Parables, *Mat. 13. 3, &c. Mark 4. 3, &c. Luk. 8. 4, &c. Mat. 13. 24, &c. Mark 4. 26, &c. Mat. 13. 31. Mark 4. 30. Luk. 13. 18, 19. Mat. 13. 33. Luk. 13. 21. Mat. 13. 44. & ver. 45, 46, 47. Mat. 18. 23. Luk. 7. 41. John 10. 1. Luk. 12. 16, 42. Mat. 24. 45. Mark 13. 34. Luk. 13. 6. & 14. 16. Mat. 18. 12. Luk. 15. 4, and ver. 8. & ver. 11. Luk. 16. 1. & 18. 2. Mat. 20. 1. Luk. 19. 11. Mat. 21. 28, 33. & 22. 2. & 25. 1, 14, &c.*

2. Christ with good Reason used a Parabolical Way of Preaching —: these Reasons partly concern God, viz. a Fulfilling of the Scripture, as *Mat. 13. 34, 35.* with *Psal. 78. 2.* Or, secondly, Men, who are teachable and Godly (1) for their Information, *Mark 4. 33. John 3. 12.* (2) To excite and stir up a Fervor in them of being taught, as *Mat. 13. 9. Mark 4. 9. Luk. 8. 7.* See *Mat. 13. 10. Mark 4. 10.*

Sometimes they are used to stubborn and unteachable Men, who despise the Word, to inform them, stir them up (peruse *Mat. 13. 9.* with *Psal. 48. 2 Tim. 2. 25.*) to check and convince them, *Mat. 21. 33, 40, 41, 43.* See *Luk. 7. 43.* See *2 Sam. 12. 6, 7. 1 King. 20. 39, 40, 41, 42. Mat. 13. 11. Mark 4. 11, 12.*

3. In Parables, if they be taken intirely, there are three Things, the Root, the Bark, and the Sap or Fruit. The Root is the Scope to which it tends. The Bark,

Bark is the *sensible* Similitude, and the *Sap* or *Fruit* is the *Mystical* Sense, &c.

4. In the right Explication and Application of Parables the Scope of them is principally to be heeded, viz. the Drift of the Spirit, which may be gathered from foregoing and subsequent Things, with which it has any Connexion. See *Mat.* 20. 16. & 19. 30. and *Mat.* 13. 31.

5. In Parables there is no necessity of being too sifting and anxious about every single Word, nor ought we to expect a too curious Adaptation or Accommodation of it, in every Part, to the spiritual Thing inculcated by it: but only to mind the Applicatory Part; as the Edge of a Sword is only designed to cut.

6. *Parabolical Theology is not argumentative.* That is, any Exposition or Accommodation of them beyond their Native Scope, or wherein the Interpretation disagrees with the Analogy of Faith, or where it is superstitiously wrested; this is like the *wringing of the Nose, till it brings Blood*, *Prov.* 30. 33.

7. It helps very much in the Understanding of Parables, if Men know the *Natural* Properties of such Things, Arts or Mysteries, as are proposed in the Similitudes. As what *Treasure* is, what a *Jewel* or *Pearl* is, what *Mustard*, *Tares*, &c. are.

8. Whereas it is frequently said, that *the Kingdom of Heaven is like this or that Thing*, we are not to understand that it is so in all its Parts, or in every Respect, but only in such Things as are declared in the Similitude. So *Christ* is compared to a *Thief* only in this respect, because he comes in a Time when unlook'd for, or when unexpected, *Luk.* 12. 39.

9. *All Parables do not conclude in the same, but in a different Manner.* Some from Likeness (*a simili*) as the seven Parables, *Mat.* 13. Some from Things unlike, as that of the *unjust Judge*, Him that desired three Loaves, and the *unjust Steward*, &c.

F I N I S.

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